#### A

### REIOYNDER

To Master

MALONE'S REPLY

CONCERNING

REALL PRESENCE.

By IOSUA HOYLE Doctor and Professor of Divinity in IRBIAND.

I KING. 18. 27.

And it came to passe at noone, that Elyah mocked them, and said, Cry aloud: for he is a God, either he is talking, or he is pursuing, or he is in a journey, or peradventure he is a sleep, and must be awaked.

PROV. 26.4,5.

Answer not a foole according to his folly, left them also be like him: Answer a foole according to his folly, left he be wise in his own conceit.

,, nonumq; prematur in annum.



DVBLIN.

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# \*REALE PRESENCE. REALE PRESENCE.

By Torus Marie Dollar and Professor

To Ste Out of the Court of the

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ARCHBISHOP OF ARMACH

Primate and Metropolitane

y Edding to A by I form welle of call Preference and the beld mache tree part et leven vests. Walt in halle



Rivers returne to dising another and original Sea, for this Rejoynder to the thirtes worthy and most learned Another Tou Russes my Lord Land who

if not you) the inchroachings of these crocking Egyptian Frogs the lessites, incenting are to kings (as so many common incendiaries) to the near battell of the great day; whom Reverend Doctor Princeles calls the Popularies

Stored her fee . They swill never give over till their necks be broken. Amongst the rest is this Fryst Melone : onho ( I heare far habrof the broken his thinnes in hatte to Kiffe the Popes holy toe. As indeed thi Chairmais directed against both Malone, and Abaddon . That very night ( if your Lord line remember y when this pair of the Animar sysas pomminged 29 and had I ended in my publike Lectures the Game day Bellarmine's whole Controversie of Reall Presence; which had held me the better part of seven years. Within halfe a year ( 1991 your Grave remambers ) was concernes attachingobjected a your Lordthip : and at shat tyery ting when I was most imployed in the daily writings against Bellermine Afterwards having leafun saugh given me, I added unexpected enlargementa This the guilouf Herenicks as make the fa old lenses of as otherafine well. oblighes again habe Arians) to cry, Father Abraham , father Abraham to but preferrily water leaving shelt hald jarks Febore, shoy dy Stonedto

Apoc. 9.

#### · THE EN Re Billians.

to the schooles: Wherehowe have soltowed an here eduction to bule admittable anit. Physic, World of the much we were the tell of the report of the rest of th have direct not to bealt upon snothers or is too ?? Touttastons Some Ville White got Juney M. 10 IlinA interpres there tabouter to the I type stokcall Reale as We. Walte Hoto them what Nove Rolle undie than General, and Spaine Before Bygging. Nehem. 6. Whrether and before Nehem 6. V. 17. TOBTA, aprile with of TOBIA taine in allem. Forthere were many in Talla of the limit I have pent my dayes in the points de File ... fo have I used the like youther of the third morran Congoverse I have driven them from the Scriptures to Fathers, from the Fathers to their Vnete the Schoole-men, from these to History. Neither therefore allow vez opiecipitate I rashinesse in determining matters of Religion : for to doubt well.

#### The Epifle Dedicatory.

well, faith the Philosopher, is the way to is a me wonder confull knowledge. And we di-Aculous respon to the flinguish with S. Suffin been tunosta Abote tar ned-THE KNOWS HE TO QUESTION BUL God be thanked. Aristor, Memphysic-Jib a sheld Midianises are fallen out amongst chemistres : wienoffe but that one memorable Book, entituled Controverhe memorables, wherein they are to farre out about the Popes Temporatie that one of them verites to the other. Could Calvin or Luther lay more ? I enter therefore the lifts, nothing doubting but that with the Chield of Faith I shall extinguish all the hery tlarts of my Adversary THE EVILL ONE Thus ( as Accius . the Poet once did to Pacavia) I have prefurned to prefent to your Grace thele

Aulus Gellius harther fruits : meltora enim fore fero que. Nochium Art deincept feriham all oil bols I overlol

Costinue from Ishay rate on them from the Scriptures to Fathers, from the Fethers

transcried bigith his Schoole-men, from the ridud

.xxx off cate of raffinelle in determin

Read from page 199. so atorfor the Title, Popift Labyrinibr about this age syllable HOC.



#### To the READER.

Eradventure in thefe dayes Books of this mature and quality shell mish some men finde colder acceptance : and why : because ( I feare ) fuch bave relinquish'd the Zeale, 'sis well if not the Faith also of their Ancestours. Long a pacis mala, Luke warmnesse and carnal fecurity have fo deeply feized mpon our Landicea. We have not been Pope-bitten, as our fore-fathers : and the Warres of IEHOVA are al- Judg 3most forgotten of too too many. Which I hold not the least canse of Gods fword drawn out against us. Yet I doubt not but that immed we the Lord bath referred to himselfe seven thousand who never asmuch as bowed the Knee to Baal. The name Controversie, I confesse is the name of a difeafe: but necessarte in this case to be known fuft, to make a readier way for the cure : and be that cares not mbieli may Disputes about Religion goc, brands himfelfe with the palpable neglect of his Faith and Religion. Not as though all were equally interested in the studie of Controversies : but that every one may alwayes be rea- 1 Pet.3. dy to give an answer to every man that asketh bim a reafor of the hope that is in him. At we have worthy examples bereof in the holy Mariyrs, even of the meanest condition. Now the Question whereof we now write, is the largest and maightiest of all and wherein our adverfaries fight not against us so much, as against nature, again ft

Anno 1625.

against the light of reason, against common sense, against their own eyes, their smell, take; and feeling. As we food many yeares fince when we first entred that Contro. versie in Beltarmine: Hac estilla controversia, judices in qua non nobis adversarij, non Scripturis, non Symbolis, sed nature ips; sed rationil fed rais nowais evvoicus, sed ipsis denique sensibus bellum indicunt. And they that would feeme the createst Philosophers, are here against all Philosophy. We differe of the Sagraments, a profounder Subject, and more immerft and compound of things corporall and spirituall, & canquam advenin Theologia, like the Chancell in the body of Divinities And of that Sacramens by name, which hash occasioned larger Diffuses phan over did Baptifine in the Primition Church : that a man may justly admire, how the Sacrament of Vrity Should raise the greatest flirres. The State of the Question is this. Whether the very body and bloud of Christ be contained really and substantially under the outward showes and appearances of Break and Wine, and fo conveyed to the bands, mouth and flamacke of the weceiver, what soever he be, good or bad, yea, though it were a beast : Or rather according to the nature of Sa craments, the outward Elemense be received bodily (as here by hand, mouth and flowerke y of both good and bad's but the things figurated, namely the Body and Bloud of one Saviour, onely of the good, and that Spinistually and by Faith Prefent in lighthearion to the Summent, and therefore of common bread making etholy bread : and over and above in Spirituall efficacy and grace to the prepared and worthy Communicant. But of this more fully in his owner place. Now upon this maine depend wany other questions : us, Whether the rebals body of Christ in

bis full flature be perfettly and entirely contained under every least crum of bread or drop of wine, yea and that with full distinction of all the parts from head to foot. Whether if the Sacrament be administred in ten thou and places at once, each ten thousand miles diffant from other, Christs body should be in all these at once and yet be but one budy still. Whether the body of Christ may be above it felf, below it felf,out of it felf Whether accidents may be without a Subject : as whitenes & nothing white rednes and nothing red. sweetnes and nothing sweet, roundnes and nothing round. In a word, whether any of us will be fo mad as so believe a Papist before his owne eyes and senses. Onely to have an-(wered the lefuite, and all that he or others rather for lim sould object, God knows bad been but a findl matter, and which was done within a very few months after the first flight of bis brave Book into Ireland : as indeed it nas first intended that all should goe out under one, as a compart, was as ready as the forwardelt. But feeing the work suffered some unexpected delayer, I underrooke a farre larger and more laborious task, not now to grapple with one man, but to open and expose to publike view the whole pack of their prophanenelle, Idulatry, Superstition, madnelse and giddinelle, and ( as the Proverbe & ) Augir ftabulum repurgare: and the rather, because none had undertaken the like in the fame largeneffe before me. Wherefore because our most learned Lord Primase had prevented me in the Fathers, and I would not ( of tather could not ) Iliada post Homerum: I directed my course for the Schoolemen; that I might perfequi fonces Papitmi, and drive them bome to their owne cabin. Twhen I couled along their thores, me thought I different w Terra whagellanica,

πολλά δ' άν αντα, παταντα, παζαντάτ δοχμιά τ' πλθον.

gellanica, (as if I had faine suddenly to th' Antipodes) men that lived and fought by Moone-shine. Their very names would affright a moderate man, their language much mere , but their questions most of all. A sufficient talle whereaf I have given in this book. Satin hi homines Tobrig? But foolish and unlearned questions avoid. And yet thefe men are our adverfaries Ancor hold. The Papills talke and brag much of the Fathers, nonemore: but I see full well, all their confidence is but in Schoole toyes. I doe not envie them their worthy Authors and Founders : onely I tell them, they are not much elder than Luther. As indeed obscure and barbarous authors well befit a dark and barbarous Religion : To thefe I have adjoyned Caluists, and the choice at least of all our moderne Papists: that Popery out of all, and the absurdnesse of it, may better appeare. Nor in those Queflions only that butt upon Reall Prefence, but in all other principall things, wherin they have abufed this Sacrament. And all this out of their own Authors printed and allowed by themselves, adding their own words, thus to confute Popery by Popery : partly (bewing the groffe absurditie of their opinions; partly their infinite jarres at home, and how they agree like Samlons Foxes tyed tayle to tayle. Here I have discovered and lord open and naked to the world that Mystery of iniquitie, as Hercules did Cacus bis den.

At specus & Caci detecta apparuit ingens Regia, & umbrofæ penitus patuêre caverna. Ruffin, Ecclef. Hift.J. Or as Theodofius the Great ufed those Idolatrous

Socrat. 1.5. Temples in Egypt, when all the ridiculous toyes of Pagam Priests, and their cheating tricks were brought upon the Stage. Our young Prints have learned of them. Where

2 Tim. 2.

2. c. 23. c. 16. Theodores. 15.c. 22.

if any mislike this Anatomizing of such rediculous and Sozom 17 monifesus Paradoxes, let him blame S. Auftin who doth the " 15. like against the Manichees, or Irehaus writing against the Valentinians, and Epiphanius agminit all Herefies. For Chyloftome faith, Phylicians defile their own hands to care others. And the truth is more confirmed, by revealing the folly and madneffe of th'adverse party. And indeed, if even men were left to themfelves to run then .. felves giddy in an endleffe maxe, we fee it moft exemplary in our adversaries, and their Controversies about this point: where they are come at length to this paffe, as to thwart the folemme Command and Institution of Christ with an upflart cuttome and contrary command of their Church. Drink ye all of this, faith Christ: I charge you, doe not drink all of it, faith the Pope, and pulle the Cup from their mouths. In a word they have made an Idol of the Sacramens, and blocks of themselves. I for nothing of their file and good language : but rather entreate my Readen that if hochance in my Quotations to Samble upon a fixinge word , and forme fearfull Bonkarifme give him a fadden affront, be would please to take no notice, but in the judgement of Charity passe by fuch Veniall fins: Infomuch as my felfe feare I may fay with the Poet.

Ipse ego Romanus vates, ignoscite Misla, Iam didici Getice, Sarmaticeq; loqui.

I doubt not but shatmany things in this collection out of Schoole men, will transcend valent capacities: but we have laboured to qualific this, parely by removing these flones (as farre as was possible) out of the Text, or it were out of the high may into the Margin, partly by mixing and interposing as every small distance more facility and interposing as every small distance more facility.

#### To she Braden

and pleafant maters. Befide our Survey taken of Counterfeits bearing the glorious names of ancient Fathers, and the maighing of his light gold: assuch as concerned this question of Real Presence, which indeed in the lessified Master-piece. And beside History: that especially which concerned Heather Miracles, wherein than sure Lhave trade one path.

Caffaliam molli divertitur orbita chivo.

Not to pay them home, we have fouch at and examined all sheir. When Part with firsher point of molefration by Spiness. Saithed the Relater finds were want who exercising Roots delighting variety. Osher things may be fetched out of many renowheal Works of learned men in the shappy dayes of the Referencious of Learnings to this is may properly that I bear nood faithfulness and industrie in the widelework, and in all my Ciontions. The Book industrie presents proceed world forth later than my expectations, which has been underwated want faith imployed and occur pine withich has been underwated when the imployed and occur pine without things been underwated which imployed and occur pine without which this been underwated what but Command. He that herein imputes floth in washingence to me knows me not. For if I should give but an Indiculus of my findens.

Et vacet annales nostrorum audire laboraum de l'implication la might parte affamed of their illenesse. Parre de it financiai to long and boast, who have over abborred all finalem of vaina giver tremembring Salora one poor des Let another; man praise thee, and nove links own unotain, and chargera lacung it to the displer and prospers of all more embeacours, it content and fast my sufficient the suffrage of my confrience; in most dispress for mineours part to have some string

Prov. 27.

thing more room the world known Though Smight an pealed if need more hearther Grand mouden of Missour, the best acquainted from the way, first week me and not fun dies. But what the world knows, give me leave to forally that is man appeare that which works could be one fall into fuller hands or ton man more imployed whis could alloe no more time to it than what must be pained succifivis horis. Never could Tully facult more enucly of brickle Bratted life and importunate fucubrations. I expended Pro Archia the whole Bible through in the Colledge, in white De Aures, and in the chiefest Books ordinarily a verfe a day's we need not Origens keyodschurns : this work held me atmall fifteen year o. A few years bafore whis was ended, I becom likewife the facund Exposition of the whole wibte in the Church : and within sen years have ended all the New Testament, excepting one Book and a piece, all the Prophets, all Salomon and Iob; fo that my Anfiver to the lesuite did in part concurre with both these labours. What preaching, what expounding, this is my constant practice, (neither sicknesse, nor any thing else withdrawing me) thrice every Sabbath for the far greater part of the year; once every Holyday, often twice; beside many other extraordinary sudden occasions. Adde to these my weekly Lectures ( as Professor ) in the Contraversies. and my Answers to all Bellarmine in word and writing. Where, in above eight years I finished his Tome of the leven Sacraments, for there we began; his last Tome in fix years, and now fundry years in the Tome or Tomes remaining. What breathing-time had I in all these emplayments ! or how could this work be committed to fuller hands . And yet I must protest that all this is not a quarter of those manifold waighty tasks and readings, which almost

most in all variety baldome divine Should some teave or interrupt so maine and important attempts, and so mainly yeares continued, for a pratting trissing lesuite? He that undertakes for all Antiquitie till our later dayes, shall some want time than ability to encounter every grease Fryde. And peradventure we have not done with him yet. Now the considence I repose in Gods gracious Providence, who worketh all to the best, that for these many years pust I cantal never have chosen a sister time for the pusting forth of a Book against the Church of Rome, than this present which the Lord hath non given me. I cancinde with the words of our Reverend Prosessin (Onford Dation Hollands who upon the purciose of a publik Ass, commended to his Andisors these two things, To love God, and hate the Pope.

five o the laste did in part concerns with timbelock taken. We at seen they what expounding the seen taken with timbelock to the seen to the first seen to the first seen to the first seen to the seen of the see

Property as religion and door for that my care

Pag. 34 Sine 14. 15. Reade, A fit Theme for the Master of Sentences his Schoole-boyes.

Verum opere in longo fas est obrepere sommem.

to a or have come this work be comprised to fuller

### TOTALE ATION OF THE GRADIES AND MOST

Laste sombing Real Professes.

Flatioever may incurrent be obferved concerning the Jefuite's follows, importunencies, roaving rayling, abusing his incomparably betters (goodly and most fer arguments for such a cause) controllctions, falsifications, and other like trumpers and stuffe, wherewich his

brave Proles (leastwife farher'd upon him) is to glutted that elis ready to burft, I fuppole my Predecessours have Sufficiently met with, and have found occasion enough to or vent me in all this: Onely thus much: my purpole is to returne his Sophiffrie with foundnes, his heart-leffe & even tedious verbofity with brevity, his infinite and exorbitant wandrings with flicking close to the matter, his mylings with filence. Therefore let no man expect that every idle word every bale terme & currish laguage should bee but repeated, much leffe retorted by us or that in all things we should answere a fale according to bu filly: it shall surfice, if with all breview, plainenesse and moderation, sequestring all partials prejudice or humane passions, little befeeming learned men, or even Christians, and especially Controversies of this note: we weigh the thing. not the man, and let Truth conquer with her owne, weapons. And this benefite the Jefuite shall seape from me.

that he shall not heare halfe his deferts . and escape un-School'd for much fawcineffe, nor be handled of me in his kind, (by some others peradventure) or I to quit him be milike my ieffe: herein onely I confeste my felle his inferiour. Neither let him bragge of this: which (if he have eyes to fee it) tends to his inthendif advantage. For a fober and calme answer supported by the life of pruth, &c finewes of found learning, though it rellish not in the undiscerning palate, nor please the squeake stomack of ignorant, partiall, humorous, or felfe conceited, (with whom golden lies find better welcome then threed bare truth) and game small applaule or credit among toolers, yet the the truly judicious, nay any that fecke more the falvation of their owne foules, and faciffaction of their conferences, inflamed with pure reale to God and his Sion 4 the dding or feeming triumph, and vaine name of wittors this true kinds of disputing, not clampering, will cve give the most content, for whose sake especially this wa penned and least the cause should lye downe, which Cods not for any worth or substance in the leftites (100 Tilm never thinke it ) - quem nome congresse, nome allaused But what neede I make further fearch into those fault which upon my owne knowledge even the belt of his owne fice doe unterly condemne. The ocean money of And therefore let us proceede to the next particular?

Cigin Vat.

Reall Prefence: to the fartification of which Idollyast he Papills under fland it, he hath efpecially beht all his forees: how happily it shall appeare by the easiness of their overthrow. And first we need not dilatemuch upon the lignification of thefetwo words. In Disease

prefent

Prefem blome call that, quique de fi pou fenfibur which Aug. de cit, is to be understood of the outward fenfey elfe nothing Item epift.113. thould be ablent, at least if a man please but to thinke of Grangian de it: Whereas we know, even in the common acception of rive it of pra- the word, Preferer hath alwayes a necessary Relation of identifie, or vicinity of place to whatloaver any thing is

dei 1,17.c.3. C. L. Though effe. Rob. Steph, Calepi

prefent, fo that it must either touch, or be very neare, as friend is faid to be prefent with friend Even as the . Civil . Pandette ! Liw requires a man to be within the hearing. I deny not forter in Gloca kinde of prefence betweene the Intellect, and the thing the understood but that it is farre fetcht, and not fo proper-Befides this Natural , there is a Virtual prefence by power, and efficacy, (as the Philosopher speakes of a verteall roated) whereby a thing abient by firong force of operation, Workers perfent effect se the Connectiont in Substance, present in heat and light. To this kinde wee referre that Spirstuall pretence of Christ's humane Nature in the Sacrament : whose substance both for body and bloud, the Atticles of th' Apostles Creed teach us to bee contained in Heaven, and therefore in that fente ablent from Earth.

The other word Reall, f take it in generall ) fignifies True, as Verum & Ree, five Ens conversummer. And this wee grant, Christ to be really prefent, to farre as bee is prefent , becanle truely prefent , elle not prefent at all. So all the figurative fentences of Scripture, are not therfore falfe, because improper; for verum non figurate, fed falls of poniture at nec supposin vera fed propris. But the Papifts reft not beerewith content, but ( lases anguis in berba) dimitating their old Grand-fathers, the anneient Hererickes, in the ambiguity of this word, as in a close a initio cathewagon, conveigh the treachery of a falle interpretation: who flay not heere, but by Reall importing better, if they return anum be examined, than Carnall, Bodily, Substantiall, and that woo feinus under formes of Bread, and Wine, and in one word Caper quidex his monairicall.

But from the wordes , let us passe to a briefe view & resta perverof the doctrine of both Churches, touching the Lords fe. Aug. 1.de Supper, and (to beginne with them) take a general and Nup. & Concompending harvey of Romilla Idolatry and Superfiti- cup-13: on, which hath most licentiously broke out in this Sacramethandling no more then is specially dependant on their

Racte diceres licum lenfum defendere nites liatur efficero profecto dicit.

Siria firm

will broken

Bach.cap, 3,

buius Sacra

transcuntes.

Forms fune

Tam forma

Reall prefence, and for the most part the common tenet of their Church, and late Conventicles at least I shall give my author. Where I confesse I am necessarily constrained to be more prolize, if that be prolixitie where matter exceeds words, and nothing had induced mee to all this labour fo much as the Readers profit, that they may more; neerely both fee and detelt Popery : and of all men the; Ichite hath leaft reason to except, who under the Title. Raply so Me V for his Aufwer (and that upon the top) and fore-head of every Page) hath spent the farre greatest part in his owne Additions, and things which my Lord never touch'd.

I will not be so harsh with them in the beginning, as to, tell them, they leave the Euchariste neither Matter, nor Ala. I de Forme, and so at once they over throw the whole Sacrament. The Forme is but the Priefts (pell; puft away with Quam materia his breath affoone as hee bath mumbled over a few fyllables. The matter Bread and Wine flyes away with it. menti funt res I ay nothing likewise of that new Divinity which Lan-Micro Neque fronte and Lombard have brought in that Christs body is Materia ocque the Sacrament of Christs body, the famothing of it felfe Thefe things therefore they kick not plainly to avouch.

partes anius secrementidife and in print to protest to the whole world

fart S Bucha ridia ut haber effe permanens, facta jam confecracione confideretur, cum mila eft ciud forms Jol Anglef florib Sent p.t. q t de Euchar ar 7. difficult to concluf 2. Chris ferergo Chriftelt Sacramentum. Lanfr, I. de Euch, Sacram extat in Biblioth, Pagram to no 6, Care via, carnis, & fanguis fanguinis eft Sacramentum, Lomb, L et d. tel B, item Sacramencum &c res, d.S. D. Corpus Christi dici Sacramen um, lignum, vel figu. min cjuidem gerparia, Alan.L.s., de Buch, c. Se

SECT. 1)

Hat & Christs perfect body, blood and fould + Innec de is both in heaven and in earth at the fame Mrs. Miffe. La inflane:nay, in ten thouland millions of plan cars Vous, & ces upon carrhar one, and the fametime if iden, & tune, the Sacramer be administred in to many A Se numer to hice the Sacramer be administed in to many a craibi, family doctrine s, faith the lettire Salamon, which came ab equit

they very confidently avouch, who affirmes this as a con bus, toom in fon, why Christ is in to many places together because heis cale, & tom not naturally but Sacramentally there. I Ourand addes fine in altaris firm ther, that he may be wherefoever, not onely the outward train Patris, & formes are of bread and wine, but any other matter mater fall whatforver, that is subject to generation, and corrup- ciebus Sacre tion. Nay, divers even of cheifest note wade so faire, menti-Christs bodie to bee in all there places at once in a sa corpus in total gramentall , invisible , indivisible manner ; but that loce entite hee may bee moreover in all thele naturally with cir- queream De cumfcription, extention, and occupation of place, as ! Day, mini celebrate bel with his plurifications dork very nicely maintaine. tur, or in the

Acerdones def. Salmeron, tom. 9. (a Matth, tradt, 23: Ceterum quod in tee bels final wiftet, ideo off quia non circumferiptive locum occupat, led modo quodan fingulari, de Sacramentali, in locum fubitantia panis finecedit. Salmi, tomos, in Enapet aradt. 25. Potett firmul offeubicunque potet invaniri navara in ipfilmi convenibilism gun son follomen panis, imò queliber fubitantia generabilis; & corruptibilis, Duranda in & fencent. d, to, g, r, ad 4. \* Mon follow in directir locis effe poreft corons Christide finitire, & Sacramentalizer, fed etiam ipfum, de aliad corpus quadirbes, effe porot per dirinam potentiam in pluribus locis circu micriptive, & commeaturabilites, Gab-Biel in 4. dito. qua are s. conclufy. Poteft corpus thrift elle is plaribus locis, non folime facramentaliter, fed etjam localiter- Nic; Denife trad 6. p. 3. 93; conciuf 8. 1 Potel facere idem corpus in pluribus locis, non tanchen profentialiter ficut corpus chrifts: in Acramento, fed etiam localiter, mulla enim videtur necellitas, quad plurificato politeeieri platificerer ipfiem prius, ipfa autem ubi funt manifeite pofteriore, ipfo quarto loca-& fibi contingenter adreasentia. Darbelle in 4 fentent. 4, 10, quet, unicate EQ.7.

and in Unfanez affirmes that this opinion is entertained

by no few Schoolemen adding for ther that the other way is more intricate, and exposed to the Calumniations of Scholastici non pauci affir-Heretickes who (ayth he) when withgreat probabilitie mans non fo they oppose these things they mightily vaunt, and trilum poffe DeumphiOf the fame judgement ares Allen, and o De Sainum potentia ther And & Anglesian fayth, that Sacramentall Coexistence confliment to in many places, and without circumscription, of the two dem corpus fi is the more miraculous as taking away the naturall extent ronl in divertis of Quantity, and occupation of place. Yet q other Schoolelocis ita ut in men draw nearer to us, and hold it impossible, yea a flat uno folo fircum ckeenlione contradiction, that any body thould be with circumferip--fun ad Joean, tion, and extension in more places at one time, thing the inalis vero mode individ-very fame arguments that we doe, and this amongst bili, veniment the reflethat if the lame fodder be in two places at once, and here (put the case ) bee eaten of an oxe, there of an am ita ut ino maibus locis fismal fit ferundum excellionem occupans locum. Gab, Vafquez in z.p. Thoma q. 76, ar. 6 Difont 180,cap 1; Exquo fanetffectum eff,ut etiam dottrina Catholica, de miffennia Chrifti in diveris locis indivisibili modo, hareticis indies difficiliot vifa fuerit, ibid cape 2. Quiz cum fentim multo difficiliera fint, quammyflerium ipfum, ac proinde argumen. ta hareticomm contra ca vulgo magis plaulibulia, efficitur, ut dum beretici magna cum probabilitate illa impugnent magnificentiffine fe laftent quod & my ferium quod; po-fum cadem queb abilitate refellantifold cap. . Abfarditatem naturalem de existencia in pluribus loca non elle minorem ex substantijsquam ex Quantitatibus, Alanus, I. 1. de Inch tap 18. Difficiliustit compus faeramentali mode effe in pluribus locit, quam namosti Clandins de Sainties, Repet 4 cap. 4. P Idem corpus povell effe in philips locis Sacramentaliscriquod majuseft quam circumfenpeive; nam existentia Sacramentalis tria exigit misgenta : Primunvellesa pluribus locis. Secundum, fine locioccupatione exiftence At pertium, ablatte modo quantitativo: At nero circuntleriptiva existemia ej ilderocomo risin pluribus decis primum rapantramiraculure prefundenit. Flores Sententiar, parte 1 and de Euch at 8 conclus to 194 Quario not indum quodiopinio multonim eff. quod lie et idem corpus positielle in pluribusionis Sacramentalites, vel enaminuna loco localiter, in also Sacramentaliter, & hoc per actident, feilicet per conversionern alicujuralteriusin ipfum, tamen impossibileell, & implicae contradictionem, quod idem corà pis firoulfit en pluvibus locis circumferiprives & ad hoe diducunt multas rationes. Des nife in Refelatione Theologomm tract. & p. 3. qual " Simul furni à bove & ofino, de converta in fubftantiam ipforum, & fic materia ei is informari diverfis fermir. Denife ib, Simplicitet dico impossibile, idem corpus simul este in pluribus loris. Henr, ib citan te Carthufiano in 4 appendice diff. 13.

ferit would necessarily follow, which all reason and Phidolophy rejects, that the fame matter should be informed at once with divers specificall formes, and so become at the same time a piece both of an oxe and an affe. f Henry Impossible of Gaunt peremptorily faith, that it is limply impossible, Christum dithat the fame body should bee together, and at oncoin mensionalize more places, t However in this Quadlibers , proclaimes planbus focis that by no power recambe or fall out, (as amplying a flat Henn Quodilla contradiction) that the fame body by his owne dimenti- 9. 4 minua ons thould chearefreige be in more places, which hee stalls virues proves by three arguments. Against neaders, that not effected starts ther by meanes, nor without meanes, nor any way what comusper difoever can God make that Christs body by his owne di-mensiones promentions, and eircumfcripeion, thould be in more places . priasticircums And they generally reach, that if the Sagrament had been friptive in plan kept like a Bee in a boxe for the time of Chailes pallion segment implicate it should have felt paine, year the fame paine that Christ connections. did in his inferings, and have a died with him sahe very & hos implicit fame moment that he died upon the Croffe, though there ratione: Prims no hand toucht him and fo cill the third day have continued for the police of the nucle (and this while they confolic there was no conco very Queditor mitancy of body and foule) and a revived with him the requestry.

in oppolitum dicendum, quod nec per medium, ace fine medio, nec qualitercunque parelle Deus facere quod Christi carpus per proprias dimensiones, & circumscriptive fit in pluribus locis 16, & Quapropter dumestera Sacramentum flagellabatur, dolorem tum fentichat in Sacramento, sot in a dift the grants. Mortente Christo in cruce morerent in pixide. tis corpus Chrifti huffer mornum fub facramento, dum morerent in chice Gabin . d. q. Lais, dub. 3. Niode Orbellis in 4 de 10,5 9 Greg de Valent in 3. Thomz, dife 6,9 9 punctos. Sot, c. 10,q. a art 1. A Si botha illa confecrata, confervaretur ufq; ad diem refurcationis, viente emidem clapia confectationis effet anima fuccedens forme cadaveris danfu fubinde elle corporen in Sot 5,2 1, Corpus hrift in Euchariffia fomper quord omnia interna , lequi conditionem ciuldem corporise altentis in partirali formas & proince Christo adhue morrale corp is gerente, fuille eriam & in Sacrimento more tale corpus, adeque vere morieurum in Eucharillia fi refervatum vel confecratum fuillet tempore pallionis, & cum codem refurgente, ad vicam fimiliter rediturums ibi tamen semper exiltere, modò im nortali de impassibili. Al. I 1, de Sacram. Buch cap. 38.

Quicquid
pertinet ad
diritum, se
cundiar qual
in se cs., porce
geribui ei in
proprid specie,
tinsacramena
existenti, sicue
virere, mori, do
lere, animatus
val ina pienami
este, se contera
inipismodi,
quaecunque as-

Quicquid crimet ad the pixe, and that without any new confecration. The third way, for the pixe, and that without any new confecration. The third way, for the pixe, and that without any new confecration. The third way, for the pixe, and that without any new confecration. The third without any new confecration. The third day and returned to life agains, in that little Cabin the pixe, and that without any new confecration. The third day and returned to life agains, in that little Cabin the pixe, and that without any new confecration. The third day and returned to life agains, in that little Cabin the pixe, and that without any new confecration. The third day and returned to life agains, in that little Cabin the pixe, and that without any new confecration. The third day and returned to life agains, in that little Cabin the pixe, and that without any new confecration. The third little Cabin the pixe, and that without any new confecration. The third little Cabin the pixe, and that without any new confecration. The third little Cabin the pixe, and that without any new confecration. The third little Cabin the pixe, and that without any new confecration. The third little Cabin the pixe, and that without any new confecration. The third little Cabin the pixe, and th

existenti, sicue : Pyridefervato, potetis sociore delorenes.

He fhould not be fpit upon (fayth & Vafquez )in the Sacredere inimatus. He thould not be that upon tayen a special so otherst wel inanimani ment, but he should there have she fairle: 450 otherst effe, a centre. Though the would not be the interpretate the presyect to speak properly the very wounds were not in the pixe. . Hee thould have dyed there, but he should not have beene flain. ei percompara there, faith Paludann, and reports this for a further wontionem ad cor. der, that he who is forcady to fympathize in the Sacrapor intriales ment and to feele the paint of fcourging, crucifying, &c. polime as at even to leath, though without any indignity there offered in pro-red profession red, either by whips or nalles, yet notwithflanding, as he enti, non autem proutell in Sacramento ficut irridori, confpui, crucifigi, flagellari, & mjulmodi Thomipa, q 81 a.4 ldem in 4slent d.11 q. 12. Quzdam dicunt paffiones meenvales, vel quali communes adepationes naturales, & volectas, & hac copulari possuna. Se convenire corpori chesti, si veservanum fuissee in pende, ut Dolet, moretur, quadara dicune palliones violentes de extra illatasut vulneratur &c. que non co veniunt Christo mili tubproprià forma. Alb apud Carthul, d. et 0.7. Licet vilnera impressa per flarellarionem convenirent Chrifto in Euchariffia, fi in Sacramento triduo illo mantiflet, & vere diceretur rulaus babere, camen non diceretur flagellari; codem modo neg; con-Spui diceretur, & fr foutum fub Sacramento haberet Gab Valquezin : q 76. 2 7 orfp 100 C.s Quamru corpus mortuum, & vulneratum fuiffet in Pixide quod vulnerabatur, & moriebatur in cruce in cruce tamen moriebatut, de vulneratum fuit, fed pon in Pixide. idea quamvis rette dicatur quod corpus quod habuit vulnera; fuit in p xide, non tam propriè dicitur, quod ipla vallera crant in pixide, Henr, apud Carth d 11 q 7. Crux non fu-ifice in pixide, fed dolor, & divisio continui funter ibi : & et am habuillet ibi vulnus in pixide, fed non fuiffer ibi vulveratus, in quantum dicit conjunctionein ferri cum latere, aud eft pofterior uhi: fed sulnus derelichum ibi fuiflet, & dolor, & omnia talia, heet Bog, utibiioficta Mair, in.4. d. 11 9.7. Palsione que eft ab intra patichatur itabicunque effet , unde fi fuiflet in Sacramento doluiflet, & mortuus fuillet, fed non in Sacramento punctus fuillet , vel occifus. E contrariò autem, fi hoffia confecretur, &c projectatur in ignem, ipfæ fpecies combuterentur, & corpus Christi non lædetetur etiamis effet paffibile, Petrus de Palin 4.d. 11.9 1,2.7, conci.4

9

is in the hosh if he were throwne into the fire; though palfible, he should infer nothing. I But Henry tells us that. Dico good
while Christ was dead, his fould might have been at the now video cur
host with his body, as a mover, land as Angels are in 100-non potent in
dies; though not as an informed aland a Men tayth, this triduo est in
opinion went currant with the more ancient, and was held cotpore suo,
very probable: that Christ might not onely live, but live non ut forms,
without all paine in the Sactament at the tame of his palfield transport

flow mad deaths and super aus murlaid to the browning brids potential. They reach furthers that the Apoliles received a body in corpore pallible, mortall, fubied to infirmities, though in an unpal. Henrabi fupritible manner: We immortall, glorious, impallible: pallible qui hait for fine land impallibliser, fayth Bonavenesses. He could fuffet, remain fequinor in the Sacrament, layth Popolinocone, but under the Sacrament fequinor in the Sacrament, layth Popolinocone, but under the Sacrament fequinor in liters; and a Biell tearnes this the more probable opinion year marketuriam avers that now all crament, neether mafteraisy that Christ in the last supper gave to his, ibiquic quam Disciples a mortall body. For I remainber that Algar, incommodity anold y pholder of Popilh profence (yet no elder then the triffitieve exclosing of Satan) in his third booke of the Sacrament, tentimin, have goes rather to the contrary fide, and the Vniversitie of sements via

bebile retalioriles. Alanus d. Euchel. 2.6. 2. 6. Corpustale dedit qualerune habrit mortale. & passibile, nunc verò lumitur à nobs immortale. & imbassibile. Lemib. 1. dist. 1. 6. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6. 1. 6

Lipfwich

Ante incarnationem po-

mit ita verè

iffe, ficut &

Lipfwich, in their exposition of the Masse, relate the judgmet of fome, that Christ as the giver, was in his last supper pallibles mortalias the thing given, impallible, immortal.

And that you may fee how well they holde the Articles of their faith, which reacheth us that Christ was conceived by the holy Gholl, borne of the Virgin Mary (that is to fay, as the Fathers interpret with an Anathema to then that hold otherwayes, tooke the first beginnings and primordial of his humane nature thence your a France sifears and Scotiffs not with flunding maintaine that before Christs Incarnation he might have beene in the Eucharist according to both fignification, and thing contained, Enchariftia fu-(which what is it according to cheir principles, but ad figuration Christs very Humane nature ) and fo fayth: Sense, cursa-ad figuration viour had received the beginning of his Man-hood from ad rem figna. his mother but onely freamdum and, f and not a new being sam & conten- of his humane nature, but a new manner of being: and fo tam. Scotts in he should have simply praceded in the Sacrament, not berefilible effet ing there made according to the grounds of our faith of illudide corpus the fibblance of the Virgin, but either of nothing, or (to illudide corpus the fibblance of the Virgin, but either of nothing, or (forth the Bakers credit be it spoken) of bare bread for (fayth tum de langui - Major ) whether he be simply or respectively and from mibus virginus, dam and of his mother in his humane nature, it matters not: Gabriel addes, as well he may, Mira fin bar, thele utali, non ob are firinge wonders. Major propounding the question, same quod whether Christ might have been an hundred yeares in the & hoc fuh mo-Precellifier ve. Sacrament, ere he was conceived of the Virgin, " Admitta

flante quod Euchariftia rat led illa formalia non fuiller tune inceptio corporis, nili fecundum quid Scottus ib. Sicus in Euchariffia accepilles effe fimpliciter, ita in sirgine fecundum quid, de perafuifice effe fimpliciter in Euchar. Mair in 4 d. 13, 9,9. Sic ergo corpus christi jam existens in Saeramento potest concipi in virgine, crescere, nasci, nutriri, non accipiendo novum este, quia quiequid accipit ibi, prina babet in Eucharistiae sed accipiet novum modum estendi, sive de quiequid accipit its, prins paper in suchanitia: jed accipiet novum modum energi, ive de acros elle ibi. Gabr, in Can Lock 47. Mira funt hec, 3e extra natura ordinem conflictia ib. Contra iliud arguint, ponendo quod corpus Christi fuiller ad contum annos fue modo sacramentali, antequa beata virgo christiam genuillet. Admitto casum, de dico quod beata virgo minilominus ellet mater Christi; quia genuillet Christiam sub modo, naturali, beata virgo minilominus ellet mater Christi; quia genuillet Christiam sub modo, naturali, quod ad maternitaten fufficit. ad maternitatem inquam fimpliciter, vel fecundim qui nonrefert. Major in 4. d. 10.4 7. Sed fuilletee vera mater Chriff! Dicunt aliqui quod fic, quia mater tantum tribult materiam, & nune beata virgo administrasset cam, Mair. ib. CALUM

perchetelebene the mother of Christ . And heein pus thrist pro formetad of a flrange passage a that if Christ had beene conferented in the Secrement but two dayes before her had been thirty yeares old, if you believe my Author, be had growne in the Secrement without any moster even to mans full flature, and never taken up the mote rooms: What needle then was there of the bleffed Virgin ! for a Prieftinight have made & Christias good as thathes upon an houses warning for a they flicke nor to fay that confecration is a new Incornation and that the Prieft is greater their corpus (Veneric, his Makers maker. \* Yet Manovine denies, that Christ being before in the Sacrament could have been fine alimento incarnate of the Vilgin. And as before the incarnation they fay Christs Humane nature might have Really and Sub- sorponi Chrifant fally beene in the Sacrament ere it was either concei ved or bornes of likewife afterwards, though the fa body had beene differed and confumed to not hing if you rent sugerenir believer hem he had continued fill in the Sacraments for in Euchardia, Tpaffe by that pice quelion, whether Christs Sacramentall fi augereur a-Prefence dependupon his Naturally at of the service

And to make this doctrine good, they further avouch, cult. that not fpirits onely, but bodies; not Christs onely; but "Salm u.ps. lours; or any ones may possesse places ar once; yes, item 32. Ebrha-Tay the Scotifts as we heard before, even sirem friprise Maironing hath a further cratcher, that a man may bee incornatio die

pus christi ero durifiet ad de dedict in Bachaniftia, antequam mens ef in wicro tirend nalitroorcomando Eucharifti. am ed trigefimulgon much vite Chriffi. Centre ino Chaifti creviffet (haracesa Maine ibidete ada. Chriffts libi. Mair ina . dirag, diffi-

riftia nova quiedam Christ potelt Pafehaf

Corbeienfis Abbarde corp. Bornini c. 12, " Mainin 4 d. 14 g. 10. Post incarnationem pollet corous Christi delinere elle Lab modo naturalis, & tamen Eucharittia vere tratacese, Equiantum ad verirarem figni, & quantumad verirarem lignati & contenti, & d. 40. tamen in Eucharifha vere manere Gab, Left 47. De potentia abiolara prinsposuit habere elle Sacramentale quam Naturale Concl. a. De pollibili print pomit definere elle in elle Naturali quim sacramentali concl.4 Mair des ges. P. Virente Dei mum corpus porest firmilosse in phribus locis & partialibus & cota ibus, igitun de mus Angelus Gregi Arim, in 1,0-3, 2rat, 'Non effinconveniens quod torum corpus ficinano loco, de pars una

and, Maironius in 4.d. 11. 9.3 cond .4.

d Ob chalmodi diverGe fune or elientian & fiens divertos in loco polles implere plura Spatia diverto. rum locorum. etiam continu orum, ficte ils immediate to catetue, quod eff etiam mira. bile fed non impollibile of fecunding uni cambrafentiam localem, ni implenierod seft aurem ie · ficum: Se prizfentiam corpopiusquall rede Valadipo a. 3.5 ab. Pronuntiate.4. \* Sicut unom ach permanen

seere with his which believed and work we before I legges whiled high, a Greekey to Madeenia address of this its may as well be in more places construited to gestier, which is admirable faith he bor novimpossible from whence it will followithin the budy of one han migrideach from the ecretento the very Callan Sayinghia, and agouithing to their doctrines been o Gianbheithern been id in all this hige force it that still remine the just quantity of a man. Where he holds it no absurdicy for the lefferto equall and full the greater thay, me one put once but forcellitely; ad time Bur as the Philosophen laithy graunt one abfurdity and more will follow : foir is not to tell, to maintaine this Paradoxe, what shifts they are put to for what Postnever imperfeed nor ficke man ever dream shave the montrous main dinesses birthe of thefe dereiginous braynes i withinthe quittes & fetches produced to the world and who can mon refolevely out-lye his fellow, is a profound difourant in

impossibile of But first let me aske a few questions. Would you ever mins a mino thinken that one thop of water will fet a thip affort, rlay, drowneshe whole world & Canyou imagine, how a man ficti feanding that ftirres not foote out of this place, can feed and grow plures ciuloodi by the meat that is eaten ten thouland miles off or be burnt presentias, and; in the fire or wounded with a knife that are in the Bast Apadeofecunding dies and hear the fame instant in Ireland ? Will you hold it possible, that a thing but halfe a footlong, should take sis localeur fa. up as much roome as a whole mile? or that a part or piece of a thing can be greater then al the whole together. peniram Greg. Can you devile what way to make a numerous family, nay a whole army of one onely man, & that continuing but one man without any propagation, or pofferity? Would you not laugh at him, that will averre, a man may meete corpus per Dei him elfeby the high way, come towards himselfe, goe furpotentiam po- ther from himfelfe; nay, even finde a way to goe just ser effe fimulia through him effe Were hee not mad thinke you, that phuribus locis, ita & fucceffive. Si nimirum, ut ferie quadam continua, aut interrupte. aune fit in quibulde pluribus locis fimul, & polica in alijspluribus Idem ibid. Pronunt s. Eric arier Anire De raine conflaim Arill's Phyl cap.2. flands.

finds confidently to maintaine , that the fire shall have leffe power to burne, because of Snow and Ice under the north-pole, nay, that it is as it were extinet, and cannot burnear all by reason of prædominant colde, no further there thousand miles off? And what say you by him that Githe amen that not beedrowned in the bottome of the fes, by reason of ayre in another place? & needes not he to purge for melancholy, & cleare his braines, that gives out that a min may fland in this citty, & at the fame time bee eye and care witnesse to what is done in the Antipodes ? And hath that man his eyes in his head think you, that ferioully & in fad earnest protests, that one little torch may inlighten the whole world? Have your eares ever bin acquainted with this Philosophy, that one may be both sick & well-full-bellyed & bunger-flarved, wounded & whole; nay alive & dead & all this at once or with this divinity. that one may both be faved & damned at once? Was the world sill thefe late doting daies ever borne in hand that a man may live a 1000 yeares before he be begotte or born. & fo(thogh but a meere man) be elder then both father & mother? Alas simple people that are not acquainted with the depths of Saran, the Papilts will fetch it about with a device & fill your cares with a new doctrine, that all this may full eatily be done per positione in pluribu locis. By this multiplying glasse you may promise greater things than did ever Archimeder, you may make one crum of bread, one drop of water ferve youall your life, you shall never dy of famine. you may make of one threed per positione in pluribut losis, a whole garmenty ou shall never need clothes of one coale a latting fire for all the yeare: with one dish you may feat a world of guelts: with one brick you may build a sumptuous palace. nay Scone man per possione in plurib me locie to build it: one dish al the while to keep him, & if the paiment amount to a 1000 pounds one peny wold defray all charges, an exceller way for an old Mifer. What needed the Lord to create an Ocean, whereas (if this be true ) one drop might have watered the world?

Or to make innumerable flares? he might have held his

hands, per politionem in plutibulleris, one would have ferved the turne. What need was there of Mariage ! for one might thus have replenished the whole world. But let us s sieres effet in heare their owne authors. Right worthipfull & Mc Maior upon the 4th of the Sentences, yeelds to this that one may infinitis, pondus infinitarecarry a burchen, far greater burchen then he can carry; yea, fiftentiz poreven infinite, for (faith he) the burthen he beares in one tare poffet: Refondeo, conce. place, hindereth him not from carrying almuch elfedendo quòd where: and all this to need no more then a generall influpotentia activa ence: Where he brings in by the way this quaint Syllo-Socratis, non gifme : h Socrares at Paris hath a pound weight on his terminatur in Thoulders, Socrates at Paris is Socrates at Rome. Ergo Sominimum pon erates at Rome harha pound weight on his floulders. Or dus quod non potett portare, de potentia dei Enthymematically thus Socrates at Rome bath a pound at Paris on his fhoulders : Therfore Socrater at Rome hath a abfoluta, fi po natur in pluri- pound on his shoulders. I Adding moreover that The fibes locis folum tera filly weakeling is able to beare afmich as an Jinx: 'nay (that he may not lye cowardly) & that one drop of concurrendo cum ipfo inflo-entia fua gene. Water might carry the thousand thippes that arrived at entia fua gene. Troy. That one loafe if in more places at once might have rali, ficut cum alis hominibus futficed Xerxes army, year the whole world; conjecturing in uno enim lo- that it might fo be with the loaves that fed fo many copotest ferre thousands in the Gospel: or the oyle that was multiplyed libram, prout by Elizant. Whereas the text makes it a multiplication of fupponitur:nec proper boc eft parts by new added matter in the breaking, not as though minoris activi-

tatis in alio loco, d. 10, asg. 4. Dato quòd, Sorrates habeat libram in humeris finis Parifijs, non proptercà impeditur Rome, in qua non habet libram, Iohannes Major ibid. A Socrates Parifijs lubet libram in humeris, Socrates Parifijs oft Socrates Romes. Ergo. Socrates Romes habet libram parifijs in humeris, vel fic Earbymonatice. Socrates Romes habet libram Parifijs in humeris, Ergo Socrates Romes habet libram in humeris. Ibidem:

'Confequenter concedo, quòd Therfites pondus tantes refiftenties potefi portere in pluribus locis quantes Telamanios Ajax in paucioribus. Ecdem modo concedo, quod gutta aques per positionem in pluribus locis potefi ferre mille carinas, quibus Graci, ad Troiam applicuentes. Se quòd unus panis potest sufficere esercitui Xerxis tel Dacij, rel

toti orbi per politionem in pluribus locis, ib.

every one had the fame loafe whole, and the fame be faid of the effusion of oile. And whereas it is further objected. 1 Pars non eft that thus, halfe a foote may be as large as a full foote, if this major fuo toto halfe-foot be in two places together : or even double to autem extense ie, if in foure : nay, that this halfe foot shall be ten thou- re & licet fe. fand times greater then that which is double to it, if it mipedalitas felfe be in one and twenty thousand places. 1 He returnes corporis ceres answer, that this may well be extensive, though not entite. Parities extenaivi granting plainely, that halfe a foot may take up more liter scoib. extent then a whole one and tells us that femipetality (fef- arm s. quipedalia perba ) may be extended bipedaliter, nav, hee " Dico etlam holds without any miracle, the part may be greater quot mine line then the whole, (thus you fee they over throw Logick incorrenit parand all ) adding that if halfea planke were ten fooce, the tem effe longiwhole planke were but nine foot. To whom for a fellow oren for tota, lyar joyne Bellarmine: That a body no longer then three velintensiorem eubits, may take up as much roome as that which is nine, quoad moning, a Maironiar will have it, that if a trencher (for example) quoid parts fi were in two feverall places, one intending to round it, that effer affer, rajos behindered by a stronger, who peradventure is at the una medictas fame time an hundred miles off, and will have it fquare, effet long a de-Likewife whereas t'is objected, that thus one fparke may altera longs of inflame the whole world, he returnes this answer, that if do pedibasto all the world were equally disposed to combustion, this us afferesset foarke should burne just nothing at all. Belike it knowes practite longus fparke should burne just nothing at all. Delike it knowes nove pedibus, not where to begin. P Scotte would faine make us believe ib. \* Er simile

Parifiis exten-

miraculo , non

eftermino de corpore trium cubitorum, quod (ut fupra diei) occupare potett fpatium fet vel novem cubicorum Bell.l.; de Buch.c.4. Alia difficultas de figura tenente quediatum inuno loco:unus vult eam facere cotundam, alines quaderram in alio, dico quod poortet and alter fupervincat: & ita alter non poterit dare figuram rotundam, fi fupervincent inducer quadratam Mairin a.d. it q.r.a. s. Alia difficultas,quòd una feintilla. càm lit Laul in diversis locis, comburet sim al torum mandam. Dico quod habebit ter-minum ad equatum, ubi inveniet passum magis dispositis, se alibi nihi agerer, ib Ad illud de madico igne quad combureret o unia combultibilia, died per propolitionem tertiam, quod fi ponaturignis in uno loco, & multa combuftibilia fibi habenti illud ubi rantum approximata quod dicerem tune de igne respectivillori, se dico nunciquod velig to liquod illorif ageret pracife, vel fi in quo libet, efto quod o unia effent fi mal, ageret ta. men valde remisse in ea; eo dem modo dico in proposito quod actio erir remissa in quodtibe iftomm, respectu a tionis quam haberet in unu illorii, fi in mullum elin ageszt, Scot.

L'Poffet fieri per divinam potentiam, ut una facula totum mundum illustraret nec tamen fequetur faculam illam effe foli #qualemaut agere ultra funo Virtutem, Bell eomigibas & pet tranfmuta bit illum io fe bens fortiorem converiencia fe, & alibi nihiL Mairon whifu pra, difficula. Si in uno loco comedat , in comedat.quia

that there would be as much refutance in the combustible matter, as if all were together, which would make it the longer a kindlings but hee cells us not how they noite their forces, and what if all were toward powder? then without queltion or reliftance, one sparke would blow up all the barrells of gun-powder in the world, though never To farre afunder, at once. 9 Bellarmine taith, that one little torch or candle may give light to the whole world, and yer keep within his own compalle. The fainer Mangowill fayth of fix men (or as many as you will) having the very fame meat in individue in all their ftomacks, that the sharpelt floriack of them all shall onely concoct is elle if they be well march d, and equally good trencher men not with-Anding there be more hands to worke , never a one of them all shall bee able to digett it. And if you will be of father Roberts dyet , Suppose yee lived at Rome leven yeares rogether, and eare no meat there all that while, nor once hired foot out of the place, yet not withfunding he will reach you, you may take your hunger with the meat that is taken at the same time in China. That I may in-Rance in that for example, whereas he fpeakes indefinitedico good has ly a Scorns with fome of his followers, holds, that a man may fatisfie his hunger with the meate that is eaten in an other kingdome, but never the more fill his belly wand though never a jore of meare come into his belly here, vet the inbitance of his body shall be nouriff rand increased. with what? Not with the meate which never came there. and therefore how can it turne into the fabiliance of the body. Nay, he further beares you in hand that the meate riet, enaminon you eate here peradventure, is but inperfluous, because the

Ad abind dico, quo I animal existens in aliquo ubi sine pueriidem eft corpus Bellar. mento, natriretur ibidem, dum tamen idem animal fusciperet d'imentum conveniens in alio ubi. Scotus in 4.d. 10.9. 2. Si hic fatieretur, & ceffaret appetetus ribi, ceffaret etiam in codem alibi licet non excibo sumpto ibi. ib. Convertendo in uno loco subfiantiam alimenti in fuam naturam, alterius loci famem extingueret Angl. pag. 1.qu.4. de Euch. ar 8. Et enm additur, fi urrobique haberet alimentum fufficiens, in duplo nutriretur, dico quod vel utrobig, susciperes totum illad alimentum, & per consequens superflueret, vel bruno loco fulciperer partem, & in alio aliam, Scot, ibid. empty

empty belly shall be fed well enough by a good meales meat that's eaten at the fame time a hundred miles off. Yet \* Majer holds otherwife, that the meat in one place, \* Major in 4 d shall not nourish or make him grow in another; but that 10.47.ad ;. the more meate he caces in divers places at once, muto eris major alietas, the more he shall differ from himselfe, fo that in the end, divers meat producing divers matter, one man shal prove two, & thogh the same, he shal not be idem numero with himfelf. But heare his latin. Tertin ar gumenti. Dangis und fimile. Si Deus produceres und parvulu, quem poneres in duebus logu, & in uno loco detur ei quod comedat, & nibit in also loce, non opertet fi crefeat in uno loce, quad crefeat in alioifed per primit oibum conver fum in substantiem aliti in une loco non evit idem Metaphylice cum also, sed numeraliter alius: Equanto plus alimenti conversitur in fubftantiam aliti, Poffet idem santo erit mator alierat. Againe " propounding these ob home, habens jections, that a man having mile ate, that is to fay, being re chores & in a rhouland places at once, might make a quire, and con-magnum exerfort of voyces, or an huge Armie without any more citum in came company: a and at the same time both talke and hold his po, & males tongue &ce. he grants that at once he may doe both, and at the same time beere keep the tenour, there the fift; and rum loqui, & heaftiemes moreover, that though he be over head and racere & diffueares in water, he should not be drowned, being refresh tare cum feipwith that ayre which his body drawes, being our of the fo.ib. water at the fame time. Is this that Scores, whom Doctor men potent hie Antony de Fantes vaunts to be in his edition à mul- localiter, &c tifariis cicatricibus exemptum., & ab infinitis mendis ibi non & sicin absolutum ? Belike this man dreamed of the ifto formabitur Priests absolution . b Leffins faith , a whole Army non, & in illo

alia quæ videneur mira, & ito-

a Moveri ta

lometer, & in ifto tacebit , & in ifto tenebit tenorem, & in ifto quintam, & ille attrabet acrem extra aquam exiltens, & idem existens in aqua non poterit attrahere, fed non Aubmergetur hie, quia alibi habet aerem attractum refrigerantem ipfum, Scos ibid Unde fequitur ex uno homine efficere polle integrum exercitum , Leonard, Leffius de divinis perfectionibus, 112, c.16. In cadem sapientia & potentia later, quodibet in dividuum in finities, potefique iple cujulliber individui infinitas ( ut dicam ) referre replicationes, ib

A TIS

may be made of one onely man, continuing fill but one; and that the fame individuall, may infinite times be made a new over, and over againe. And I heare there is a Disputation lately printed in France, maintaining that one man may make two opposite Armies in a pitcht field, kill all. the contrary forces, that is to fav, himfelfe, and come homewith the victory.

Specturum admiffi rifum teneatis amici?

Might not this man truly be faid to fight with his owne shadow? Pergite Pierides. . And if one be at the same in-3i uno in loco stant of time at Rome, and at Paris, he shall not be strucke at Rome, but he shall feele the blow which is given the Sentiet quidem fame inflant at Paris: 4 have his arme cut off heere with a in altero dolowound he gets there, and perchance dye on't ton. And if he be in the fire here, he shall burne at the same time ten thousand miles off in an other place: Provided alwayes Si uno in loco there be no ice, nor cold water, or sharpe winde there. (for

vulneretur, aut

percutiator,

rem, non ta-

men in co persutietur. Co-

nimbricer fes.

occidatur, in altero etiam vulneratum apparebit de morietur, Bel 1.3 de Fuch e:40 . Si corpus uno in loco calefieret, ita ut in co non posset frigefieri, fore ut neg; in alio ctiam remoto frigefieret: quia calefattio in uno loco propter concomitantiam caloris in alio loco impedires frigefactionem. Valq.in 3. Th.q. 76.21.7. difp. 192, c 3. Idem Anglefats p. 1. q. 4. a. 8, concl. s. Si idem corpus in pluribus locis circumferiptive existeret : codem molo à pluribus agentibus, ac fi in uno effet loco pateretur. v. g. Si in uno loco ignial in alio aqua admovereur, velà fortiori, vel ab utroq, fimul, fi effent zqualia, pateretur. Cum idem omnino corpus fit, que cuoque dependentem à loco rationem non habucrint. apicunque illudextiterit ex ipfa rei natura necessaria consequutione non novo miraculo. fed præcedentisyi, in co refultabunt. Itaque fi uno in loco propè ignem fit, non ideired prope ignem in alio erit, utrobique tamen calefcet, quia calefcete eft quippiam à loco abfolution, calefeer, inquam, nifi in altero loco existat prope aliud corpus quod ad ipsum refrigerandum, parem vim atque ignis ad calefaciendumb ibeat: punc enim, cum actio arn nisi à vincente sit, utrumque agens sele impediet, & alterius actionem prohibebie, quod fi alterum pravaluerit, ejus tantum procedet actio. Commbricences in 4. Phylic, 5. Q. f. ar. 1. Pronunciato y. Omni alio miraculo feclufo, quam quo 1 idem fit in duobus locis, quantum effex natura rei, o unia predicara abfoluta, que in uno loco ei conveniune. pariter conveniunt & in altero: licet non omnia respectiva effet enim hic prope flumen Tormes Se Roma prope Tiberim: ut fi uno loco Perrus eft albus, calidus,carrens ,que sedens, eodem modo est in altero. Quapropter, si hic esset admotus igni, quamvis Roma effet abillo feparams, calefcerer Romeper calorem quem hie recipit, ipfumque illie eaforemfentiret, Sot, in 4,d, 10,q, 1.a. 5.

chen

for then (thoughten thousand miles off one from another) this water shall worke upon that fire, or at least upon that body that is in it and hinder that fire from burning : nay, if it get thupper hand, shall make the body to frieze in the midft of the fire that's ten thousand miles off, and the fire againe to farre beyond the Spheare of his activity, shall thaw that body in the midft of frozen icy water: neither shall the cold water and ice hinder it. and why? because of the fire fo many thousand miles off. how this can be. they know as well as my felfe: but I should thinke, being guided by the grounds of reason and their owne Philosophy, that fire and water should worke as well, nay, more violently upon all the bodyes that are in that huge meane ' Necinconve space. I Nec incompenie dicere, faith Major, t'is nothing nit dicere, quod inconvenient to fay, that the cold in Greece, should hin- frigus in Grader heat in Sicily. Now first if both ftand at equall termes, calorem in Sie and the one be no colder than th'other hot, then (believe cilia Major in it that lift ) he shall neither burne in the fire, nor coole in 4.d. o. q 4. th'ice. Yea, and (O miraculous) all this without miracle. ad 1. Yet & Sucres thinkes, that in this cafe God supplyes the firmed effet in defect of fecond causes. And this is the common doctrine, geturante athough i Gabriel oppose it. Let us heare the voyce of airitain, qui their Church's Cardinall Bellarmine : If the body be be twest in hoc come hot in one place, it shal be hot likewife in the other; loco ignis, amand if in one place he be neere the fire, in another neere impedirent,

bo agentia fe

ne alterum eaforem produceret, aus alterum frigiditatem, quia est idem subjectum applicatum duobus contrarijs quod fi alterum effer majoris virtutis; fuperaret alterum. Dominicus à Soco in 4.d.10.q.1.art 1. " Quarreis agentia naturalia per le non sufficiant ad immurando codem modo corpus indiv rlis locis existen magis tamen congruum & confentaneum na. turis recum vider jut Deus fuppleat defectum caufarum naturalium, pra beatque concurfum lufficientem ut talis immutatio codem modo in omnibus locis fiat Sust 4.75. dife. 43 5.5: "Gabriel aliter: fimul existens in stuba calida, & in medijaniaibus non fimul ca. let & friget. ' Gab-Led. 46,ad 8. 1 Que recipiuntur in corpore, five fine actiones five qualitates, five quacumque alia, uon multiplicantur itaque fi corpus uno in loco calefier, in alio erit calidum: Se fi uno in loco fit prope ignem, in altero prope glaciem, nec fumme calefier nee fumme frigifiet, fed eodem modo alterabitur, arque alteraretur, fi codem modo applicarennur ei contraria illa agentia &c. Bell. I de Euch.e.4. Se, in 4 d, 20.00

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Quacunque funt priora ef fentialiter iplo ubi uniformi. ter infant corpori,quamvis habenti diverta ubi, necvariabuntur variato iploubi. Sc d. To,q.z.propit Sicut paffum existens in nno ubi-reciperer formam à duobus agentibus fibi invicem approximatis-Idemibid.Pro polis,s. Corpus exiftens in pluribus locist in quolibet corum poffet habere fe uno modo Greg de Val. Difp. 6. 9.1. PunQ. . 5,26. Pronunt.2. · Quando mo eft dependitivns, fed acquipoffet idem

ice, he shall neither be exceeding hot nor extreme cold. and if in one place he be wounded, or flaine, he shall appeare likewife wounded, and dye in another place; and if he care in one place, he shall not be hungry in another, though hee care not, and why ! because it is the same body. now all this is to bee meant of the fame time : as that hee eares and eares not at once, that hee dyes in two places at once &c . The fame faith it Seeter of the same body; being in two severall dispositions of aire at the same time, the one wholesome, the other peftilent: whether he shall dye of thone, or live by th'other, for they tell us me that what foever is in the body before the confideració of place, is invariable, wherfoever it is: & as a body is affected to fuffer of the fame naturall agents in one place fo t'is in all. As likewife that a man may move here, & at the same time rest in another place. Heatken the wit of o Scotus of he dyes here he dyes there likewife: but notwithstanding it followes not, he is wouded here, therfore he is woulded there; yet for all that (faith Scotus ) it is true that he hath the fame wound in both places. Telling us further, that every immanentact, qui ineffer ifti corpori in hoc ubi,treffer fibi in quocang; ubi, licet non in fieret. These absurdities you shall find in Scorns in Mille abi. And P Dorbell will teach you, that planificate posteriors nulla videtur neces sitas, quod plurificetur ipsum prius. Yet notens localis non withftanding in this, 9 other Papifts goe further, & averre plainly, that a man may be both alive &clead at once; thou h by a new miracle, fay the wife men of Conimbrica, & vet fitivus tantum, for all this, though the same man be both alive & dead at corpus Valentia quiefcere, & mom locali Rome locum acquirere Ang q 4. 2. . Si ergo moritur hie, moritur & ibi, fed tamen non fequitur, vulneratur hie, ergo vulneratus ibi: fed eamen eft verum quod fi hic habet vulnus, quod & alibi habet. Scotus in 4.d. 106 2.2. Scotus ib. Dorb.in s.d. to. 1 Divinitus novog, miraculo fieri poterit, ut es etjam que ad ubi fire ad locum ordinem non habent eidem corpori uno in loco, non tamen in alio conveniant: verbi gratia,ut hic vivat, Rome moriatur: hiccocus fit, Rome

videat: hie materia fit conjuncta formz, illicomni forma careat. Conim. in 4. Phyliconum c. 5. 9 5, 27 2. pronuntiato 3. Novum miraculum requiri, ut Petrus Roma & Conimbrica fimul existens in altero horum locorum vivat, in altero moriatur ibid, an s. Vbi adverte licer Petrus codem tempore vivat ac mortuus fit, non tamen absolute diceadif cum fimul

once,

vivere & non vivere. Conimbr. i bidem,

once, they will not yeeld, that he both lives, and lives not, I cannot tell how you lefuites find it , but with other people all's one, to be dead, & not to live. I Maier grants this confequence, Sorrares is alive at Paris, therfore Socra fpondeton conter is alive; but I deny this ( faith he ) Secretes is dead at Rome, therfore Socrates is dead, which is much like that other scames of his in the end of the fame queltion: So- vus Parilis, ers crates at Rome is wounded, but Socrates is not wounded go Socrates viat Rome, It followes not (faith Biel) he is not moved here, therefore he refts: wherefore if a man thould reft in one place, and move in another, in one place have his eyes Rome, one out or be may med, or beheaded, and farke dead, but in another placeboth alive and found, yet ( a faith he) we must not grant, that he both moves and rests, hath his eyfight and is blind at once, maimed and found at once alive and dead at once. Neither followes it (faith he) he refts here, therfore he moves not even as it followes not He is blind here therfore he is blind: He is dead here therefore he is dead. This is the new Roman Logick.

Whom would it not comfort at the very heart to heare 'Nee featime, the fame author fo refolutely affirming, that in easy argumeti, & therfore at the fame time one may both move & not his, be wounded & whole, blind, & yet have his fight; unus in aliquo

Aliter ergo recodendo hane confequentiam doctates ell riwith fed hane nego, Speraces ch monuus Socrates of maruns, Maing in 4. fent di IOrd denz id Socrates Roma gulnerattir, fed Socrates DOD YUMCTATET Rome, Major. ibq Propole Non movemer hic ergoquidloca quielce-

S. CIONE MIN

ret, in alio moverente: in uno loco exocularetur, capite truncaretur, aut cateris membris; in uno loco anima defineret informare corpus, & non in alio : ramen de tali concedendum, non est quod movem & quicfeit, quod est oculatus & exoculatus &ca Gab Biel in Can Lectias ar. 9. " Vade nec fequitur, Quiefeit hic ergo non movetur ? Sicut non fequitur, Coecus hie, ergo cocus. Mortuus hie, ergo mornus Biel ib. Net eft magis im. possibile materiam stare sub formà cadaveris in uno loco & candem in also loco stare sub forma viventis: quam hic stare sub forma viventis, & alibi sub forma lapidis, vel alia quacunque ib. .\* Conceditur itaque quod in casu argumenti idem moveretus & quiefceret: idem effet vulneratum & integrum: idem videns & coccus : idem acephalus & membris truncatus, & integer, & perfectus: idem hic patibulo affixus, aut aquis fuffocarus, & alibi folarijs indulgens, convivijs & volupraribus dedirus, idem hie fame defi ciens, & alibi fufficienti cibo reficiens, Biel Lett 46, in Canonem. Es quo confequenter fequitur, quod poffet alibi morifame, & hic impinguescere ib. & mox: Alibi morereur animal, hic viveret Sic etiam fraret, idem corpus hic vivere famum, & alibi putrefcere tanquam cadaver moreuum, nec elt magis impossibile see.

head-leffe

Lefijus de perfect divinis. 12.46. Z Dico quod potest aliquis catum fimul &c femel, Major. ib.q.4.2d 1. \* Responderur quod fecundei potentiam & fi rtum etiam cum gratia possint simul stare, quia pec-& gratia non Biel in 4. qu.u. nica ar a cub.4 ita replicatus polotuno in loco comburi, se, (& fi velis.)

headlesse or maymed, and yet for all that want never a part of all his body; heere nayled to the croffe, or drowned in water, & manother place making much of himfelfe, given to banquer & leature: here fainting for huger, there tupplyed with meat enough? Nav, here be alive and found, there rotting in his grave. Nay, \* dye and bee borne at once, that is to fay, that the fun in the fame place should both rife and fet at once. And not onely alive and dead at habere gratiam once, but in the state of grace & mortal fin at once, nay eve & mortale per- be both faved and damned at once. I fay (faith Major) that any one may have grace and mortall finne from & femel, together and at once. But by your favour Sir, by this rule and a s you understand mortall, any Priest, Lefinite, Fryar may be both an honest man, and a very knave at once. dumabiolutam z And Biel addes, that the act of giving almes and stealth illiachus datio- may ftand together with grace: because (faith he)mortall nis cleenofyne fin and grace are not opposed in their owne nature. And that not Lbut themselves affirme, that one may be both faved and damned at once: hearken a Giles Coninke a lefuit, and late professour in Lovaine: A manthus doubled carum mortale quod he, may in one place be burned, and dy, fin and if you will,be damned too; and in another place, freeze and be opp nuntur ex cold, and continue ftill living, and merit, and be faved. propria natura b Major minceth the matter a little; he faith, ode cannot be faved and damned at once, but he may both be faved. Vade home and in the torments of hell at once. a fubrile diffinction betwixt loffe and fenfe: as though hell torments were not every way as much incompatible with the joyes of heaac mori, pecca ven, as the bare loffe of heaven. Neither doth . Gabriel

damnaris & also frigere, & pergere vivere & mereri & falvari. Coninkius in 3. Th. q. 36. a 4 dub 3 num 19 Dico quod potest aliquis habere gratiam & mortale peccatum final & femel & puniri poena lenfus, & beatificari non tamen poteft beatificari & damnari poena damni codem tempore Major d o q. 4. ad a. Cum cadem materia per divinam potentiam potelt subjici diversisformis specificis, potest etiam replicari ad diversa loca, ponatur quod hic subjiciatur forma afini alibi forma lapidis : in casu ista materia this vivit vita fensitive alibi no vivit his est animate alibi inanimate. Gab lett 46 in cans

hold

hold it abfurd for the same matter to be at once in an affe sidem corand a flone, and to per confequent at the fame time both to pus in pluribum live and not to live. & Nor Anglesian for any thing to be locis existeret, higher or lower then it selfe. Nor Denife, for any body poster habere to be neare or farre from it felfe, to be at the fame time relationes confquare and round. Nor Lessins, to climbe and runne down trarias: idem the sill at once. Nor floannes de Baffe, for two contra- namque effet ry qualities to be together intensis gradibus. for example, sum see Anglithe same thing at the same instant most hot and most cold. q.4de Euch. & So doth he codem ore calidam & frigidam efflere. 8 Mairo- s.concl. s. nim asking the question, whether being in two places at . Non eft imonce, in one of them he may be his fathers fon, in another possibile idem not; answers, he fees not why this may not be. Nay, will effesibi propinyou have more newes? I That a man may fland at Rome, flans, Nic.De. and fee Salamantica in Spaine, or per configuent any other nife tract. 6.p.3 place, as London, Dublin, Hierusalem, Mexico, and heare q 1 ad 1. what's there faid or done. No wonder though lesnits be contradictio Sogood Intelligencers, who by this rule shall stand talk- ouare idem ing with you here, and at the same time bring you newes corpus non from th'Antipodes, i Nay further, that one and the same possit simul fiman may fet forth from Yorketowards London, and fro figurar pluribus.

London to Yorke at the fame inftant, and travell on in a milibas, five firight line, eill at length he meet himfelfe in the midft, and fimilibus, ib. either push himself out of the high way, & as Scorus will at si have it, or as Sorm even find a ready way to paffe through! Dicit taren himselfer Ofotrish Divinity! Certainly this mans note to de Basso, mult needs run into his owne noddle, and his knees into imposibile cos

quod non cft traria fimuleffe

virtute divina, & quod calidicat & frigidicas poliune fimul elle in elle Intenfo, funt in elle remisso, idem ib. E Contra: quod codem modo posset deus facere quod essem filius hic & con hic, Responded, non apparet quare deus non possit hoc facere. Mair.d. 11.9.2 Ex quo fit, ut existens Ro na, videret sal imanticam, audiretque Salamantica loquen-Adhec poffer idem ho no à Roma moveri vertem Soms in 4.d 10.q 1.a. 5. Prop. I. fus Salamanticam, & fimul è Salamantica percandem lineam versus Romain : & in loco quo fibi obviarent, non le impedirent, quia effet ide u homo. Sotus in 4.d.10.q.1.2.4 Prop.s. Les etjam concedo, quod ut in unoubi poterit movere corpus fumm ut eft in alio ubi pellendo vel trahendo : quia propteridentitatem corporis, non aufertur rasio mobilis, nec motivisab ipla. Scous ib.

his hammes, and his toes into his heeles. Had not thefe

L.Tim, 1.7.

Sexto argui-

tur ponatur

& Parifijs &

obviet fibi in

loco angusto

Super ponsem

guzritur, an manebit in u-

anin duobus?

4 ad 6. Adhuc

in duobus locis

men, or monfters rather, infinitely better faile in an open channell with us, then to decline one figure, incurre thele innumerable rockes, not knowing (if ever the taying was verified ) neither what they fay nor whereof they affirmed for doe thete men understand themselves? or in good earnest without fmiling in a corner beleive they what they faoror ever hope that any elle should? I am sure, Malone, this made your Coufin! Sorm scraich his head. Que quidem profetto, fayth he, non funt creditu facilia: which truly and in very deede are hard to beleive. I beleive you, Sir: for that a man should meete himselfeafter peradventure some feven yeares absence, and goe through himstife is a cratchet had out of the New-found world, and a fit subject for the Mafter of Sentences his Shoole-boyes. - Major(as he loves to be curious ) moves the question, If Socrates Socrates Rome should mette himtelfeupon the Bridge at Liens in tome narrow place, how he should doe to get hy himselfe, whether he should abide in two places, or one? and he tells us that if he run into himfelfe, yet the parts of his body will be in two places at once: a Gregory de Valentia graunts Lugdunenfem: that in this penetration the breft would be in the backe. and one part would run into another the quite contrary no loco tantum way yet, faith he, the continuity of those parts should not for all this be interrupted.

Major. d sorg. And what wonder if these Juglers can be in two places aliz partes funt at once, who can doe two things at once, mumble over their private devotions, and yet at the fame time fland by and heare Maffe with all reverence? and no marvaile: wher-

per totum tem pus penetrationis. Major ib

\* Irem fururum tune effet ut in illo quidem loco fe penetrarent partes anteriores & poflerioresillus corporis, fiquidem aliz deberent transire per locum aliarum contrano mous, ut consideranti patett neque tamen propterea oportet diffolvi farum partium continuitatem in ca penetratione Greg. de Val Difput,6 q 3. punet.1.\$ 26 pronun. 3. Verum qui & Miffam senetur andire & horas Canonicas folvere, poffit firmul utrique precepto fatiffacere? Cajetanus concedit: & hanc opinionem arbitror veram. Sotus in 4.d.15.93a.1.

as, whether he understand Divine fervice, or no. whether cleaces oblihe give arrention or no, all's one to thom, de good enough game dicere for Popilh worthip. T Sames beares men in hand, that horas Carent. fo they bear Maffe, though they talke all the while , and mitico, & enchat of other worldly butineffe with Marchants, they not amobligates withflanding fulfill the commandement

Andasone body in more places : fo they generally final, urrique reach that more bodies may be in one . Waldenfis holds, facit, Major in that Christs body may coexist with another body in the adings. Vi fame lituation , foomdom omnons men furam intrinferam timbinferme A quiam averrs; that though two glorified bodies thall ex diais poffe never be together in the fame place, yet a glorified body may be with another that is not glorified. Yet Richard qualcunque efayth, that it feemes by all imagination to be against the rationes vel law both of body and place, that more folidities flould Pfalmos pre be rogether: whence, fayth he, this hath brene held by all recitare Suan.
Philotophers for a flat impossibility. Nay not onely more in 3: q. 83, a.6. bodies, buemore times together : as I remember I have difout, 18.5.1. send in Collegium Commbnicenfe, that the laft yeare may Qui andie mifseturne againe, and run along with this.

. And what wonder, if they hold a body may be in many places at once, whereas to make up the game, they den tempere Aick not to affirme the fame of all places ? If, faith olde dicere non po-

audire Millam precepto fatisaliquem, dum Miffam audit. farr, ad quarm tenetur de precesto fimul cotest Horas, and

anas de pracepro renetur fine mortali: fecus fi aut ad Millam, aut ad Horas non renetur ex pracepso Sylv p. 2. tit. 2. de Milla, q 6. Diftractus fatilfacit. Major, d. 12. q. 7. con. 2. Non requiring ut home temper advertar tempore que dicit Horas ib.con 3. Si quis Mille interlir, semper tart en corfabuletur, aut alia negotia futura cum mercatoribus tractet, nihilomenos implet pracceptum suares ubi fuprà. 4 Argumentam'ad hoc est quod natura corporis Christi fecundum fe totam compatiebanur fecum corpus fubffantia aliena , &c coexistit ei secundum omnem mensuram intrinsecum utriusq, & in titolo, Quod corpus Christi cocuitemer potest adesse alten corpori in codem fitu cotum. Wald tothis c.731 Dan corpora poffunc effe in coacm loco, igirur & duo Angeli : quia minus viderur hoc puffibilede corporibus. Greg. Arimoln a.d.s. q 3 22 Conimb, in 4. Phys. Thombe in fixed corporibus.

Thomas in fusplemento q. 24,2.1.8 4. Videtur effe imaginabiliter contra egem corporis & loci que plures lotidicates fimul fint in codem loco: unde omnes Philosophy boc habitetime pro impossibili; Rachin 4.d. 10.ar; 3 q z. Cum non site ibi prote et compe-ete simus situs; sed sin sasspecies. Propter quod si comm universion effet panis, linconveniens non effer corpus Christi effe ubique, Ægudius Romanus in tractics Magistrali, ci-Giles

cante Dion fio in & Sent d. 10.q. b,

Gles, the whole Vniverse were bread, it were nothing in Refponder Scous, Deus convenient for Christs Body to be every-where. And per fuam om. Anglesian reports to us one of Seesas, that God by his nipotentiam omnipotency may place Christs Body every where by polict corpus turning the whole world into it, and to the Body of Christ Christi abique constituere . should be every-where accidentally. Nay, in general! (faith convertendor- 2 Gabriel) t'is granted the fame Body de falle may be evemnem fubftan ry-where. y Sum hath the lame conclusion. You had beft tiam orbis m. make a god of it. The " Pathers rhought it a furficient illud. & tune effet ubiqueae argument to prove the Holy Ghoft to be very God, best cidentalities, cante, If I afcend to heaven, thou are there If I make my Angletiusia bed in hell behold thou art there. And what other can Floribus fenrentiari, parte follow of this being in more places at once, and once 1. q. de Euc, transgrelling the limits and precincts of Nature; then to a. 8. con-3. ad is bein all places, nay (fayth Ocken) even wherfoever God Conceditur .. is!Why then confute you the Eatherans, falling into the quod idem. fame ditch? . Maironius moving the question, whether! corpus police God may make the same body to beevery where, Dice per divinam potentiam de quod fie, fayth he:and he grants that it may be infinitefare fado ubiq effe rige aures Pamphile) locally, though not formally; extrin-Gab. BielLed. fecally but not intrinfecally . Seem holds it nothing 45 in Can.ad s Infermir des inconvenient, that any creature may bee in quacung ubis every where: and yet fayth he, it cannot properly be faid mum ex his. that t'is every where, because it is not infinite. Oacute Dunee; that can trip it so nicely with a diffinction bequod poffer Deus unum corpus ponere tweene Every where, and Infinite. . Claudin de Saintes uhique. Setus in 4.d, 10. 9.1. any. Idem Roffeniscontra Occolampiad Lis. carp. Corpus, inquie, Chrifti porch effe w

bique. Ambrol.l. e. de Spiritu fancto, e.g. Lyrill. 13. Thefanci, e.g. .\* Centis. C. 15. de 29.

1 ctria quardio eff, urrum dans positi facere, quod islem corpus fit ubique. Dico quod fic, vel posite concedi quod effet infioitum localiter, non amen formaliter, extrinsect non intrinsece. Mair in 4. d. 11. q. ... ... Non est inconveniens, aliquid alimid à Deopere. Jus potentiam esse im quot un necessaria in e. d. 10 q. ... ... Affentimur cum nostru, eodem argumento quo non solum corpus christi, sed quavisalia creatura, corporea sirve interporte a de plures locos dilatratur, ad omnes un pliariposite. Se ubique prassonario. Sancteine Repetin e. 2. Volque esse cum de deo dicitus, non significat in quani loco esse, sed point

in mallo loco clic, ibr.

likewise affirmes the same, as the common opinion of their Church, that by the fame argument whereby t'is held that not Christs body onely, but any other oreature. either bodily or fairinall may becertended to more places it may be in all and equally be prefent every where: adding withall this new Divinity, well befitting Schola-Goall pares, that when t'is faid, that God is every where. it is not meant that he is in every place, but rather in no Becamus comit is not meant that he is in every piece, but racing in no pendio manu-place. I hope homeant better, elle what were this but to all Controvers. thruft Gad out of the world? let them never therefore buist tempofinde fault any more, either with the Lutherans or Worfti- ris, lib, per as, for abuling the Artributes.

A Lie tohn Major bring up the Rearc: who having bo Deus potell fore faid that the same body may even circumscriprively powere sem and with full commenturation to place, be in fundry entire diltina places two three, & fic fine ft sen, hee ratfeth feriptive in bethis worthy conclusion. To be every where is not proper on dwerfis toto Godio and layeline, because the fame may befull any talibus separacreature, probatio, this reafours because Socrates may as well but, & fic fine be inthree foure, or even infinite places, as two neither is flate, Major in it fo much to be wondred at that a creature may be every 4 d.10.94. where . Some will have Christs Humane nature to be not Elle ubig, non (as our faith confesseth) like to us in all things, fin onely of proprium excepted:but in a middle fort betwie Creator and creature even every where, though not simply and properly.

Who fo pleafeth to heare further of these more then test probatio. mad men's dreames, let him but road Planera his Amphy Socrates pouch tryo, where Sofia, first deluded by Moreony comming in his perfect likeneffe, will needes perfecade his Mafter re-tione in dro turning then from the wars, that himfelfe ( even the fame buslocis, ea-Sofia) was both talking with him in the way, and at home the fame time. A lew felected veries for examples and first for a mans meeting himselfe by the high way.

competere poelle in duobus locis, & quâ ras dem ratione in tritus quaruos aut infinitis locis.nec fuper

quod creatura poller effe abique. Major il, Propof, Corollaria 1 ... Nota: deo convenit effentique implificer de proprie carantes convenit effe in uno loco cancum; corpus fimedio modo fe haber, Lipfi in Cand , tr,3,630

## Ad . Scene To

Merc. Tu me olone nunquan facies, quin fine Sofia.

Solia. Ceri è adepil tu me alcenabie menquam quin nofter fieme.

Nec u bie praper me alcus qui/quam eft fervos Salia,

O si sum Amphytriane base seram in exercismo.

Merc. His home faxus non oft. Solia. Qued mibi pradicar vinion il tibi eft.

Nome has nothe &c. and a little after, when Morray told him of his drinking off a whole Flagon of Wine in a corner, he breakes forth into these words,

Mira funt, nife latuit intus illac in illac eienea.

which makes for the next point; Being in a place without taking up of roughe. Then he cryes out:

"Dis immertales, obsesse vostram fidem. Ubi ego perifi voi immunasus sum? pbi formam perdidis? An egomet me illic reliqui, si sorte oblisme spot

Nam hic qui dem omnens imaginetts means, qua antele de florat po fidet à Vivo fit quad nunquam qui quans mortus faciet mbis.

Act. 2. Scena I.

Appli. Seeleftiffime, ender mint pradicare id, Domi re effe nune, qui his adere Sofia V era dico

Amp. Tu me, verhero, andes berum Indificatio.

Tun' id dicere andes, quod nemo anguano home antehac.

Vidis, nec poteft fori, tempore uno.

Homo idem duchan lacis at final fie?

Sofia. Profetto us loquer im rat oft. Amphytrio. Impirer to perdata. Homo bis obrite oft at opiner.

Solia. Equidem decies divi domi ego fum, inquem. Ecquid audio? & apud, so affirm Solia idem. Sasin' boc plane, Sasin' diferre bere nune wideor sibi losusm Effe? Amph. Vablapage se à me. Solia. Quid est pegasis?

Amp. Peftis te tenet. Hermo qui ladifica diltu debitantibut; Qui quaniam betto quad imperavit neglexitti perlequi, Nunc vanis eciam utro treifum dominumqua neg, fiero Poffunt, neg, fando unquam accepit qui quam profies carnifes. Que id, malum patte potest (nam mesum argumentis pum) Fierò puene mi su hie sis de domi.

Sofia. Sim profett) & blo & illie bos entrie mirari lices:

Neg sebi ific mirum may is viderar, quam mihi, Amphytrial Neg, ita me disument, credob am prima mihimet Sofia,

D' nec Sofiaille egomes fecie, fibi nei crederem.

Nog las latte magis of fimile, quam ille ago fimilie of met.

Nam, no dudium anne lacem à poren me pramififte domum,

Hearken Papitts. Prins mules ante ader ft abam quam ille adveneram.

Amp. Quas (malum) nugas? farin' ru fanns est

Huis bomini nefeso quid oft mali mala obiethum manu;

Pofiquam a me abya Sol. Faceer nam fum benfut pugnu peffime.

Amp. Que to verberavie? Solia. Egomes maner qui nine fine doni. Ego nunc, Amphyrrio dico: Sofiam fervam tumm

Prateor me alternmung nam, adveniens faciam ut offendat domi. Davo prognas um parre, cadem que ego, fim firma, amre isem

Qua ogo fumoquid opus oft verbu? geminm. Sofie hie fell it eft tibi-

Amp. Nonte memora mir A. Sed vidifint nicorem meam? Sofia Quin insceine in ades nunquam lecienme p. Amphi Quie to probibate.

Solia. Solia il'e, quem iamdudum dico, u qui me contudit.

Amp. Q ris ist & Safia oft? Sol. E ga,ing nam, quaties disendum eft tibi?

Amp. Sed quid aufnam abderminife dudum? Sofie, Nufquam gentinme

Amp. Ibiforie iftum fe widifes quendam an fommie Sofiam.

Sofia Vigilans vidis

Vigilantem ille me iamdudum vigilans pugnic contudit.

Amp. Qui homo? Solia. Solia, inquam, ego ille. quafo, nonne intellique?

Amp. Qui (malum) intelligere qui quam posu aft?im nugarblassis.

And yet these royes, and wonders, and mackeries, & deinger and freudies and impossibilities, which passed so for ridiculous upon the Roman Stage, are now in the Romish Church desended as farious, yea as matters not of Philosophicall dispute onely, but even Faith and silvation. Nay, what would this Amphytrio have said, had he lived to heare the sare more, and more absurd Chimeia's of these new Posts, their onever so impreserving to be accidented.

accidents withour substance, their contraction of a whole man into a leffer roome then a pinnes point, and yet notwithstanding that he shall retaine his full stature with perfect diffinction of all parts, their feeding on bare showes, that a moule should eate god, that a man may paffe through himfelfe nay be alive and dead at one with infinite other Illusions harch't in hell, begot by the tather of lyes? How had shell men, if they had lived in those dayes, beene his'd not off the Stage onely, but even out of the world? And, because they prace they know not what of Replications and Reproductions, and the doubling or tripling of the fame man over and over againe, this Schoole-divinity likewile I will borrow from that olde Poet, it doubtleffe not happening without an especiali divine providence, that to auncient a monument of the first extant Latin author, should be erected in derision of their Novelties.

, Geminus Sofia bic fallus eft sibi.

Item Scens proxima, Nam de illo fubdicivo Sofia mirum nimis eff. Item. Tu peprifti Amphitrionem, ego alium peperi Sofiam:

Name is pater am patera paperat, amnes congeminavimus.

But let us proceed to their next Dortrine for which also we are beholden to Reall prefence; and which for the Readers comfort will prove as good as the tales of Ten Thumbe.

SECT. II.

Totum corpus chrifti, quantum ad omnia fua fubftantialia & accidentalia fibi in coslo inhær nua ceft in toro Sa-



Harnot onely Christs perfect body and very blood should bee in a hundred thousand millions of places rogether, if the Sacrament bee administred in to many; nay, even every-where: but in each of all these wholly and entire un-

cramento, de qualif et ejus parte, tam magna quam minima Gab, in e.d. ro, q uniciares.
co neluf e sub qualibet minima parte specierum totus est christus. Suar, in y e q 3 y 2 4 disp. 85.5.1.

der every least crumme of bread, and drop of wine, in que. liber puntte, ( judge you what cause the Priests have to thave their beards, left whole Christ should chance to stick upon one haire) & Egidine Romanns affirmes; that the Quamitival truth offaith compells them to confesse this much, & Ga- de mirabile sit, brief calls it a catholicke Truth, Bellarmine, the common chiffi tam ma Tenet of their Church and Schooles. Nay, hearken more grum fibdi. miracles, that under every minimum naturals of every least mentionibus crum, or drop in the Sacrament, or their accidents, there is tam parva hol not onely a whole body of full growth, and stature, but tur, tamen & with a perfect diffunction of all parts, head, necke, shoul- cundimineffaders, breft, belly, thighs, legges, feere, and all in leffe roome, bilem fidel ved then if a tall man should perfectly and distinctly be con-ritaten facet tained within a cherry frone, or as ke Aristotle faith, the compellimet, whole Ocean in synthe, things never tanght, never thought lum tons che till the dayes of the nimble-pated Schoole-men. But thall this intora fin I tell you truth? they babled they knew not what It feems hothe confeincomprehenfible, fayth their Arch-angell ! Gabriel, that crata, led etians the head should precisely be where the finger is: and the foote where the eye; and the heart or Liver where the fengto quohand: or the belly in the fame place with the back; the leg dam Magifira with the necks and that a greater member should occupie is citatre care no more space then a farre lesse: for example, that the belly should be in as little roome as the eye. For hearken you "cum feete

inqualiber eine parte. Aigid in

dum Catholicam veriestem roms fecundim utramque naturam, divina n, & humanam, & fecunding omnes partes fur humanitatis gloriole, officiales, & integrales, atque organicas , firm cum fingularum proprietaribus eft in facramento Euchari fi s, fub fpeciebus panis, inquirenda est intelligentia hujus vericatis Biel in Can, Mistalia: . Ar fententia com punto Scholarum & Ecclefiz eft in Buchariftia tonum Chriftu n existere cum magnitudine. & canibus accidentibus, excepta relatione ad locum coelettem, quam haber ut eft in coelo de ils que ad existentiam in co loco confeq natur: de preterei como is christi partes de membra non le penetrare, fed ita diffincta effe de disposita inter le, ut figuram de ordinent habeant corpori humano convenientem Bell l.g.c.s. \* Citante Philopopo in 4. Phylis et. 1 Videtur inco upreheq ibile,quo modò caput fit presile ubi digrats, pes ubi oculut cor de hepar abi mraus, venter ca m forfo, tibia cu m collo dec falva pa tium di din file one de fine earu a confusione, de membrum majus non majorem locum occuper quin mbrum minus,puta venter quam oculus. Gab.ib.

Ex quibus colligitur mamifeffei primo, quod tons Christus el in soca hoffia, &c cotus in malibet parte: fe cundo quod etiam qualiber pars corporis Christi est in qualibet parte quod in quacunque parte eft una pars sorpens Chri-fli Ibi-funt o mnes: quartò, quòd ubi caput Oculus, & Ge color in hume ris babences

that are not acquainted with thefedepths of Satan, what they all teach: from whence is manifestly ga; hered tayth the fame " Author; first, that whole Christ is in the whole. hoft, and whole in every part : Secondly, that even every part of Christs body is in every part of the holl . Thirdly that in whatloever part of the holt there is any one part of Christs body, there are ali: fourthly, that where Christs head is, there are his hands, where his foot, there his eye, and so forth in all other parts. I have heard of some that have their eyes in their shoulders, but now the Papills have wonne the whet-stone from Sir John Maundewill; for (behold a greater wonder,) here are men, Me Malone hoffies terrid, for one, that have " their braines in their heeles . Maier admonisheth us, that Christs body is not onely in the concavity of the hoft, but in all the parts within and without, or (as he termes it ) & Superficialibus , & Contralibus. Mahonius will firetch one yeard beyond his fellowes, & tels us first that Christs body is wholy in every part of the hoft: Secondly, that it hath his being in infinite parts of chiffi, ibima. flost: Secondry, that it hath infinites pra entlatientes, infinite prefences to those parts : fourthly, that every part of but Sal ibid the hoft hath infinite prefences to the parts of Chrift's bo-Audima, ah dy: and therefore there being infinite parts (as he layth) his occidencem even in actin continue, Christ mult needes be actually, and vertisquotiam in very deed infinite times over in any peece of the hoft. fine cervice o IL files amongst his miracles grants it, namely that Christ is in their li the diminitive Haft infinities, infinite times

Plin nat hift. t.g.c. a. A. Gell, nochium Atticarem I. a.e. 4. 'Jem Gualt, Raleigh refert de mente dicta Ewaipanoma , Guanica expeditione, an 199 " Eguipale le ofinate Demoth (quamvia de authore dubitet Libanius in orar, de Halonefo. " Non folum eft corpus Christi in hoc facramemo, fed in qualiber ejus parte: idque non in concavitate ap-Biz, fed unitive cum tora illa a bedine, tam fecundum partes uttinfecas, quam fuperfieinles Major in 4.d. 10 q.a. Corpus Chrifti eft in partibus Imperficialibus & Centralibus idemdito. g. g. 9 Cond, r. Corpus Chrift eft totum in qualiber parte Hoffia. 2 Habet effe in infinitis partibus holtie. 3. haber infinitas prefentialitates ad partes illas. Quelibet pars holtie habet infinitas prefentialitates ad partes corporis (hrifti, Mair. wird, 13.9 6. .. Dien quod infinitz partes funt adu in continno, Mair,ib quel, ult.

Leffin de perfed divinish sa.ca. 16 miraculo 5.

over but he daubes it with a Diffinction, that he is the e infinities incomplete, vel fecundum incompletas replicationes: quia funt infinisa parces defignabiles , fub quibus torum illud sorpus existis. Anglesius imitating Marronsus, laith; he is Flores fene there prafentialiter per intimam prafentialimtem. Hence it tent,pi q te is, that divide the Hoft into never to little craims, or the de Euch a 7. wine into the smalle & drops, and they will make you belive, that whole Christ, or rather litle Tom Thumbe, with . Reor suters all the parts of his body is in the very least of all thefe. falsa fice Ma Neither more in the whole, nor leffe in the part, quoth old jeffate quod . Hugh. y Bonaventure with, this opinion is more proba. ubi panis eff ble, as conducing to the truth of the Sacrament, and profit tors specie to. of faith. Yet now ( you may fee how well things are the corpuser. growne) this opinion is de file and probable turn'd into me- this ficut enim sefary. . Alexander avoucheth it as a polition true and miraculofe tam found. And (which purs all our of doubr) the a Councell magnum conof Trent, not onely in their catechisme, but even with Caparva forma non-fhot rare in our eares, If any deny, that in the vene-concluditur, ita rable Sacriment of the Eucharift, whole Christ is contay- miraculoft toned after division under either forme, and each severall tum corpus in part of either, let him bee accur'ed. For some auncient bus contineurs

quia in quot

eunquepartes species dividantur, sub singulis totas est Christus &cc. Innoc. de Myst. Mif. falla. . B. lea tota hoft a elt corpus Christi , ut nihilominus unaquaque particula separata fit toum corpus Christi-Guitmundus de verit Euch l. 1. Remanet integrum fub qualibet parte sensibili. Dorb.in 4 d. 2. Videtur pars una, & quasi para effe videtur, de torum ib. eft, & pars altera videtur, & quafi altera videtur, & idem eft, & torum ipfum, & fireria pars videtur fimiliter, idem ipfumeft & corum: totum hic & torum ibs nec minus in parte quam in toco, nee in toto majus quam in parte, quoteunque partes feceris, in fingulistotum eft Hogo de 3 Victore lib, a de Jacramentis, parte & e 11. / Libi eft panis confectatus, totum it lingulis partibus continetar : quod inde cognofcitur, quoni am in quoteunque partes dividantur, in fingulis totus eff Chriffus, & hac politio ch probabilior, & huicmagis confentio, quot facit ad veritatem Sacranienti, & utilitatem idei Bonar ina sent d.10 q 5. . Alia eft politio, qua ponitur, quòd totum corpus contineur fub qual.ber parter & hac viderur mihi fana & vera. Aiex p. 4. Summa, q. 10.m. 7. ar. \$ 6. leem menib, 0 2.1 . Si quis negaverit, in venerabili Sacramento Bachariftiz (ub unaquaque specie, & fub fin utis cujusque speciei partibus, separatione. facta tonum Chuftum contineri, anathema fit Seff, 13. Can. 3.

Schoole-men, as appeares by b Thomas, and e Innocentius. were of opinion, that while the Holt is intire, Christs bo-Manifeffum dy is contained wholly in all together, and part in part: eff, quod totus Christus est lub but after t'is broken, then they fay, it begins to be wholly qualibet parte in every part: And they instance in a glasse, which as long specierum pa as it is whole represents the image of any thing but once: mis, etiam ho Ria integra but if it be broken, fo many times as there are pieces. This manente, Se quarrell the confiderate Fathers of their new conventicle. non folum cum frangitur, ficut were loth to meddle with, for feare of purchasing ill will. quidem dicunt, But all now are of another minde, following their 4 odde ponentes exem- Pope, Totus in magno, totus in parvo, totus in integro, totus in plum de imafratto, e Vasquez Itiles it a true and certain opinion. IVi. gine quæ ap-Horia hath an old conceit upon this, that you cannot mille paret in fpecui lo, que appa. What way foever you imagin or picture Christ in the Euretuna in spe- charist: for as much as every part of Christs body is in culo integro, in each particle of the Sacrament, to that in the Picture that's speculo autem made upon the Host, the eye answer's to the eye, the hand fracto apparent fingule in to the hand &c. which (faith he) is no bad conceit. Nav. fingulis parti-

bus-Aquinas parte s q 78 a. 3 . Scio tamen quod dicitur à quibufdam, quod quamdiu species pas mis integra perseverat, sub totali specie totale corpus existit: ubi verò dividitur, in singulis divisionibus incipit esse totum sicut in speculo, dum est integrum, una cantum apparet inspicientis imago, led, co fracto not apparent imagines, quot funt in co fracture. Innocent. de mysterijs Mistal. 4 c.8. d Innocent, ibid. item Alb. Praterea sic totus est in tota specie, quod est in qualibet parte ejus, five fit integra illa species, sive divisa. Alb. Maga Comp Theolog 1,6.c.is. Hicelt geminus modus dicendi : unus ell, quod totale corpus Christi eft fub totali hoftia, & tub nulla ejus parte: alius eft modus oppolitus, quem folum judico verum & tenendum Major in 4 d. 10 que lo Dicendum est ante divisionem specierum Sacramentalium tomm Christum effe in tota quantitate, & fub fingulis partibus quantumvieminimis Suar in 3.q.76.a.3. difput. 32.5 2. Vera tamen & certa fencentia eff, torum christum effe in tota Eucharistiz quantitate, & torum in singulispartibus, quantumvis parvis, ante divisionem. Val in 3.p. Th. q. 76. a.4. Disput. 188. c. 3. Ex quo fequitur quod corpus in Eucharistiavere & fine fictione quaennque potest à nobisimaginari cujuscunque figura voluerimus. & sic depingitur crucifixus eo modo te habere, licut fi effet unus puer tantillus, ficut est imago crucifixi in hostia, nam ubi funt oculi imaginis, est oculus Christi, & ubi manus imaginis, ibi est manus Christi, anomodocunque figurata fit imago. Victoria Sum, Sacramentorum, num, 64.

s some of them proceede to the very Mathematicall and in enlible points, that under every indivisible, Christs body is with all the members wholly and distinctly contained: And h Coninkins beares us in hand, that this is the common tenent of the Thomilts: Some faith: no Divine & Dicendum ought to deny it. I pray you Sir, who are to well skilled in nihil miniselt ought to deny it. I pray you sit, who are to well skilled it totum christithele Mysteries, of what length may Christs body be, as it corpus sub teris contained in the little hoft? Seven foot, quoth i John minis &pundis Maior, and faith, it is the common opinion of the Wife specierum Sa. Divines and exercised men of his time : deriving it even cramertalium from Adam, ( this was not Adam, the fon of God, but non folum to Adam Golam a brave fellow.) and withail acknowledging toto, fed totum ingeniously, that this pass'd his understanding. It is sub qualibet hard to conceive, faith he, how Christ's body, which is fe- parte specie. ven foot long, as well heere as in heaven, should be with- rum, quamvis in an holt of a fingers bredth. And a Maironins faith, this nimo naturali; is a refolved and certaine truth, that Christs body in the Henericus Henhoft, is as great as t'is in heaven, which in the margin is riquez Summe

tum femel fub Theol Moralis lib 8, c. 17. n. 70

At ad aliud conceditur, quod potest tota quantitas corli poni in tanto loco quantum eft granum milij: imò in minori? nam & quantitas corporis christi est in Sacramento sub quocunque panto specierum, nec hoc licer Theologo negare, Sotus in 4 dift 49 q.4 a.6. Idem Capreolus d. 10 q 4.2.3, ad 2 Scoti contra primam concluf. b Secunda fententia eft communis Thomiftarnm, que docet Christi corpus sub lingulis partibus quantum. cunque vel Mathematice dividantur totum existere, & sub singulis replicationibus indivisibilitet, & ij qui e needunt dari puncta à parte rei in continuo, consequenter dicune euam torum effe fub lingulis punchis. Con. in .q.76.213 num.35. 1 Tertio,quero an defendi poffir quod corpus chrifti fie longum feptem pedibus in Eucharittia ? Refpondetur, affirmative paret, ille modus eft communior inter fapientes theologos, & viros exercitatos. 4 Hoc Alexander Alenfis in 4, parte Summa senet Doctor Seraphicus in hae diffinctione, Ricardus Midletonus & conterrancus, & ante cos Altifiodorus : quem modum Aliacenfis in 4' vo at Ade, & fibi non intelligibilem, Majorin and to difficile intellectu quomodo corpus christi longum septem pedibus est cum parva hostia digitali, ib.q.2. Sed cum fit longum feptem pedibus, ficut eft in ecelo, & fuit in terra non eft fa eile caput, quomodo eft in uchariftia ibidem, " Hic' eft veritas determinata & certa quod corpus chriffi in hodia eff ita magnum ficut in coclo, Mair, in & 4,10,2,1,4,2,

called Conclusio responsiva. a Vasquez calls this the true opinion. Neither feemes it abfurd to . Nicholas Dorbell, that Vera tamen Tentencia eft, the greater quantity may be in the fame roome with the corpus & fan- leffe; but it fluck fo much upon & Sorm his stomack, that guinem Chrifti he faith unleffe faith had perswaded us these miracles, nain Euchariftia turall reason would utterly disclaime them. And a Alber. haoere fuam tes reckoneth it among the wonders of the Eucharith. 14 quantit uen quamhabet e- texander de Hales tells me a tale of one, that doubting of tiam in corl as the truth of this, law by miracle a great boy penud up sta ut per cam within the compasse of the little host. yet him elfe likeibi vere fit wifeing niously confesseth, that it exceedes both sense quantum & cxsentum, modo and understanding, that a man with his full height & proportion, should without stooping or being crouded, be tamen indivi fibili, totumin in farre leste then a pennie. And Giles (because he will be tota quantita acute) drawes his argument from the nature of effential te fpecierum, & and subfranciall Tombines, but why I ftand to much admigotum in quaring this, that a growne man may fland within a pinnes Wis parte ca. rum. Valq in 1 point? Thefe are but perty Paradoxes. But if you will lye 4.76 4.4. difp. luftily and with a witnesses follow & Some, who is very 187 C.2.

Es vi realis concomicantiz eft in hoc Saciamento tota quantitas dimentiva conporis Christi, & omnia accidentia ejus. Thom p. 3. q. 76-a. 4. Corpus candem haber quinitatem in facramento, quam ja corlo. Dominic. Sous in 4. d 10 . d. 1. 2.4. . Mann quantum poteft fimul elle cum minori quanto, quod non elt ibi localiter, feu dimenfite. Nicede Orbellisia 4.d. 10. q. unica § 6. ? Nili fides nobis iffa miracula perfuafiffet. millatenus ratio naturalis doceret elle polibilia Sotus in 4.d. to. q. 1,2.4. funt multain hoc facram into: primum e Requod ch ibi corpus Christi in canta quantitae se fient fuit in cruce & licur jam elt in coelo: nec tamen excedit terminos illius formas Alb Maprus compend, Theol.l.6 cap. 14. ib. Quoddam eft ibi fupra naturam & intel-Jechum us qued ibi Chriftus eft totas & cantus quantus fuir in cruce, nec tamen escedie acronines illius parve forme. ' Alexi Alentis pi4 q 10.m 7 a. 1. 5 4. Compreh ndere corpus perfectum fecundum quantitatem humanam contineti fine refitictione à forme-La vel (pecir quantit ttis unius denarij, vel longe minoris non cantum eft fubra fenfum, fel Supra intellectum: similiter ipsum contineri à toto de parte omnimoda indifférentia , ita good non excedit, neg excedatur. Alexander ibid. 5.8. 1 In hoffia vero totalitas che dimensies mahimrad totalitatem effentialem, ita quod tota quantitas corporis christi eff in tota bolta, Se qualibet parce iplins:quo iam modus totalitatis fubitantialis eft, quo fet tota in toto & tota in qualibet parte. Agidius apud carthuffanam in a. d. to- e ti Poteff tota quantitascoch poni intanto loco, quantum eft granun miliji imo in mori. Dominicus Sogus ubi fupra,

confident

confident, that the circumference and voluminous foaces of the whole Heavens may be comprehended within the compaffe of a Pumpion. it had need to be a great one. Nay. Maironim will face you down, that even the whole world may well bee contained within a needles eye. I reade in . Toftate and Cornelius de Lapide , of a Iewilh fa- hoftia eft divible, that Og the giant bore fo great a bulke ( for they fay, his nine-cubir-bed was but his cradle when he was a litle one) as that a hart in the chase was coursed betwixt the bones of his legafter the man was dead, and his flesh confume i for alm oft halfe a day together. But what is all this so our Schooleman, who can find roome for the Sun & all the Stars & Orbes to pace it in their diurnall revolution within aneedles eye? Now would you know what a in a dito-are large compasse this is ! it is but one thousand thousand q',difficult. ;. thou and teventeene thousand thousand, five hundred fixty two thouland, & five hundred miles, take the judgment of their y belts a pretty large chamber to be recovered out en lettes, fed of a needles eye: & within this litle horf-mill should every com in qua to fixed far in the Equino dial dispatch every houre no few- fat politics, er then forty two thousand thou and, three hundred ninty eight thoutand, foure handred thirty & 7 miles : there being fro us to the top of the ftarry O be above one hundred fortinud nis & fixty one thou and thousand, eight hundred eighty foure magnitudinis, thouland, nine hundred forty three miles; that is to lay, the good non pothicknes of the whole globe of the earth, more then twenty two thousand, fixe hundred & twelve times over. habente a cu-O to what an Area would this furmount? You fee whis bitos ufus er in ther reall presence will drive them. I am forry their . 11. Luminate Dollour could be no better to threed the needle. in Deuter, s.

"Si deus potel facere, quod to? tus mundus effet in foramine acus ! Dico quod fier grod fibilis in infini. tum nec eft de venire ad minimum. & ita corpus Chriff eft fub quacunq, parte . quantumeungi modica Maire Dicuntaliqui (ludzi) quòd in Hebras non quando crat puer: St audd iam erat tantæ terat reneri nifi in cana ferrea langitudine. Nicol de Lyra

Morem cubiti de cubitis Og continchant bis mille centum l'exagines cubitos u'usles, cantusle bu occuparet fere una m loucam integram Abulenfis ibid qualt 1 Affant eriam (Taimadifta) q tod postariam ca o eins consumpta fuerat, & manferant offa diffuncta; quadam die renator infecutus cervu n, cafe intravit post cervum per aperiuram tibie illins, a nbularitque per cam insequens cerrum die fere medio To tarus in si Nun, que Come de Lap. b. / Chriftoph Claviusin spheram.p. 3; 2 . Idel femiamerros erre \$1284 Doctor illuminatus Ce coim dicitur in Venericuli editione Mauritij de Hibes die Archiepiscopi Tuamen fis. Hence

Hence it is, that b they maintaine the very least crum of Dico primo. bread that can be seene or telt, to be a fit subj et of Conse. panis confecrari potest in cration: nay, though it be fo little, that the most sharpe quacung; quatitate minima, fighted Lynceus in the world cannot difcerne it. and they chide b John Major for holding the contrary : for (f yth quæ humanis e Valentia) tis nothing materiall, whether the outward fensibus objici poffit Suarez element may be feene or not. Even as on th'other fide in 3.9.74. 4 3. thefe Empyricks will undertake to d turne all the bread in difpat. 43. 5.7. the bakers shop, yea in the whole market, as farre as they Major cer fuit can fee, and all the wine in the Cellar; nay, at all adventures non poffe conas much as you will, into Christs owne body and blood. fectari Eucha riftiam in mi-They bring further into this Sacrament, not Christs bo-

They bring further into this Sacrament, not Christs botte can is quam dy only, but a quantity, nay f blood, foule & all, by their enfit minima gine of Concomitancy. s And yet for all this, though the whole quantity of Christs body be (fay they) distinctly contained in the Host, yet it is not after the manner of acaisling sed quantity, but of a quite contrary fashion after the manner fallitur Iohan of a substance, that is to say, saith h Cajemae indivisibly, are Majornam i Lessins calls it a substantial influxe. k Henry, the gift or

6 minor parti-

cula panis quam fit minima visibilis, con ineat vere panis substantiam, fufficiet ou nind ad Euchariftiam, etfi à nemine videri poffir : non eaim hic interest utrum videri possit , sed utrum substantiam contineat que possit converti in corpus & languisnem Christis Greg. de Val.in Thomam, difp. 6 q 2. puncto : " Vide fectionem provi-. In altari non tantum eft corporis Christi veritas, imò etiam quantitas, Bon in 4.d. 10.2. 1 q. s. f Refpondeo dicendum, quod Chriffus totus eft hic, & totum quod eft in Chrifto, totum quod eft perfone, nature divine & humana, fubfiantialis & accidentalis. Palud in 4.0. 10.9 3. Quia totus Chriftus eft indivilibilis, ided torus eft ub ul traque specie: fed caro sub specie panis per transmutationem, languis per concomitantio am commixtionis, anima per concomitantiam conjunctionis, Deitas per concomitantiam unionis. Alex de Hales. p.4. Sun q.10. memb. 5. 2 \$ 5. 8 Alijverius dicunt, & communiter lie tenetur, quod ibi eft corpus Christi quantum, fed non modo quantitativo. Aliacenfis apud Carebuffanumadi to er quanvis exille at ibife quantus eft tamen ibi modo fubitantivo, non quantitativo. Petrus de Paludein 44.10.q.3. Quantitas die mentiva corporis chi ibi per modum fabitantiz. Aqu.p. 3 9,76, 2.4. Corpus Christi non comparatur ad hoc sacramentum ratione quantitat seled satione fubffantia. Dur. in & d.ro.q.r.ad 1. Conclude ergo, & tene, quod substantiam per modum substantia exifere in alioseft (non dico fubiliantiam effe indivibiliem) fed indivibiliter effe in illose non quantitative, hoc eft, coextente Caletanin ; partem Th q.76.2.2 De perfect die. 1. t a. \* Superpaturaliter feparabilis elt ab, illis per dotem substantialitatis, Henericus de Gandayo quodlib, o. q. ultima apud Carthul.d. 13.

dowry of Substantiality, which hath this priviledge, that the dimensions of quantity may be without their extensi-1 christins in on. The common Tenent of their Church, faith 1 Peter. A venerabili fa. thing very effentiall, you would thinke, to bigneffe and bet totam fuquantity for to take up roome, but m Dorbell makes no am quantita. more of it then accidens per accidens. Christ hath quantity tem quam habet in coelo. in the Sacrament, but not quantitatively dimension, but not non tamen edimensively, tay the unreasonably reasonable n Papists. The andem extenfiquite contrary way to nature, laith o Giles, for there fub- onem in ordine stance is in a place by th'interceding of quantity, but here ad locum. A.

quantity by fubstance.

i .

gid. de Conink. in 3. q 76. 2. 4. Hence are those new coyned diffinctions of PExtension entitative and Situall: or (as 9 others have more nimbly " Poficio, que carved it up ) Entitative, Quantitative, Aptitudinall, Actu- dicit coextensiall, of finitas fitus, and finitas (peciei: of forder of the parts onem partium to the whole, and order of the parts to place: of order cum, & in proof the predicament of Quantity, and order of their dufty polito dicitur. predicament of Sieus: nay of fituation the predicament, modus Quanand fituation the difference of quantity: of w ubi fecundum titativus, non modum extensionis, and ubi fecundum modum indivisibilem . necessario inch of whi quantitatis diftinct ab whi substantia which (fayth fit accidens per accidens Nicolaus de Orbin f.d. 10.5.1. " Quantum bene poteft existere non quantitative in ordine ad locum. Bellar: 1: 5: 6:7 Habens fuam dimensionem non effet ibi dimensive Bonav. in 4: d: 10: ar: 1: q: 4. . Imò est ibi modo quasi contrario, quo locatum est in loco quia substantia locata est in loco mediante propria quantitate; quantitas verò corporis eft sub speciebus, mediante substantia. Ægid: Rom: apud Carthusianum, d: 10: q: 2. P Fraccife: Suarez tomo a: Metaphyl: dilp: 40: 5: 4: nom: 74 Gollegium Conimbre in Aristot: Org: prædicam: Quantitatis, q:r: a: a. . . Cum non fit ibi, prout ei competit finiras situs, sed finitas speciei. Ægidius ex Dionysio. d: 10: q:2: Ordo quantitatis ad seipsam est proprietas ejus essentialis & in eparabilis : ordo ad locum & firum est illi accidens etiam separabile, & alterius Categoria. Cl. de S. R.4,c.4. Lognitur de positione in toto, non de positione in loco, Bell. 1, ce Euch. c.7. Quantiratis duo officia: separare partem ex parte subjects: extendere id firum in ordine ad locum, Franc. Victoria fum. facramentorum, num 64. Aliquid quantum poteft intelligi habere duplicem policionem unam, que est differentia Quantitatis & est politio partium in toto: alia eft politio, que eft diffinctum predicamentum quod dicitur litus, & eft pofitio partium Quanti in loco, & ista politio est respectus extrinsceus adveniens. Nicol. Den trad. 6, part. 3, q 2, Dividunt predicamentum ubi in ubi secundum modum extensionis qual e dicunt corporibus convenire, & in ubi secundum modum indivisibilem, quale afferunt effe in corpore Christi, & in Angelis, Pafq, in 3. difp, 190. "Suarez tomo 2.Metaphyf, Difp: 51: 5:50 niz. T SHATEZ

Quanquam

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y Swares, though it cannot fufficiently be demonstrate by enim non pofany natural reason, yet must needes be true, because of the fit ratione na-Eucharist thus doe they most miterably dodge, and notoral fufficienthing but perere quaftionem, proving Divinity by Philototer demonstra.

phy, and Philosophy againe by Divinity.

principiis The-Have ye any more knacks? a of diffinction, extension, or ologiz convinder, and fituation of parts intrinseall, as they call it, and citur effe vera. without relation to p ace. Bellarmine answers, that a bomaxin è propdy may lave partemextra partem, fi illud extra dicat habituter mylterium dinem ad fubje Etum, non aucem fi dicat babitudinem ad le. Suarez ib. difp. cum. A language excellently turing with the matter: thogh 40.5 1. m % Has (to tell you truth ) this made his noddle ake, b which of all things (quoth he) fecmes most hard through the weakefar deprehennelle of mans wit. "Gregory de V alentia would faine perditur in corpofwade us, that because we have not well con'd our Predire Chrift in facaments, nor have learned fo deeply as to distinguish Same cramento altaand Whi, therefore we cannot apprehend thele things. Therefore & Vafquez yeelds to Christ in the Sacrament predic Quant the effence of quantity: but denyes him the manner and effentiall property for what is it els ? c Gabriel grants that \* Magnicudini Quantity in the Sacrament is in Christs body, but it makes not Quantum, which is as much to fay as whitenes convenire: priis in the wall, but the wall is not white. And in the Index tenfum elle in they thus expresse his meaning : Quantitas Christi off in Sacramento , fed non quantificat in Sacramenta partem\_ac pro-

ande firum quendam intrinfecum, & ordinem ac difpolitionem partium: I herum elt co extendi five commenturari loco Bell 1-4. c.s. Bell 1,3, c.7 ad 8 Quod omnius videur effe difficillie um ob ingenij humani imbecillitatem. Bell ib. c.7 ad 8. . Que sunia Calvinifia quequefacile intelligerent, fi & oculos ment s apertos haberent, ut scriptura lucem conspicerent, & aliquid de discrimine pradicamenti quantitatis, & pradicamentorum fi us & ubi probe didiciffent Valent, in 3. Thom, Diip. 6.9.3. puncto 1 31. 4 Tribuimus quantitati Chrift in Euchsridia folameffentiam, & deneg imus pro prietatem, Item, Quantitas Chrifti eft cum plo in Euchariftia fecundum effentiama nos fecundum modum Pafq in 3.9 6.2 4. Dife 257. c,2 Corpus Chrift quantum los gum, lacum, fic vel fic figuratum eft in facramento: fed non corpus Chrift eft quar tum, l'argum, latum, figurarum, ut eft ja lacrameuro, ibid in Corollario. · Gabain 4. de

10.9 unica Conc 3.

Major very eloquently delivers his mind, affirming that Due fast mein this point due fuis mode defen fabiles, two wayes of an- di defeafabifwering : first if according to Ockass and the Nominall's les prior toquantity be all one with the res quanta, then every part of needs, quod Christs body is in each other pentrative, one as it were running into another: but if thefe two differ, then that Christsbody hath quantity , but not in the manner of bet paracorpoquantity, and this fayth he, is moder rationabiliffimme. And is Christi eft as in quantity, for place and locality they shew themselves no leffe abfurd: maintaining generally that Christ is not In the Sacramentas in a place, though fome expound it him comme that he is notwithflanding in the fame place, even h for- diffunda à re mally and by reall conjunction : or as others, that hee is chere indeed sanquam in loco, prafentialiter per intimam prafensialitatem. Vafquez affirmes the fame of divers of their jaharear, fed owne fide, with the elegiam and commendation of a plan- non fub mode fible opinion in these dayes. Nay, in their new Metamonphofis, they flick not to fay, that he is there as a & Spirit & quite spoyle the fashion of Christs argument, "A Sprit um, nec in orhath not flesh and bones as you fee me have. I Giles goes a degree further, and makes Christs body in the Sacrament accinerding more spiritually present then an angell, by whose indement a Spirit shall be liker a body, then one body to ano-

quamitas com quanta, qualicum qualibet penetrative, Si teneatur quanquanta, poteli defendi quòd: corpori Chriffi quantitativos quis non eft extentio partidinead forum ad locum, ifte eft rationabilif. firmes, Major in 4.d.10.q.2.

Thomas p. 1, 9 76. 2.9 & Scholaffici communiter in 4. Sent d. to, Deinde vero doce. ant Chriftum Dominum in hoc Sacramento, ut in loco non effe. catrch Rom. p z. de Sacrey de Buchariftia n 43. \* Effl verò Christus aktore modo ibi fit, quam vet corpora, vel angeli funt in loco: verè tamen irrillir locis eft & hoc omninò e abbolicis fatendura eft.con,in 3.9. Thoma, q. 76, a. 5. dab 1. Chriftuseft formaliter ibi ubi eft Saciamensum per realem ipfius cum illo spatio conjunctionem, sicut aliquis angelus in aliquo loco eft Comak ib 4.75 .a 4 1 Flores fententiarum p.) .de Euch q. 4.2.7. Concles . Chaftun effe in hoc Sacramento ranquam in loco per le aliqui Theologi decnerum. Valq in q.76. a. Luifp. 190.c. 1. Ron parden hac etate plaufibilis ibid. Y Sed in parva quantitate totum in toto, & torum in quavis parce,ac fi effet fpirims Vafq Difp.127.c.s. Qui rao. dum quo angeli in corporibur & in loco elle dicuntur, bene notune , facile quoque intelligent , quid in prafenti controversia de Christo in Euchariffia dicendum fit. Mem Difp. 190 cat. Idom Coninkius proxime citatus in 475.24, "Luke 24. 39. 1 Minus competit corpori chrifti, fecundum quod ell in Sacramento circumferibi commensurative elle in loco, quam angelo, Egid, Rom, in tratt magist cirante Dionyto 4.C.10,Q.2. ther.

Vade nulla fubftantia fpiritalis illam (mu'tiplicitasem ) habet fed folum corpus Christi illam accipit admirabili illa viceplicativa, Leff, de dir perfet. 1.12 c. 16 mirae S. Cor us cum sota fua mole fuilq; qualita tibus divina Virtute fuera conditionen

ther. What a breach is here made in Nature? "Leffine a-feribes this priviledge of Christs body beyond Angels, to his admirable via replicativa, for they say, it is as the soulc, wholly in every part, contracting it selfe into a point. Wherefore they generally, and as it were with one month conclude, a that it is there neither size unspecied nor definitive. How farre better therefore doth Durandus deny Christ in the Sacrament any quantity at all, then (as others dot) give it him in such an unquantified manner, that hee shall never bee the better for to but the saying is true, "Ex Segov & Augea, " is a division.

But the best sport is, (when they have run themselves out of breath all day, even over hedge and ditch, as they sate sibus divina virture supraconditioners.

Some would needs be here too curious, affirming corporalem, ethat this is in some sort intelligible, but \* he himself tells.

levatur. & ac. cipit modum existendi spiritalem, quo veluti in punctum contrahitur, & simul continue per speciem ita diffunditur, ut inftar substantiz spiritalis sit totum sub tota specie panis, & totum fub fingulis ejus parcibus, ficut anima rationalis, & natura angelica, duo enim ad modum ellendi spiritalem requirantur: a terum elt, ur res tota sit veluti colletta in pundum indivisibile: alterum ut illud indivisibile continue fit extensum, non per parter. fed fuas (ut ita dixerim) totalitates. Leffias ibid. Alenfisp 4 q-10.memb 7 ar. 3.6.64 Thom & Paluding, utrique d, 10.93. Bon.ib.a.1 93. Sotus q. 1. 2.4, Dur. ib. & d.11 q.t.n.S. Ricd. to.s. 2. q sitem Sanftelius Repetitione 4.c.4. A noffris dicitur in facra. mento contineri, nee defiattivo, nec circumscriptivo, nee localiter, nee ullo nominato modo, led ineffabili & huic facramento proprio, ad quem proprins accedit exiltere per modum substantia, si nihil de alijs modis admisceas. . Substantia corporis Christi potest effe in hac facramento fine quantitate. Durin 4 d. to. q. 2. num. 7. I Sophocles in A. jace. A Aliqui voluerant hic fubriliari, & dicere quod hoc aliquo modo era: intelligibile Bonav, in 4,d. 10-2, 3, q-1. \* Supra omno potentiam operativa n in Conversione, supra imaginativam in hoc, quod idemeft in plaribus locis, supra intellectivam in hoc quod 14'n magnumbe integramin tam parva foecle facit exiftere non contradum ib ast q t. Quid infuper fecretius, & ab humanis corpogis & mentis fenlibus remotius, quam quod ploriola Christi periona, lecundum oranes suas partes tam effentiales, quam quamuratie vas lub parva holtia, & qualibet ejus parpe fecundum effe fuum verum & reale contine. tur? Gab. Biel in Can Miffa, Lect. 1 5. Hor mullatenus cadit fub imaginatione: Inde muli min Cubleratur homo ad puritatem intelligencia. Bon ibidem q.s.

us that the Conversion or Transubstantiation is above all: Operative power: Coexistence in many places above imagination. To be fo great in a farre leffer roome, and yet without any grouding or contraction , passeth all understanding. From whence he holdes these in-intelligible toyes, a very good receipt to purge the braine, even as good as Elleborus for mad men. Christ is in the Sacrament Apernaturals sime & incomprehenfibilisime, faith Carthusan. who therefore taxeth Scotus his onotos, needlelle in a.d.to. que. obscurities, and addition of unnecessary difficulties, And indeed, could they but prove by the Scriptures, that there macriam hand is any fuch matter, we would with them confesse the thing, involvit, ut vileave the manner amongst God's secrets : as in the Do deaner obserd etrine of the Trinity, Incarnation &c. but it is a filly part, ratio, non-clusfull to run himfelfe into the baters, and then cry to God Idem ib. orfor helps. To fpeake naturally, faith & Villeria, no under- ! Namualiter standing, either of man, or Angell, either in the body, or loquendo nul out of the body, is able to know, how Christ is in this Sa- has intellectua crament. No created intellect by naturall vertue can fee it, angelieus, confaithe Swarez No bodily eye can fee it (faith Richard) junction and for neither by nature nor glory, not miracle, though " fome parator, poten deny its yes affirme, that xa very bodily eye at least super- cognofeere des naturally, may be capable of this spectacle: which y Vaf theramento, see ques faith, he ever held the more probable opinion ', for cundum qued

io consider and as a forest linear helder of

Dion, cartha Et brevirer tot

but. Vid. fum. facram, n.yo. Non polle intellectum creatum virunte naturali videre modum cuffendi quem corpus chrifti habet in facramento, Suar in q. 78.2 7 differt & See Corpus Chrifti in facramento à nullo intellectu nifi divino videri pote ft, per naturam. Riv card,in 4.d. to. a. 5.q.t. \* Exiftentia corporis Chrifti videri non poteff in facramento oculo corporali naturali virtuteanee virtute gloriz,nee etiam per miraculum, Ricib, q 34 Thteliectus leparatus beati naturalirer potelt corpus chrifti in Eucharittia videre los Anglet a. de Buchar, 2, 17. Con 1. 18 Non oporter quod oculus glorificams videas aife force per miraculum, Thom in 4 d rosan que fiunc. ad r. Ad gantionemerge die co quod Deus de potentia absoluta posser causare in oculo glorioso, vel non glorioso, vinonem iftius corporis, licee iftud corpus nulquam effer bifi in Euchariftia. Scot. in ... d.10.0.9. 7 Mihi probabilior fententia femper vifa eft Chriftum exiftencem in Euchuris Ilia videri polle ab oculo corporco non fola naturali fed supernaturali virinte pradito-Valg in 3.9.7(2.76, Difp 791, 0.2.

10. Q.1. 27. Beati autem omaci merito stannir mo m illum di cognofcere. Gree de Vala Dif 9.40

uncto 30 Solus oculus Christi inger oculos corporain videt feip-

Bestie non diffinguitte à non bearo, mil videndo obj Aum beatifi

Some in 4. d that it may be naturally, a Some faith, it is per wallam pol remise fallibile. And with this priviledge, though a Sotwo make it Christs prerogative to grace the glorified Saints . Yet & Some denyes, that to behold Christ in the Sacrament, is either objection deartheum, an object that will tinge & clare make a man happy, or any thing included in it.

Well: Suppose Christs body were in the Sacrament, we may be to bolde as to aske you, ( with which question · Wickliffe was wont to puffle the old Papilts almost three hundred yeares agoe) whether he fies, or flands, or leanes, or kneeles, or lies along, or what bodily gefture dorh heeule? Here they returne answer, that & he is there indeed, & without all question : but he neither firs there, nor stands, mouse south, nor kneeles, nor leanes, nor floopes, nor bends backward,

Nay, they will novallow him the e ule of his five fenles. for they fay, he can neither fee, nor heare, nor fmell, nor rafte nor as much as feele : which two last norwithflanding faifferte effeemes the necessary fenfes, fo the without them no life. O what a blook inflead of a Christ have our fenfleffe adverfaries brought into the Sacrament,

cum steament in which s can neither feele, fee, nor heare? is this their God?
includents in which s can neither feele, fee, nor heare? is this their God?
includents in which see an extra control of the iniple Scotib o \$, con. . Infultat amplius: Si (inquit) la facra hoftia corpus fi fic videns, quescren ego ab ifis fictoribus,umm ibi flat, an ledet ? Josepha or The Materian tomo 3 de la crame - 15 mm 15 . Free et cleur meins dicte, chri-n in forcassento feiliott-nec federe, nec flare, nec coloratum, vel quantum effe e quia ibi tanum in estique fuz nudu corporalis effentus, non autem un qualitatibus vel maticatibus fuis smilte. Wald ibid. Corpus Carifti, quarends oft in Euchariffia, og porek fenfariesem aliquam ut vilionem, auditionem, dec resipere. Flores fententia. ogo de Buch a o difficia concluia. Christus ut est in Eucharistia, non posessi di quam-rationem porenus merè naturalis, at est natriendi potentia, vel mixta, ut l'entiendi; que ib-a so con a Nec ibi sibi couveniunt actus sensitivi, quòd cales sunt secunding modo materiali. Major.ib.d. 11-4 7.con. 3. Operationes fenfitiva fenfitum exterim particulatium non infunt fibi, nec ineffe pollunt primo in facramento, Mic. Den. walls, p. 1 Quis. Aciftor, de fenfu & fenfibili at. . Chriften ut eft in hoc facramen. to, non pote Enaturaliser exarcere actus lenluum externorum guar-in a. Th.q. ; 6.3.7.diff. 57.53. What

What difference (I pray you) from the stockes & stumps - Ac similiranti of old Idolatry ? A month they have, and fresh me?; over one probatus, and fee me; cares and beare not, a nege and finell were hands and in hoc faces. feels not, feet and walks not, Pf. 175.v. 5.6.7. So they make mento existen-him weaker then any man, then any beast. for what the tem naturalises vileft worme can doe, they deny to Christ, naturally to bee post videre able to the his outward fenfes. \* Palentis maintaines, that nos, att slique. Christin the Sacrament cannot naturally fee us when we que encarpreceive him, or perceive with any fenfe what's done about him have: Vahim. I and what wonder whereas his eye (they fay) fees leafiants in nothis owne body as it is in the Sacrament. Nay, fay Thomas they) it is k flat impossible, that Christ should there fee in himselfer and they give a strong-sented reason; for (faith new rest from (Homy) Christ is not there dimenfoundiliter, & nothing is feene but dimensionable & osule dimensionare. Wherefore amen in Eu (faith he) ir is absolutely to be faid, that Chrift, as he is under the specie's neither sees himselfe, nor any thing els; Each at this neither is feene of himfelfe, or any other with bodily eye. difficultate, So they play at Boe-peep: they neither fee Christ, nor hee' cont. shie: He can neither fit nor fland, (faithm Sorm) nor fee any fitnes ride the ching at a distance, nor be feene of it. He can fee himselfee faithm, cum as he is out of the holy but not as he is in the hoft, fayth in Encharifia.

Giles. Non poseft recipere fenfaciones ab objetto, quampis oculus firings. pofficillas habers, faith Anglefine. Others go further, & deny tento, in the fame of the surand as a Vafquet who faith abfolutely

ib.cond. . At hoe surem, and corpus alicubi existens videat feiplum, aus aliud oculo corporali, oportet quod ibi fit per fe & dimentionabiliter Et ident dicendum dere vifas quis nihil ridens nifi dimentionabile, nec vider quis nifi oculo dimentionato, Ablotus ergo diceadum, quod chriftes, ut ell fub speciebus facramenti, moque fe, me alind videt. nec a fe, nec ab alio vidente oculo corporali Henricus Quodlibero s. . Meque ultura mo. turn aut feur babene poteftin ordine ad loeum: feillece pec felere, nee ftare, men foecies contere, usuadestar, neg, illus alimede recipere, urvidest id quod à fe diffet. Sonn in qui dunques a foncerdat Petrus, qui magis fentire vident; quod chrifting fenting quod chrifting fenting quod chrifting fenting quod chrifting fenting production and consequent for in the factamente, non vides feipfit a scale sosporali, carring in the rought of Chire financials corporali fenting in hoftis vides fe, prost extra hoftis habes effe, Egid Propy, Se s . Apud carthid ro que . Whileminis decendant el fenfes interner, prout in hoc facramente, non sofic exercise operad dones fuas immanentes : quiu pot sotia corporea indigermodo quantitatis fibi naturali ur corpotram etiam eli ciat operationem Gab. Vasquez in p. 3,9. 76. a.7 Difp. 191. c.39

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that Christ cannot use the immanent operations of his very inward fenfes; namely, Common fenfe, Phantafie, Memory. O Religious adverlaries, who deny their god even common fenfe! no wonder though themfelves be fenfeleffe. t'is good manners for them to bee no better then Mos vident their god. Have they not brought him low enough? Can you expect any more? Yes, ? Caninkins will neither polle exercere allow him outward or inward fenfe, nor ( which is most proper to man ) the very use of his understanding as it dentes ab orgahath anaturall connection with the Imagination, though nothers will give him his belly-full of Contemplation, quales funt ocognitione intuitive veftertine; and liberally contribute to him the use of his inward senses. but he must winke all the while for they will not allow him as muchas to keep holy-day, and to looke about him. . One onely of theirs intelletion des I have read, who is of good beliefe, that Christ with his bodily eyes lookes upon the Communicants.

And their senteleffe god schey grace with the like lamefere communis neffe and imporency, for they generally deny him the ufe Cotentia Doof his limmes; and fay that he cannie no bodily action in Aorum, Agid. the Sacrament, fo they keepe him close prisoner, nor permit him to ftirre hand or foot. The body of Christ is in D. Thom. g. 76. heaven (faith: Mairon) where he can throw a stone, and 27, num, 119. in the Sacrament, where he is able to firre never a joints corpus christi Nay whe faith, that Christs foule in the Sacrament is not in Euchariffia able to move his owne body, \* Swarez addes further, that gere aliquid in his foule cannot ftirre his body by any naturall faculty.

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intuitive non cognofceret in cotle cognitione veferring, Mairin & der La 6.con.t. Chriffur quarente eff in Euchariffia abftrative intelligere, & velle potelt, Ang. it Notitia fen Serva mil porch ibi videre Mais ibcom 3. Probabile omnino eft cum videre & audire aftantes Coninkfuhi fupta num troicon ; . f Es fit prima Conclutio, quod Christus in Buchanitia non porch uti aliqua actione corporca. Scome in 4 d. 1 ciq.7. Corpus Chriftieft in colo,ubi soreft projecte lapidem: & in Sacramento ubi nullum membrum potell movere Mair in ad 11 q 1.com s. "Tertia Conclusio, quod etiam anima Chriffi non poseft ipfings movere, Mainib q. to, \* Corpus Chrift int eft in Sacramento non poteft naturalitermoven localiterat intrinfeco à propria anima, de interna virture motiva maturali, neg, perferneque per accidens Suares in g.q.76 a.7 Dife 13 5 ft ciar operationim Cab. Parquer in persay ca a s

neither

heither per femor per meridens ben a Christitics, chough he holds likewife that Christ cannor walke forward in the . Christis ut Sacrament, yet he gives him leave to goe out of it now & eft in Sacrame. then to take aire, or thinkes he may transport himselfe in to non potett the Sacrament from place to place, as he is of good hope it was done in fome miraculous remouves. And Cardinall v Alen avoucherh it the opinion of Serry, and almost all his followers, that Christ in the Sacrament wants the tile flo ad locum. of his fenfes, and all vicati actions. So tikewife = they hold potent tamen him unfit to worke upon any outward matter. And, as to moove, to also to be moved by any tells then divine power t though some grane likewise the concurrence of his foule An angell (faith a Maironine) cannot moove the Sa- firm tum extra crament: and b Durand stands peremptorily upon it, that Christs body is by no meanes mooved with the host; either perfetor per assidens, though a Aquinas indeed grants an accidentall motion ad matern boffin a but of himfelfe. they hold he is there mumbilitee, & Maior hath a deeper conceit, that while the round hoft is whirled about his center, Christs body ftirres not, though Christs body be est can feeiffe

le movere metu progreffivo. quia ad hocreuritur exten ic movere mo tu limplici . ficut gravia feruntur deor-(pecies egrediendo, good tamen nur credo seciles tum etiam fimul cum (pecibabile etiam in ils cafibus.

quibus legimus hoftiss factas quandoque invitibiliter motas, nemine ess tangente. Con in 1. Th q 76. 4 6. dub. 1. Con 4. Y Ita hac prefentia conformari elementorum propri eratibus, ut careat fenfun i fuorum, omniumque actionum vitalium uf u fic enim facante Scorer tener, ejulque difcipuli pane omness qui Chriftum in Euchariftia humaniche nil fentire judicant Al Ladefacrificio, capits. Christum prout exiltentem in Euchariffias idoneum non elle ut agat in exteriorem materiam, vel etiam in feipfum actione corpores. ut nutritionis, rifionis, aut ab aliquo exteriore agente codem genere pati atur. Valq in s. a.Tha. Difo totic s. . Angelus non poreft movere corpus Chrifti in Enchariffia nec ani na Christi: ulterius à folo dei dependet illa præfentialitas, Mair. in 4.d 11. Q 10. Con & & Corous Christi non movetur à l'accedote holliam movente, nec per le nec per accidens, mediate vel im nediate, fed à folo Deo primo & immediate, vel ab anima Christi cum deo concurrente Biel in 4-d. 10 q un. 2.2. Con 10. Mairon ubi suprà Corpun Christi in hoc Sacramento mallo modo movetur ad motum hollie, nec per fe, nec per accidens, Durand in .d 10 q 1. Quantumenque species moveantur localiter ipsum enmen non morenir, nec per fe, nec per accident, nec acquirir norm n locum, ibid. in frae questionis. Aquinas parce 3, q 76.2.6. Chaiftes per fe laquendo iromobili-ter est in hoe Sacramento, Sotto in a d 10.4 1.26. Dum hossia rotunda gyranur fuper feocentro, corpus Christi non movetur Mair, ib. q.6, con. 7.

oved with the hole yet it is not turned with it after Lieberd. Who likewife a maintainer, that the body of Christmay be mooyed with contrary motion at another one holf be abcount up., and another downcat the fam time & as for Locali motion, fo alteration, and corrupt on Christa body cannot be altered (faith & daglefor be Sacrament, neither are fa, nor per accidence. It can no 1 ther be warmed, nor cooled by any other body : Pris ments, they all hold, no hust can redound to it. Nav. th make a question, whether God by his alwighty power, b able to heate or warme Christs body in the Sacrament? whether his body be but touched either by the Sacr ment or any obing elfe.

Thus are they come to that passe with old Empelies & the damned Heretickes of the Primitive Church to don Christs body his naturall properties such as Time. Place Situation & motio & they are angry withus fur subjecting Nella camen Christ to fuch flavory, as they pretend as thogh it were a by fervile thing and unbefeeming the Majelly of God to Abi primò at in become true man. From the circumstances of Naturall bo dies (faith of Landins ) they bind us with fatal and adaman feating at hoe time chaines: therefore faith the fame author )it eafily ap quod immure peares that Christs glorious body being freed from that carthen bondage and necessity of places, times, figuation

corpore,oportet quod fit

Confetio ineft

quod organ

ocaliter to loco, feu modo quantitativo: & fic in facramento non videt vifione fenficira vel recipit à corpore caloreto, vel frigus aut dolorem primo Dorb: in 4: d: 10: 5 6 2 Paludrin ardeite ge 1: 2: 7: com 42 Vide lectionem przeedentem Tertia difficu tas. Pofferne deut per fuam omnipotentiam corpus chriftis quatenus eft in Euchariffi calefacere: Augli ibi at o. diffi ; . " c arthufianus in at d' 10. q. 5: Non immedian tangi : Ricardus ubs f.prà , q. a. " Ex Phyficorum corporum circumfiantijs reluri farales quaffam adamentinafo, catenas circulos unti ato, injetuto e laud de Saind Reper de la Sublatia formo a glorioto è britti corpose illa ferrena fervinte a e necessitati lotori, remporit, finas e essetti, facile apparer illud communications e remporibus periodi lotorif, remporti, finas, de moeta, facile apparer illud diminius locis de aemportous period abrent vel pra teas, vicinium de remotum pro fivo arbitrio effe e offe, urport qued e grea Carmorrales corporuis, de externas circumfantias conditione ful prorius gloriofa afect derit & evolantib.

and work

wine pleafare indifferently bee to client or obtain, different or meere, to all times and places; he may having faire transcended by the flate of glory, all those faith satell and conversed throughouters. Wherefore he mis sadd, not this organization of This a probability is health a place as here anymous disputes, and over throwing the whole do. also he may be a place of the sale of the drine of Christianity, and in the margin he hange this out in, & Ge for a ligner is To argue fro naturall properties, is common flarum fa Herecickes Sorbey will make Christ to have no caus body arall, rather then bee shall not be bodily prefer in corporate the Sacrament. Nay, the very fame 4 he stick a not to averre forces one. of our bodies in the life to come, that they that have o- and ther properties of place motion and time; which left wee differen should understand of some accidentall difference . he ex- \* Ar pounds himselfe more freely after, that motion, ficuation Pr and time, ferve but for the ufe of this corruptible lifer but in the next world we shall neither need to be in place nor nime have any naturall motion and therfore (faith he) fit is not cit. die to thinks that in another world, thefe outward cir. cumilances of natural bodyes, fughas motion, fituation, female place, and time, being layer alide, and natural locality quite taken away, then every place fall be but one, or rather for noncarali, and all things whether neere or farre off; thall som, & re then be all alike neero and at hand. By his owne confession per therefore this author shall be as neere hellas Heaven, the Divellas Christ Iesus in the world to come. Agam, with compet out question (faith he) sin another world our bodies shall co have a new manner of quantity, and altogether differing this from that, that now is, neither shall they be any longer tyed to thefe prefent kinds of quantity

bebirnes, Paraligitus non inepreputabi , quod in alteravira, amorte corporti rum exerus circumfantip, mon inepie puta bitt. Autor in aitera vira amoras corpora rum exerus circumfantip, monu (inquam fitu, loco ac ten pore, fiblata provins Parkieciliface, omnis locus fiet unus, vei potius millur, omnisaque proprinque vel langiante rum sobis periface provinti. Proculdubio in also faculo quantimisti modum industriante, omnisoque allegum ab co quantita pede jarce. Se in Many. Nec corpora in al faculo modis quantitatis alli gabuntur qui nanc funt.

SAN SER SPECTS

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c nd P Ricronymus adverfus erroter Joannis Hitofolymitant adPammach.
to y & deincept 

John Gurinash
Clarke in his deto affection of 
Pristale in morane
in the bioffed Sareasons of the 
Abor edita
Londini 1517;
Calif.

P Fides Zeele far melais dicit chritum in Sacramanto fellices, nec federe, vel flare, nec federe, vel flare, nec coloristum, vel quantom elle, Vicelini de Euch C. 15.

Non minortus rerò caution sein Patture adhibrant, oportet in cotiam mylerio caplicando, quomodo Chritii demissi corput in minima panis particale corput in minima panis particale continy vyla chimunquam hajafmodi il diffustra
de Ruchay a. 42

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You fee whither they drive : even with Origen to deny the true Refurrection of the flesh , as S. a Hierome witness feth in his Epiffle against the errors of lobs of Hierusalem. Let us heare a John Guineth, more Clearke then Scholler denying in peremptory termes, that Christ hath any Natur rall body or Naturall fieth at all; whether in the Sacramene or Heaven it felfe. I reade the words, as they are Dislogue wife in his conference betwixt Catholick and Hererickel Her. Then how can you believe; that therein is Christian very flesh, if you believe not that his natural body and naturall flesh is in it? Cash. Very well: for if the weake head could beare it, I would deny that Christ hath any naturall body or naturall flesh either. Her. No, not in the Sacrament ! Cath. Nonor in Heavenmor any where els Her. What? never speake its for then it must follow, that he hath no very body, nor very flesh at all. Catb. That is after Friths learning. Where I passe by with silence what a friend this man is to Reall presence, denying, that Christ's naturall body, and naturall fieth are in the Sacrament. What would the Fathers have faid, if they had heard fich a fellow barke? how would they have hifled him out of doores with thick and three-fold Anathema's ! I adde y Vicelius, who avoucheth it the Faith of their Church! that Christ neither lits, nor stands, nor hathcolour, nor

con Paters

adhibant, o

All this while I know, I have transgrest the serious charge of our Neptunian Fathers, the Tridentine mitters, who above all things interdict the handling of this que replicands.

Stion, How Christ's true & perfect body can be both whole is emissionally and distinctly contayned under each least crumme of pas is uninima bread: teaching us, that such Disputes are scarce ever to be passe particular mooved. And therefore to give them content; I stave this, and proceeds to a new Paradox, even a stranger fable, and section, & change, then is in all Oxide Metamorpholis.

modi disputationes inflimenda erune. Carechismus en decreso Fridenc, poneilis edins, de Ruchar n.42.

## SECT. III



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Ven the barbarous transubliantiation of bread and wine into Christ's body and bloud. Where I will not trouble them by the way with the questions wherewith they trouble themselves : First, touching the bread, where a Cardinall Cajesane tells

us, there is a great and obscure question, with many difficulties, and diverse opinions. As whether it must needes " In hee into be Manchet, or a good Barley loafe will ferve the turne, as culo magnater Gabriel Biel, and Thomas de Argentina thinke, who quefio, a h. faith there is neither Scripture, nor Father, nor Decretall materia Euagainst it, though Thomas hath a white-bread tooth in his charifie, o head; for Barley (faith he) fignifies the hardnesse of the sap old Law. To paffe those other kindes of flige, pelta, far, & nim habet that which they call amylim, or amidem, (de quo adbuc fub indicatis of fayth " Cajetane) yea the Maiz of America. riss opinio

difficultas prima propter diverticatem framentorum: Elt & alia difficultas co panem ad Pastam. Et Albertus quidem Magnus in 4. sententiarum diff, 12, tener exfpelta effe materiam Euchariftiz, quem fequitur Petrus de Palade : fimiliter te amido panein confectum, posseconsecrari. Anthor verò tam circa amidam quan speltam opinatur contratium: sed apponit siligineum panem, quem Albertus negare videtur, De Pasta quoque Scotus tenet partem negativam. Cajetarus in 3. p. Thomas, q, 74. ar. s. At controversia nonnulla est intra Scholasticos nostros , de pane consedo es herdeo, an codem modo effe possit materia consecrationis, sicut etiam est panis triti ceus. Vafg, in 3 974.2.3 Difp 170.c.2. Non fufficienter probatur , quod in fol pane trificeo fiat Euchariffiz confecratio, Gab. in 4, d, 17 q, 2, a. 22 con 3. dum eft, quod przendi Dodores fufficier ter non probant confectari non polic nifi extri ticeo Nec certum est quod Christus usus fit in confecratione, tritleco paner quia nec feriprura facea, neque Decretum, neque Decretalis, nec originalia Sanctorum expresse hoc di cunte Thom de Argentina apud Carthuld. 12 q. 3. Prima lententia affirmat rotton ha gonus lufficere, live panistriticeus fit, vel hordaceus, vel fimilis. Suar in 3, q.74, 2.4. Dup-44 5 10 Panis hordeaceus competit ad duritiem lignificandam veteris legis. Aquin, in 3 9 74-4, 1, ad primum. \* Supereft controverfum dubiolum de pane confecto ex amyl Suar ubi Cupra 5.2. Est igitur difficultas, utrum ex amyli farina possit fieri panis idontal confecrationi. Valubi fupra c.4. \* Cajetan.ib.

Scottes

Sed hic eft al scot, in 11.0.6 Deeft d ffi-

Seem like a Ycoman of the Palle , is very inquilitive baun, primo whether Palte or Dough beiden freese with bread baked is anylo, an ex. Angle fire propounds this cale of Confeience. Whether amylo, an ex. a Anglesia propounds this case of Conscience, Whether of paniscon in defect of ordinary water, Bread made with Rose water table? So be sufficient? that is so for any abile? So be furficient? that is to fay in other words, Whether it be trinices will ferve or content them, like fo many lewes, but unles woned bread or (to fpeak their language) Azymes. Though ( fayth Richard) wertad not that Christ uled any unlestes de Mas vened bread when he first instituted this Sacrament, yet for all that they fin grievoully that confectate in leaven. May, they fin most grievously, sayth another . And theretore they hold that in no cafe it is lawfull to administer yal-ib. the Sacrament in leavened bread, I no not if a mans life shood apon't, and that upon point of death a fick man is a see a could procure no other: whough John Major (they conreseased whole Easterne Church joynes with us, a Alberton very teaftily tells them, that the Grecians which were wont to feeke wifedome, have now loft it. Yet o they tell us that Pope Lie brought in leaven to the Westerne Church, the ich as Idem better to oppose the old Indaizing hereticks, the Ebionits The like pidling questions they have of the wine. I Inne thements in sessions thinks the Sacramet may be administred in vinegar, and they have a great question, whether when the wine is

implica Math as & alibi. \* Ehm legitur de Christo, quia accepis panera, & benedisk, and the dilius Asymmos: graviter tamen peceant conficientes de fermentato. Ric, in ad the Lagi. \* Sacerdos latinus confectares in pane fermentato graviflime pecean. Leda cate con a. \* Nunquam hoc illi integram eria, angl. q. 1. area, diff. a. \* Ne in mortis quiden eticulo, Lade ibid. \* Toannes Major adeo largam in hoc caso facerdoti licentiam tribuis, quetiam afferat ipit une licitum esse clanculo, ab/q, vestibus facris, & in pane fermentato, quetiam afferat ipit une licitum esse clanculo, ab/q, vestibus facris, & in pane fermentato, quetiam and consecuent sendo appendis para consecuent sendo appendis para con la Europeana esta de la consecuent sendo non verificatur quod air Appendis para con acceptant sendo acceptant sendo non verificatur quod air Appendis para con acceptant sendo a olus Graci faplentiam quarunt imò fapientiam de fludium perdid muns. Alle apa fathuf del 1 45. . Tempore Leonis Papa fuit confittutum, quod conficeretur in fer toto et ertingnends a harelim Ebionitasum. Scot in e. d 1 1.9 6. / Sive novam in 10. quod dicitus multurn, live vinum acidam, quod appellatur acctum, in factificium d

rater Sargamentum conficieur- Innoc. 1 4:0.30.

frozen they may not conferrate a piece of ice : 4 wherein men often erre, & chere is no finall difficulty, faith Allen. A chiefe doubt among the Doctors, fayth Comink, I fay que erfap hothing of their other questions, Caragresia, bra, mafe, in creatin, be ver vino acidaces, charets, balfoms, coc: Peter de Palade tells ficultas na us the Sacrament mult not be administred in milke or honeys and that the faying may be true of them, "Thy wise is a process mist with water, . Durand goes to prove this compositi- autem hie on out of Christs institution: where citiks oleam ex filice, biamest in of our of Christian that the work of the Christ fo doders in vi V Lede was thinkes it faire more probable, that Christ fo doders in vi vide ordained it, but I would faine see his evidence. And how-up visite foever it might be an ancient ceremony, yet who went e confecret ver fo farre as our Papifts, " who fay it is a deadly fin to o comat in a mit it? Nay, faith Alphonfin de Caftre, a flat " Herefic, thogh 74.4.5, to he confelle we have the Eafterne Church, both Grecians & Sano us Armenians for our companions. Yea though the Vintners in so have well prevented them, who commonly are as cunning de as the Pricities this. Richard moves a question, which is as Paled deliga good as a Discoof Lawyers latin : striem, f facerdas feires Paladiba al nquans fuelle poficam en Dolio, five Batille, vel Wote, de que en accipitar vinum conferrandum, tenerar aliam apparere? Like spot that b in the Book of Marryre, Cartenen as alected frames fills her literant. Yet . Aquinas bids us be moderate, left if Carina there be an equal or greater quantity of water, it cannot am in be converted into wine, and to by confequence, neither of fuit ag both into the blood of Christ. Where, who fees not the Dur, is perpetual daunger and uncertainery the Papilles are The in of most grievous errous and Idolarry, in mistaking and worthipping the bare Elements for God, there being out à Christo politum loogé eli probabilius. Les capasde Incheou. 16. \* Septima que cum hac pronime enarrata relut en diametro pugnat. Nam, here Ge vinam in galice apomir, ut millam penitus admifecat aquam, afferitque cam mitime mifecadam effe, hic eff error Gracorum, eff criam error Armeniorum : Alphonfus de Caffro L. Courte barreles; titede Egeh fine y. . Percene morealizer facerdos, qui in confecratione talien aguans don mileer Angl q. transel dem Sylveftein de Buch p. 149.30 2 Rice in 4. dett. a. 4. 9 60 Martyrolog. Anglican In Foxi tom thin fine Henricias Semper turing of parum de a-

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telu er vino, in

que apnonere, de præcipue, fi vinum fie debile: quia fi canta fieren appolitio aque, ar fola vereurspecies vini non poller perfici Sacramentis. Thoun 3.9 74. a 8, Vide etiam q. 77. a. 8,

(as & Cardinall Allen well observes ) such cheating and In que parte composition of wines, as that often they beare onely the difficultas in name, and when the wine is almost halfe water already. Aimtionis ef judge you how foone the Priest with his new addition minor, fed Aumay make them equall, and yet the Cardinall & bids us not dium facero doubt. But to returne to the caufe, and from the Elements gentiam majo to their change: rem hic, quèm in pane elle o-

That we must not believe our eyes, and all our fenses. thar bread is bread; wine, wine; but t'is gone I know not whither, and Christ's body come in the roome, I know nor on vial in a how. \* lacobue à Via most carefully admonisheth us not multis septen to believe what we see, taste, or smell : and why ? because our fight (faith be) would thinke that it fees the colour of ocis incultion bread: our tafte, that it perceives the tafte of bread : our bus feed omni- finell, that it likewise feeles the smell of bread. 5 That no-

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non raro affinmuntur impura vina, & acetofa, planèque corrupta, caque eff fa pè cauponum fraus & avaritia,ut plebi imperite vinum aqua ex dimidio mixtum, fape ex fucco pomonum confettum, aliaque id genus fimilia vendant : tum verò quia tanta est difficul-cas habendi in plenifque locis, ut frequenter diutius servatum in lagenis, vappa vel acetum Satiaut its plane corrupeum ut an vini natura permaneat merito dubitare queas, ac de-beas. Sape etiam in ipits urbibus tam artificios trastantur vina ex rebus varijs injectir, ex asomatibus admitris, ex melle apposeo, ex alijs liquoribus adjunctis, ut difficile intel-ligas quid tibi apponatur. Sape etiam succus delicatus malorum punic prum, aliorum que acinorum ac baccarum, vini fimillimus, pro fructu vini exponitur Idemque periculum est ab illo agrefil vino, quod ex uvis iterum aut tertio presis, magna aque copià injestà, conficirur. Nam si aqua vinum superet, licet colorem, aut saporem rerineat; tanten vinum nonell, nec nd confecrationem idoneum &c. Alan Lr.c.11. Non expedit cuiquam son en, ne sa contecrationem jaquem etc. Aint tot. est en contecrationem jaquem de libit cittare ferupulos. Alan, ibid. Hoc imprimis doceant Paftores animum arque rationem orani Audio à fenfibus avocandam effe: curandum igitur eft, ut fidelium inentes, quam maxime fieri potest, à fenfium judicio abbrahantur. Cat. Rom p. s. de Euch, n. 2 f. Vnde non debet aliquis attendere ad visus fium, quia visus putaret fe videre colorem panis accad gustam quia putaret fe fentire gustum panis, nec ad olfactum, quia putaret fe fentire odorem panis de vini, Jacobus à Via in assertionibus corum que in Missa peraguntur contra lac. Andream. & Nec panis manet, nec annibilatur, nec refolvitur in materiam primain. Scotus in 4 d.11.9 1 Quamvis polt conversionem fubffantiz panis in sub-Santiam cosporis Chrifti, nihil de substantia panis remaneat, tamen annihilata non est. Ricardus in 4 d. 11.2.1.4 . Non tamen dicitur parts annibilar, licet nihil ipfius maneat, non est dicenda annihilatio panis, licet definat effe materia & forma panis fecundum fe Se quodlibet fui. Fictoria Sum. Sacram, n. 61. Idem Sylvefter. facta conversione nibil remanet de fubitanția panis & tamen non est annihilata, tir. 4 de Euch, mirac, 3.

thing

thing remaines of the substance of bread, neither matter nor forme, that is to say, no effentiall part; and yet that bread and wine is not annihilate. Bread after convertion (fayth Wiebelas Besije) is not fomething, but nothing . Pant por and yet bread by convertion as not become nothing Dors conver bellbids you marke it well. Andthis (fayth & Rongers nonel alique ture) is the common opinion of all. I Others the ancient fed alkil. Pa and divulged opinion of the Schoolemen, and which policowers cannot be opposed without errour : Converso ifta folennis hilator, Nice fugit procul annibitationes (faith " Waldenfis.) . Allen cells Denitre, p.s. them plainly, that this annihilation of bread is such a que de B kind of defection as neither nature is acquainted with nor con 3, de 4. God ever wroughe, and makes no more to the realibeing of Christin the Sacrament, then whatfoever makes leaft, certains con unleffe by removeall of fome impediment, which ( fayth vertice pass he) is little to the purpose. Yet Gabriel stands something in corpus this and ifferent about the name of Annihilation, whether this hi, albit subindifferent about the name of Annihilation, whether this deficion, ( - fayth he ) be to be termed Annihilation, or no, remanes, as (to give it in his owne words , because I cannot well con- tamen dicit firme his Latine ) fleringuid nominis termini. And a Ledo (- panis annihi wa fayth, the Scotifts affirme annihilation, as the Thomas, in Nic. de Ordeny it. . Anglefine holdes Severe indifferent. I paffe by belliein ed. 172 Swarze his fubtilities, whether any Physicall or Metaphysis Ideo commuchange hold that the matter of bread remaines (and fo in-omnes, quad deed it should be in every true conversion) a others that non est annial latio panis, Bon in 4. d. II-ar. I. q. s. 1 Perantiqua & peryalgata Scholasticurum sententia, quam libentas

Notang

amplector, eff, dici non poste panem de vinum in hoc Sacramento annihilari. Vase la 3.2.

q.7.3.2. Disp., 15, c. 2. Annihilationis opinionem minime citra errorem suffineri
poste. Saar ibid disp. 10, \$57. \* Tomo 2. c. \$5. \* Quod genus defectionis nec natura
novit, nec Dous exercuit, nec plus facerer ad conflituendum corpus chirifi , quam uidris aliud à re propolita alienissimums nisi forto removeret impediens, quod ad cor s existentiam parum adfetto Alan I-1, c.3 ; .! An autem hac desitiodici debent annihilatio, an non flat in quid nom nis termini, Gab in 4.d. 11, qara. 3.dub.6, 1 Petrus Lede F. ma in Theologia morali c. 6.de Euch. const. q. 5.a.s. Scorus anceps. f In 3.p. Thomas. 975.4,2difput.49.5 3 de 4. Durand in 4 de 1 1.q. " Quidam dixenunt, quod fibiffantia panis remancat : alij quod forma lubitantialis, de in en fundantur secidentia : alif. good fundantur in aere Thomasin 4.lent.d.13-q.1.ad 3. Idem in 3.q.75.2.2.

Aliquid ma-net in Euchari-lia de generali panis matera. Repet. 8, 6, 7, Fancto trans-(oblianting in corpus christing alfulominus tem que cras tans manere. od er Cale Panemelle quid corporis
hriftl post
serrerspaces
jest Angl q. ;
e Euch 4. a
Non applifilan quamvis definat mate-fin & forma: usia in corpore c brifti ma-net materia ejudem ratio-

the forme, & Clanding de Saintes affirmes , what fome of the generall nature of bread still abides. Bread is transub-lantiate into Christ's body , notwithstanding the thing which was bread, remaines (layth y Course, ) To whon adde " Henery: that bread is fomthing of Christs body after convertion: And a Anglefine; that there remaines in Christ's body a matter of the same nature with the matter of bread , in which the bread may returne againe to his owne kind. Differingoes further to the very Accidents and faith it is cleare that they were bread. But othe most hold a totall, or (as & Cajesas will bestow a new name upon a new doctrine) Syncategorematical conversion of the whole into the whole; namely, both matter and forme of bread, into the marter and forme of Christs body, and all this fuddenly and at once: for the ordinary naturall change of part into part, the fame marter remaining, with him is Caregorematicall. e Yet fo, that the bread is turned into the body only ex vi verborum into body, foule and all, ex vi concomitantia, in like manner the cup. And here they determine, f how the bread is turned into Christs foule namely, as it gives a being to the body, not as it makes him a reasonable creature. As it gives a bodily being, so

niscum mate.
Ha panis, in qua panis corruptus posset reproduci. Angl. ib. La accidentia que nos de Zucharistia videmus, clarum est quod crant panis. Vid. 18-52. Scholastici communiter in 4 d. 21.62 in 3. Thomse q 76. Ubis scholastici conversionem in formalem a sub-stantialem: & nautales appellari formales, non ea ratione, qua forma convertitur in formam, sed quia secundum deperditionem unius forme, & acquistionem alterius dicitur form Categorematice convertitur in totum; conversionem substantialis appellarur, qua totum syncategorematice convertitur in totum, salem este hane conversionem. Cajer in 3. 7. Thomse q. 73.2.4. Respondeo, dicendum certifisme tenendum cste, quod sub utraq specie Sacramenti, totus est Christia aliver tamen et alter. Nam sub specielus panis est quidem corpus christie es vi sacramenti, sanguis autem es reali concomitantia, sicur supra dicitum est de anima de divinitare Christia sub speciebus vero vini est quidem sanguis Christia es vi Sacramenti, corpus au em christi es ve cali concomitantia sicur canima, de divinitara.

Than 3, 4,76.2. Convertitur igitur forma panis in formam corporis Christis, secundum quod dat este animatum tali adioia, Thom, p. 2,73.2.5, ad 2, Idem Silv tit. 4, de Each, Apgles q. 4.3.

The old track that there are the new tracks

(fayth

(fayth a Ledefas ) the foule is there or viverbernus but as it makes his Humane asture reafonable, fo only per source. Menselmuland that you may observe their fondnesse more & they fav that the bread & wine are turned in ma smillens. into a thing which was before : as if water in Capa of Ga-borum! qua liles were not turned into wine, which Christ made a new but into fome other stale wine; which onely was brought from fome other place (belike by Scom his Conversional dallies ) and fuddenly put in the roome : or as if wine Euch conclus should be turned into that very vinegar which had stood ina bottle before hard in fome odde corper fixteene han- quadog; o dred yeares together. & Guitmund diffembles not that this feriplegravell'd fome in those beginnings of this new car utilizate foculation. And therefore the Papiffs themselves as not altogether ignorant with what a Brange notion they fill peoples cares: compareit, nay, even in fome fore prefer it before the Creation of the world or Incarnation of one Saviour. Shabene for ( Gryth bold Benaveneure ) at excedentia secofe a that is to fay, as Transubstantiation in fome id quod crat & things yeelds to Creation & Incarnation, fo in other things regoes as farme beyond the margior the phrase is borrowed from Reciprocal Proportion in Mathematickes And this chard, that this change is more admirable fecundum anid. then either of those because it is made in pra-existents into centus de My. that which was before, Christ's body neither being changed nor increased therby. It hath nothing tike faither llen,

tenus dat elle convertieur in non fit,ut pani in Eucharifia, tunc lubfantia convertitur f ne forme Inno-Acris Mille L c.30. Mairein d.11,9.13 Ter minus ad que

eft aliquid przeniftens Ricablel a rie 4 1 jud fant ferupulum moret aliquibus minus hanc murationem pofie fieri credant, quod exfolito nature curfu nulla fere ex to fimillima occurrie maratio. Ham cum aliquid fubliancialiter transmutatur in aliud, in ic erique tranfire foler, quod non existeliar prius. Guirmund, de Veritate Euch.Lte envent in quid 100, un uq. 1. Idem ting a. In hot tamen quod cotpus Christi supere ser hi omnum cresmată, de Translabitantiulio sacityut illud coppus fie in platt, dece excellit d sunement afterins creationem. I Ruc alijs disabus mirabilios et steambum quid in quan tum feilfett term imisad quemen aliquid praexificus, quod per convertionem panis in phim aou augelur, nec aliquo modo muratur, Rich in 4, d 114.1.96. . Hzc conver cum fit quedam quafi Mone fpecies (venus entre motus elle non potel ) nitil habet fi le mec in creatione, nec in naturalibus motibus. Al-l. I.c.35.

" Ad a" dicendum, qued in hac convertio-De funt plura difficiliora qua in creatione, in difficite of aud aliquid fit to nihilo. Aquinas p.s.q. ad increa tam e de ita paterresponito, gadd majorest Virtus tranfeb Rantiandis epocipicali in ringine quia 61-43. dab 6.

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neither in Creation, nor in natural motions. Nay, a Thomas will muintaine, that in Transibliantiation there are more difficulties then in Creation, where (faythehe) there is but this onely difficulty, that a thing is made of nothing, a fleight matter belike with him, the least of a thousand. So for Incarnation, Gabriel flicks not to fay, that more power er is required to the Transpolantiation of Christ in the Sacrament then was to his conception in the wombe, his reasons because that was but a created power, but this is uncreate. P Mairos holdes, that it is harder to conceive Fix compara how Christs body should now be in the Sacrament, then to project of the had never vet raken mans nature; officening Transist. if he had never yet taken mans nature; affirming Transiba Stantiation to have beene more case before Christ's Incare nation, then fince. We may well therefore palle by & Co. wink, who fayth, that Transabstantiation intrinsecally diff fers not from Creation: or & Salmeran Stiling it not once as good as another Incarnation : is not this even to deav Christ to be come in the flesh ? Nay, this change ( laye l'Alberous, is in respect of his termines ad quem moread la eft increas mirable then all other changes: the quite contrary, (fayth th, it's areass, a Thomas ) to naturall changes: a nameleffe one (fayth " Go bile!) unlike every motion and change (fayth & Banque

Querte difficulture Quit moder magis poseti capi vet intelligi ? Dico, qued difficilios et videre quome
do transportantierur aliquid in præexistent, nihil acquirendo & illa difficultas fuellet ruse do translabstantietur aliquid in przezistem, nihil acquirendo & ista difficultar suister nuncerzenava: ideo dissicilius est nunc quam muc, Franc, Maironius in 4, d. 11.q 6 dissicult. 4. Esti actiou achrisus ibs pomius (cenndum intrinseca, & rationem physicam non different creatione, tamen nonest proprie creatio. Egid-Conink. in 3. Th. q.75, 2.4. dub., fasta creatione, tamen nonest proprie creatio. Egid-Conink. in 3. Th. q.75, 2.4. dub., fasta creatione, io Evang Math. 1000 setrate 26 & 29. yide fest 1. Est parse termini is accordinate yanis in corpus Christi est mixabilior omnibus alijamutationibus, quince in managen prince rationa. Alb Magnus Compend, Theolog, verit, 1 6.6.14. Contingit ignoria had conventione contrarium qua quod accidit in conventionibus naturalibus, a malbita managen subjecto six transfermatio circa accidentials his autem transfermata subjecto in successorial in conventionibus naturalibus, a politic managen accidential include of the compensate of the subjecto virtute divina. Aquinar in t.Con at Lectione 1. No. consequent accidential propries proposate accidential in propries accidentials in the subjecto of the compensate in the convention of the subjecto virtute divina. Aquinar in t.Con at Lectione 1. No. consequent accidential propries propries mustationi disconsequent la propries on recedit, subjecto virtute divina. Aquinar in transfer est est a subjecto on the subjecto on recedit, subjecto virtute divina. Aquinar in transcriptioni disconsequent la propries on recedit, subjecto virtute divina. Aquinar in transcriptioni disconsequent la propries on recedit, subjecto virtute divina. Aquinar in transcriptioni disconsequent la propries divinationi disconsequent la propries disconsequent

ture: the greatest comptation wherewith God ever temp. , Nusquam dei sed man, faythy Hofissound (if you believe & Allen)a wory major eft tenmiracle done of purpole for the tryall of their blind faith. tatio quamin What shall I say of a Cajerans Novities, a fit terme for hoe sacramenfuch Doctrines, the Novity of Continency (for fo he plea- to, in que tenfeth to call it) and Novity of Conversions th'one whereby the codes of Christ's body is contain'd under Formes of bread; and the illi, card Honother, whereby bread is turned into his body. Nor onely us in confelli doe they make Christanew in the Sacrament, but in all ne Perocoria respects (relation to place excepted ) as he is in heaven, seem com in the fame quantity, in the fame glory: as we heard before, (intiments show he faculd have the fame fufferings in the Pix, which Euchards) he had upon the Croffe. I remember a like answer of one, firminate who being demanded, whether Christ was really prefent trip sales in the Sacrament? Yes (quoth he) even booted & foursed, Reinfer as he rode into Jerufalem. What shall I say of their other lamel to de queltions, whether the Sacramentall prefence depend us Buchic District pon the Manuall & which commonly they hold Negative: "Ann etale as appeares to that they fay be might have bin in the Sa- dum interes erament ere he was borne. Whether f Christs body in hea-re his non us ven, and Christs body in the Sacrament be preferred by 6d dues how one conferention, year or not And as he becomes there after cates valdet a firange fashion, to be comes thither as firangely : for be-cit deels coring before in heaven , the fteps prefently into the Sacra-portechniding

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grata, altera de convertione substancia: panis in substanciam corporis, quaproporse constituente de sicros canones loquendo vocciur ista novitas Moritas contunimas panera autim Moritas contestium Novitas contestium Sociam (Cajetium 3 p. q. 7 s. s.). \* Bell. 1, s. ab Bachar, 45 s. Soci media, acera c. s. . \* Vide Sociamon primatus. \* Enistentiam siprematurale saccium de Christi in Sacramento non dependere ab existentia naturali in sectia. \* Valiga in 3 q. p. a. 7 disp. 10 s. c. s. Idem Sura ibidem in s. Disp 43 s. s. t. de na Neutre Surana modicam enistentia palis dependere. Angl. 1, q. s. s. c. s. . \* Possibilite est sinte internativo naturali corpus sub modo Sacramental distratas esse esse alle sin corpus Christi designate esse anosad modata estitudi Sacramentalem, con s. . \* Pasiga in q. Too y S. all. disp. 14 s. d. Diengando corpus Christi steinestelem, con s. . \* Pasiga in q. Too y S. all. disp. 14 s. d. Diengando corpus Christi steinestelem, con s. . \* Pasiga in q. Too y S. all. disp. 14 s. d. Diengando corpus Christi steinestelem, con s. . \* Pasiga in q. Too y S. all. disp. 14 s. d. Diengando corpus Christi hic incipit effe non trasseundo medium. Mair in a des 144. Commis corpus chri incipit habere novum locum fub hostis, 1886 pames desert cortin, 1800 moreus deser dendo per medios orbes & sera Gab in 4.6. 10.8-1.088. Ideni 57tv. Waldenfa, & succ

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ment, not travailing the interceding Orbes and Elements To speake properly ( fayth & Steven Gordiner) he comes Imo non vo not to be in the Sacrament. Nay, i chajor is fully pernic, fi proprie [waded, that abiding still where he was Profesious at Pas we he may forthwith not flirring foot, be with his Holyin Sacramento nelle at Rome. Pope & Innochtins dares not heere be roo Secoh, Win. curious, he is not able to determine how he comes, or detonienfis in parts that the Inneent knew note at band von at upad of

But let as heare how well they expresse this their new in Venerabilie Doctrine. They all fay, that bread is transobstantiate and Buchariftim veturned into Christ's body: yet ! Alexander holdes itta falle polition to fair ; That which was bread is the body of Poteft Deus Christs Nay he will not yeeld to this, that bread may lice me faccie effe the body of Christ. Though ( fayth Pope a lancent ) that transquado per which was bread be the body of Christ, yet Christ's bod dy is nothing that was bread. We may truely and proper-(inquary) Par ly fay, (faych a Thomas ) that Christ's body is made see distributed pane; but it cannot properly be faid, that it is made. De pa-dajorain and me: that is in plaine English., Christ's body is made of Si verò que-bread, but Christ's body is not made of bread; for what Cabalifticalt difference hath our Lynesse found betwine Christin locali. Brand Des vertake his reason, o quod has prepissie des notat Gibftantialitatem , itt Ambrefest benght Againe de coclaive af-

cendat in conlum, quando exhibet aut fubtrahit præfentjam corporalem, an aliter incipiat, vel definat effe fub freciebus: refrondes pon oponere bie nos curiofos exiltere : Ego nefejo quomo. de Christina secedie, fed & quamado recedir ignoro. Innoc. La de, Matt. Milly, c. 162 Quad friepanis, ell carpus chrifti, opatio falla. Alexpis-qua membe 42 Panis potett elle corpus Christis fesundum communem modum loquendi non est vera ibar. . "Quamvisetiam id quod fuis panis, fit corpus thrifti, non samen corpus Chrifti eff aliquid quod fuit pans. Janoch a de myft. Mill's,c.10. Poffumus vere, de proprie dicere, quod ex, non care fit ens, de expane corpus Christi. Aquin p. s. q. r. g. d. in corpore. Non posett proprie dice. quod de non sure fice cas, selquod de pane fiat corpus Christi. Thomas los Heceribeonecdenda, expane hecorpus Christi, fi ly expon denotes fubjectum . & quali caulam materialem . fed rantum ordinem terminorum convertionis ad invicem. Sed bece Depane fit corpus Christi, ell minus propria , quod bec prepolitic denoral, fabilitation , ut Ambrolius tangis, Thom, in 4 dill. 110 q. 4, qualifiunous decine de conte desde per mediagière de noralitation de det care con \$1.10cm

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he addes, a that though it be properly faid, that Christ's body is made of bread, yet (fayth he) it is not properly faid, that bread is made Christ's body. And so likewise (faythhe) Tir is not granted, that bread shall be Christ's body. A Seatus peremptorily denyes , that bread either is, or was or shall bee the body of Christ : hee fayth likewife, that bread neither is made innor was made nor shall be made Christ's body : and moreover, that breadneither can be, nor could bee nor ever shall bee able to bee Chrift's body for he thinkes this Converfrom is unfiely utresed per verbam Effendi & Flendi Scholasticall Gerunda So C Biel as it were mustering his Souldiers, all these propositions are false ( quoth hee I That which is bread, is, was, shall be, or may bee Christ's body : That which is bread, was bread, shall bee bread, is or was the body of Christ Bread

was, is is made, may bee for is chaunged into I Licet proof Christs body are falle Affertions, ( fayth & Anglo-dicaror, quod (M.) a Maironin gives the negative to all these proposi- ex pane fine tions, What now is Christs body, was bread Bread hallbe corpus christs gother to bance of the water, hunther

good panis file corpus ex an gracin recepdant quandum fimiliarinem. The 75. a. f. ad r. . d. Sr fimile ratione non epoceditur , quod panis eris corpus Christi, vel quod fiat corpus Christi, quia hic modus loquendi verificatur in transferi tationibus naturalibus ratione subjecti, ibid, in corpore. Non potest vere fignare er verbum Effendi de Piendi", ner viam per hoe verbum poffe vel podibile hoc fromdust stellam differentiais temporis: & è converto corpus que fille, siec ell, act crie panie. Secundo dico, quod panis nec fir, nec fathus ell, de fier corpus Christi, nec è converto. Tortio dico, quod panis ner porest, nec ponnis, see potent elle corpus Christi, Scot. in a. dict. qq. 3. Onnes ille falle filme de q. gore verborum : Ranis eft corpus Christi : Quod est panis ; est, fait , erft; seu po-cest este corpus Christi Similiter illes ; Quod est panis , seu quod sutt panis. Quod es rie panis, Quad pomieseffe panis, eft et fait corpus chrift. Gib in diver s'a, s, dub . Fans fuit, eft, fit , poseft eft ; musteur in corpus chrift. fall. fa: tof. Angl. 4.5. a. r. contl. 1,2,54. Sed querium. fi tha eft vera ; corpus Chrift fait panis, vel, sanis esit corpus Chrift, vel, Illud quod unicelt corpus Chrift fuit panis. Non quia nulla proposició de praserito vel designaso social effe vira, nali fit dare verum de prasenti. Main in 4.6.1.4.5. 01

Panie per nullam potentiam potell effecorjor in 4.d.rr, q. T.con.1. y Propolitiones fignificantes fucceffionem terminorum funt yerz : ut, ex pane fit corpus: Que de motant fubiedum fubftantiale impropria fent, & in rigore falfæ, ut, De sane fit corpus. mat in s. p. q. 7 5.disp. 50.5.9 Melius tamen locent Thonas, Ricardus, Cabriel Sen

Christ's body. And = Major affirmes very confidently that by no possibility bread can be Christ's body. 7 Swares likewife (to come to the Divines of our dayes) affirmes pus christi Ma- that it is improper, and in rigore falfum, to fay, that Christi body is made de pave, of bread, unleffe there lurke forme mysterie in the fyllable De. And a Vafquez citing divers of his clafficke authors, Thomas, Richard, Gabriel, Sec. give out, that thefe fentences, Bread is made Chrift's body, or what was bread shalbe Christs body, according to the propriety of the words, are false. And Cardinall a Men will learce yeeld, that what before was bread, is now Christ's body. But which is especially to be noted, the first, and old maintainers of Reall presence, like bunglers, satisfie not their late curious eares. for, notwithstanding all these per emptory conclusions of refined Popery, & Paschasius th first erectour of Reall presence, against John Scorne Eries me, flicks not to fay, that Christ's body was created, as made de fubstantia panisof the fubstance of bread : Hugh that the substance of bread goes into the substance Christ's bodyr and their Master, that the substance of on is turned into the substance of the other, naming it (fayth

Cabelina, Allen) as the common spinion and beaten path of the lane proposition. Divines of that time: though the Cardinall be so bold, a dism proposition.

Common este fail.

Common es Vafe in 1.4.751 a. 6. dif. 18 100 14. "Nec illa priora facile admittenda, Hoc cele mune corr l'ariffi, quod ante fuie panis "Allen L. 1. 1255. "Pafchafius, & Rabanus propter L. Scon Chrifti, quod antr finit panis. Alleri I. 1. 1.35. Paschasius, & Rabanus proper I. Scot discipulum Beds, disternat corpus de substantia panis creari, fieri, consecrari, Postea Grej rius 7,00 fub into concea concilia prateripierunt cam formani fidel Berengario, ut con cerene fublicantialem convertionem panis in corpus - Timi Hugo Victorinus paulò pol fublicantiam panis in fublicantiam corporis ise dirie. Magifier deinde featentiarus fabliantiamentains in fabliantism alterius verti, camque fvific Theologorum ejas tempe els communem feateatiam inflantat licet in ejas declaratione timidior exciterit |, & d centum crant iple-ldem 534

to tell his Mafter he was in an errour. Nay, their " Pfeud- Ambrofiut. Ambrofius doth not give them content; faying, that the ficeffert : ut outward elements; might be what they were before, fint que erants (which takes away Transubstantiation ) and be changed & in alind coninto another thing, which expression (fayth Allen) is very rurius, Quod hard and difficult, though he confesseth, that both the Ma- erat panis and fler of Sentences, Weldenfis, and Guismund doe follow it, confectatio-

Thus Popery grew by degrees.

And to proceed in their their expressions, thoughthey all holds that by Transubstantiation, bread is turned and changed into Christ's body, yet they generally deny that eratpanis, oune Transabiliantiation is any action, motion, or change. To fpeak properly (fayth & Scorne) Transabilitantiation is no change it can be no true motion, fayth . Alem, and ! Main conius, This Transubstantiation is neither motion, nor mu- cilis: lietteum tation, nor action, nor passion, nor generation, nor corrupti- sequatur Ma-On nor creation, nor annihilation. & Valquest Transubitantiation is not any action, nor change, nor production, but dentities Quies the order of substance to substance. & Valencia fleights it, mundus plant and fayth, t'is fmall matter, whether in this conversion & hisverbis Que turning of bread and wine into Christ's body and blood, ighur crant, id there be properly my change or but only as a change Nay, etc., panis & vi-what Topick place, thinks you have they found for Tran-non fant qua Substantiation ? Mary fir even the Predicament of i Rela-crast, fed in as tion. & Maironine askoth the question. Quid dieis iles lia commutates

vertantur. & nem, jam eft corpus Chriffi? quali eadem res , quæ prius maneat fed fas At corpus Que explicació eft ralde diffier, & aliqua

Dico ergo proprie loquendo, quod Transubstantiatio non est mutatio. Scores in a.d. 172 a.s. Item Dionyfrus er-6.p.3.q.4.conel.s. " Mac conversio, cam fit quadam quafi mos susfotcies (verus cains mottacile aen potes) dec, Alan ubi fupra. Illa Transibiliantia atio non eft motas, nec mutetio, non el actio vel paffio: non eft generatio, neque correptio nec creatio nec annihilatio. Mair in 4611 . que Conit , 3,7,4. I Transubffantiati onem non elle actionem, neque mutationem, neque productionem fod ordinem fubitan-tin in labetanciam. Gab. Valq. in 3. q. 7. 5. ar. v. Difp. 181. c. v. 1. Param interest, urram inhic conversione sis proprie aliqua materia, vet tantum quasi mutatio, Greg. de Pal. in ou difo. 4. 2. pundo 3. Verum hire actio sie vera mutatio in corpus christi ! Non: sed am actio, de dependentia quadam Sua in 3.4. 2015 1. Dice quod est in genere Relationis. Mairon in 4.d. 11.q.12. Sed quaritur, quid dicit proprie ific transabitantiatio? Dico qu'ed ordinem ipfius panis in habitudine ad corpus christi, nihil enim aliud videus licere hujus transubstantiatio Maironius ib.

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Transubstanciacio? I think the honest man would have faid What doe's it properly fignifie? He answers. The order ofbread with reference to Christ's body. fo they make it but a matter of order and respect. Nay, I Denise will have it effentially to be the same with the sominus ad game, the pli termino ad quem. Nic. Diis to fay, that Christ's body, & the conversion into Christ's onyftratt.6.p. body, are all one. If thele men had not learned past grace corpus chri- I would tell them , that it is ill Logick to confound fub fifieri præfens Stance and Accident, or Relation and Passion. " Valques denves, that Christ's body is here present by Transubstantiation. and a Swarez layth it is by another diffinct action. em guandam recitentarians o Scotte will not have Christ so bee prefent by Transab qua necessario equiritur ad annubliancia Stantiation, but as it were by a Local adduction, as P Val tionen, ficeri makes two distinct changes: one of bread into Christ's rangabilization present. Nav. the is to farre in the contrary opinion, that

4.75.03.difpess.c.4. An panis offe definat exvi actionis, qua chriftes ibi ponitur Non fod peraliam diffinctam. Suarcin y.q 75. Difp. co. 5.6. . Scomein 4 di e. q.t. 5. De fecundo minten Seci . Scoto verò non foliam vidente poffe corpus Christi fub a eidentibus panis povieer collogari fine conversione panis in ipsium, fed eriam quod attis ad quartionem facticorous Christi elle in Eucharistia pon per Transubstantiarionem, fe per murationem quandam novam fecundum locum, quam rocat Adductionem, acab ip Fransishikantiatione diftinguit. Pafq in 3, difp, 182, c. r. Communis opinio dien, quod fin mutatione fut incipitabi effe per fold transubflantiatione panis in corpus fuil Contra infl Dira quod eff aliena mutatio quam acquirir respectu presentializatio ad locum boffi ada transubstantiatione. Mair. in 4.d. 10.2.3.q. t. . Scito igitur duplicem opinionem effe de jiapoliet Alecra jouz el Scoti, ponie duas in hoe Sacramento mutationes interie nire. Prima eft convertio panis in corpus Christi, focunda est, qua corpus Christi de non tra fenti den non conten so fie presons, feu contentant fub speciebus panis Altera verb opi io est, quad non est hie difi una fola mura rio, fee ad istam fegunnur perinque relationes in accidentibus figuidemex hac mutatione fequitur relatio continentis de in corpore chi fil ex cadem muratione fequieur relatio contenti. Cajet. in 3 Thomas, q.75. 22; 15 Dico. quod bene finifier deo unflibile inflituide, quod corpus Chrifti verè effet prafens, tables vià panis marcaje, sel cum accidentibus pano annihilatos de tune finifier ibi vertras duchi tiftiz, quod & figum verum, & fignamm verum, Sc. ib. d. 11 201; Adlangumenter Resent um concenta, fellicet vernon corpus Carifti, mque poteft falvari cum fubitantia patiis ficia fimul cum fubitantia, poteft falvari cum fubitantia patiis, ficut cum accidentibus : quin cum accidentibus, quod non magis repugnat fubitantise elle eum quaneitace illius fubitant iz bid opin I. ere hojustran holden out of Mairon wall. Trensink.

he flicks not to fay and publish to the whole world, that Reall Prefence is as well maintained without Transubitancistion as with it and that (hearken you Lutherans) it is no more repugnant for the Substance of Christ's body to confift with the fubstance of bread, then with the bare Accidents: that God might very well have ordained, that the body of Christ should have beene truly present, notwithstanding that the substance of bread did remaine: demanding in the end , why then would the Church make choile of to difficult a meaning of this article, whereas the Ecclefia eligere words of Scrip ure might have bin kept fafe according to an easier and erner understanding to appearance, which the less buiss and Margin calls debium curiofum, a curious doubt. And thee culicum verba maintaines it by Argument, that Chrift's body may well a- fenture pole bide with the matter of bread, as well (fayth he) as quan. fent falvari fetity with quantity. Where, who loever observes how large cundum inteland accurate he is in prefling arguments for Confubftanti- & revieren 6 ationshow fleight and perfunctory in answering, may well cundim appar fee what way he inclined. I commend his wit, who faw rentiam, dies further then his fellowes into the abfurditie of Transub- &c. ib. in fine ffantiation , and the repugnancy even to common fenfe. & articulia ver this was written almost a hundred yeares after Tran- au quelen Substantiation established. . Suarez and y Vafquez yeeld tria reciperes likewise to the possibilitie of Consubstantiation. Yet their aliem formam, late Bishop of Eureaux is of a farre other minde. for hee & maneret fie affirmes, that Reall Prefence cannot be defended without pore chailing

Et fi quaras quare voluit illum intellemain man police in

probari quin effet deo possibile, quia non includit contradictionem di enim cospus Christi etiam quantum potelt effe fimul cum quantitate panis, & plus repugnat quantum quanto quantum ad fimultatem quain fubftantia fubftantim, fequitor quod non ell impossibicairquam fub fansiam compositam ex illa motteria & sova forma manere frend cum cornore Christi bideta. . Cancillo Laurepenti fub Innece se anno 1216 m. F. Mico primo pomific Deum facere vere & regliter profentem Chriftum inera pariem confervara, imo & immurata manente fubifantia panis Suar in s.q. 75, ares Difp. 49 5.14 . 7. Polis Deum confinuere corpus Christi modo indivitibili in Euchariftia, manente firmul fubitentiapania. Gabitafq. ibid aris difp: 1:2.c.3. . Prefentia carnis in pane pon poteft rite defendi fine Transubstantiahtete, negue ille oppugnati, quin ille periclitetur. Sandaff-B Repet, 7.C.2. the beliefing with most resided

Ita ut de Transubstantializate dubitare nihil aliud fit quam universa Christianitatis fundamenta penitus evertere.ib.
Contra perfeitatem, hoc est, necessitatem conversionis ad existentiam corporis
Christian corporis
christi

Transubstantiation, nor this againe be shaken without indangering the other, and that to a doubt of Transubstantiality, (for so be useth to call it) is utterly and at once to a verthrow all the foundations of Christianity. And begin tan with the Thomists holdes a necessity of the conversion of bread to make Christ's body present in the Sacrament, giving it a fine name, Persenty. Neither doth heelike of Scottin his adduttion converse: wherein according to truth (sayth a Capitane) there is no translubstantiation, no conversion, but onely the bare name of Conversion and Translubstantiation is kept with the succession of Christs body into the roome of bread. Nay, the tells us (as one that

Christi in hoc Sacramento multipliciter arguitur primò à Scoto &c. Cajes in pis. q. 77,2 Circa hanc materiam adverte, quod Scotus reputans impossibilem converfionem panis in corpus Christi pra-existens & manens secundum effe suum antiquus triplicem imaginatur transubflantiationem. Prima eft qua tota substantia convertitur i sotam fubltantiam præ-existentem ac manentem secundum elle antiquum. Secunda ell qua tota fubiliar tia fie convertitur in aliam, ut alia producatur in effe. & hane vocat See tus Transubstantiationem Productivam. & hac potest subdividi in Productivam termi fecundum effe fubftantiale, & fecundum effe Accidentale. Tertia eft Adductiva termini quem illoubi erar terminus à quo: & in hanc declinat Scotus, in qua secundum veritates mulla est transubstantiatio, nulla conversio: quia ponitur panem redigi in mihil. & sola w Convertionis & Transubstantiationis cum ordine faccessionis corporis Christi in lico pa affirmatur. Cajet ibid. ar.4. Verum novitatem conversionis lieet omnes voce affi ment, secundum rem tamen multi negarunt, putantes se non negare illam. Et hi multisat am funt divili: dum quidam intelliguat conversionis nomine identitaten loci, ut hac rais one dicatur panem fieri corpus Christi, quia ubi est panis, est & corpus Christi, Quidam e rà Convertionis nomine intelligunt fuccessionis ordine, ut hac ratione dicatur panem con vertiin corpus Chriffi, quia corpus Chrifti eft post confecrationem fub accidentibus quibus crat panis; quem panem annihilari aut folvi in prajacentem materiam diceban & banc opinionem quote fententiam fequitar Scoms. Quidam autem Convertionis m men & rem (partialiter tamen) admittuut: de quorum numero est Durandus, pond materiam panis converti in corpus Chrifti , qui a incipie informati forma corporis Chri panis verò formam definere effe. Quidam demum convertionis nomen, de rem totali admittentes dicunt panem converti in corpus Chrifti, non fecundum fubftantiam, fedit cundum accidentale: jes quod panis convertinor, non in fubitantiam corporis christi, fo in illius effe Sacramentale, aliena tamen à veritate eff, quia transibiftantiationem folom mise falvar, quia fecundum rem apud iftos fubfiantis panis coorertiturin accidens, dem in fubitantiam corporis Christi Communis autem doctrina tenet fubitantiam panis com i in fibftantiam corporis Christi abique additione aliqua , abique augmento quoent Softancia corporis Chriftiibid art. 1. knew

knew best) that many learned on their side, though all confeffe it in words, and from the teeth outward, yet deny transubstantiation in deed: while some make it onely an identity of place, as though there were no more meant but only that where bread was: there the body of Christ is: others take it for a meere fuccession, amongst whom hee names Seetas: others deeme it a partiall conversion, much like Phylicall mutations, retaining the fame matter: others atotall indeed, but accidentall change, the bread not turned into the substance of Christs body, fed in illim effe Sarramentale; which beares only (layth he) the name of Transfubstantiation: others both totall and substantiall. . Poser Lumbard reckons up diverse doubts and disagreements about this matter in his dayes . fome holding this Converfronto be substantial: some, that where bread was, there substantialis, and under the fame Accidents, is now the body of Christ: diemilas Ge fome (like the Lutherans) that where bread is, there is substantiam Christ's body; but for his part, what it is ( hee confesseth convertin fib ingeniously) he knoweth not. So it feemes there wanted flantiam, ut not Laberaus even then, who denyed Transubstantiations cer fiat illa. Nor yet Calvinifts, whose arguments even in those dayes Quidam vere he produceth thefers Who dares cat his Lord? Who dares fic dicant confay, that Christ's body is daylie made of any other matter versionem ilor fubflance, fave the fiesh of the Virgin ? but let us heare gendam, at fall

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7

illis accidenti-

bus, fib quibus erat prius subfantia panis, post consecrationem fit subfantia corporis & fanguinis, fic tamen ut non eis afficiaturt & fic afferunt dichum panem transire in corpus Chrifti, quia ubierat panis, mune oft corpus Chrifti. Alij verò putaverunt ibi fubftantiare panis & vini remanere, & ibidem corpus Christi elle & fanguinem : & hae ratione dici il. lam fubftamiam fieri iftam, quia ubi eft hac,eft & illa & ipfam fubftanciam panisvel viai dictas elle Sacramentum. Lomb, in 4. d. 11, literis A & D. Si ausem queritur qualis fit conversio? An formalis, an substantialis, velalterius generis, definire non sufficio Lomb, ib.A. & Satis responsum est bareticis, & objectionibus corum qui negant verum corpus christi in altari effe, de panem in corpus, vel vinum in fanguinem, myflica consecratione converti, dicentes, Quis andeae manducare Dominum fuum ? Quis etiam audeat dicere, quocidie formari corpus f hrifti de materia, vel fubftantia, que non feit caro Virginis? Idem diff 11.c.

the wehiefe of our dayes acquainting us with their dome-Vafq. in a d. flick broyles. Or who to pleafeth but to view the very 75.4.8. D.fput. titles of Chapters, in the hundred fourescore and first Dis-181.capitibus tredecim putation of Gabriel Valquez, shall find no leffe then nine fe-Poffibilitas verall opinions about this onely question. What Transabconvertionis Rantiation is if we had but the halfe of thefe differeepanis absoluta ments and jarres, wee had beene fure to have heard of it m corpore Christi eft ex long agoe by our good neighbours. What shall I fay of plena obedien-Scorns his potentia obedientialis, an egge of his own hatchna utriufque ing with other endlesse maxes and labyrinehs ? Of whom sermini refpeand whole whole forme of Divinity, hearken the free cendu virtutis divinz. Scotusia fure of a late Papift. All this while that more curious then 4.d.11.q 3. true Scrutiny of Scotifts makes very hetle for the glory of Interea hand ita multum ad this Sacrament, neither are we one haire better by it when they examine all things by Plummer. Whente arife to may hujus Sacra menti gloriam ny Sophisticall questions, to many huntane inventions, to confert, fed & many foolish devices, which curdte like cold potrage, and ne pile quidem the the hearer no good at all. nos meliores

reddie eracier. Neither is their cunning onely shewed in turning their illa sortifarium little Host, and what small portion of wine is in the Chapetins quamed fice into Christ's body and blood, but even the whole venor surina, I Cellar, and all the m bread in the bakers shop, or in all the qua adperpen. Marker, ( if the Priest be pleased to shew his juggling disalous sique tricks) naylas much as you will a finetermine; as the least

mnias ande tot

Saphifica qua filones, tot humana inventiones, Ilultaque figinenta oriuntur, qual non fects atque configura just congelafeunt, exterum nihil juvant auditorem. Vicelius c. 5.

A lia politio cê, quò di affit intentio, 80 verbum, 80 dementum, est Sacramentum is quantacunque materia; unde si facerdos totum paneto de foro intenderet conficere, confectumefices: 80 similites totum vinum decellario. Bon inta sent dita q. 2.0.4.8. Qui, dam discrunt, quò d'accedos non posset confectare intendam quantitatem panis aut vini, para totum panem qui venditur in foro, aut totum vinum quod est in dolio. Sed hoc non videtur est verm. Thom, Aquin, in 20,45.4.2. Diochdum est ergo primò, per le 8 ces vi sorma ac porestatis, qua est in ministro, posse confectari quamananque materiam absque ullo acrimino magnitudinis. Suarsin 3. 9. 72. 20. 3. disse 43.5.8.con. 7. Tantum de pane 80 vino confectari popula, quantum est sumio de pane 80 vino confectari popula, quantum est sumio bic ab omnibus : ad hoc autem nos ast quantitas determinata, Thom, in 4. sent, d. 11.2.4.9.1.24.3.

crumme or drop, of the greatest heape or maffe: even, faith . Ledesma in Aquina quantum eft sumibile ab omnibus. . Any quantitie, Theolog. Mo-(taith one) quantumvis magna & exceffiva is a fit matter of ralic godeEuch this Sacrament. & fi de facto confecretur, Sacramentum tenet: Concluf. 3. yea (layth P Richard) though the Priest should doe it in 'Si facerdos transfibstantiet mockery and concempt: The true and common opinion indifcrete,& of Divines, and which all hold, fay & Valentia, Vafquez, intender alland Willoria: though ( as appeares by Thomas and Sotus) quod dedecus there have beene amongst them of an other minde, who Sacraments, meafured it by the use of the faithfull: Amongst whom are virtutem Sacra-. Mexander, and Bonaventure, who fayth, this opinion is pedite Ricin A too larger and that , while it attributes too much to the d. to.a.y.q.t. words and Minister, it diffraceth the Sacrament. But now ad a it feemes all are of another minde. No fo great ftore of Communis bread and wine ( if you liften to their Cardinall) but the fentencia eff Priest with his spell can channe and over-master it! Pro-nullam in hoe vided alwayes, that it be prefent before him, fo that hee sacramento remay truely fay Hoc, and that himselfe be in the good quirimateria. anood: elle for want of presence and Intention, all's dasht. determinatam

five quoad magnitudine, five quoad parvitate: fed ex qualibet magna vel parva quantitate: Danem ant vinum polic confici Eucharittiz. Greg de Val Difp. 6.9 2. Punto a. . Senten tia vera & communis ell facerdotem verè habere potellatem confectandi quamonno: magnam quantitatem fine termino. Gab. Vafq.in 3.p. q.74.a-3. Difp.171.c.3. Idem etiam tener Scotus, Durandus, Gabriel, & omnes, Franc. Pict, Sum. Sacr. num. 57. 1 Respondeo fine prejudicio, quod non eft data virtus verbis convertendi elementa cujuleunes quanticatis Alenfis in 4-que o membi 4.2.2. Alia politio eft, quod fi affit intentio, & verbum, & elementum, eft facramentum in quantacunque materia. unde fi facerdos totion panem de foro &c,ut ante. Sed hac policio nimis ampla eff; & dum nimis tribuit verbo & minifro, infert contumeliam facramento, Bonav. in 4.d. ro a. 2.q. 4. " Nulla eft tam magna vis vini & panuman quam verba nonoperantur, aut in quam facerdos potestatem non habet. Alandet, 7 Dicendum eft ergo, quod quilibet facerdos poteft confecrare panem & vinum in canta materia, quantam poteft habere præsentem. Cujuaratio est, quia concurrentibus omnibus que funt de necefficate facramenti , est verum facramentum : fed quantacunque quantitate panis & vini præfente facerdoti, fi facerdos intendat cam confecrare,& proferat verba, tune concurrunt omnia que pertinent ad hoc facramentum intrinfece: ergo totum eft vere confecratum Dur,in 4 d 11 q.6. Refpondetur quod norreft determinata certa quantitas panis confecrandi: unde tautum facerdos confecrare poreft, quantum poteft habere præfentem, & ad quantum determinatedir igere valet fuem intenrionem. Gab ib.q s.a.s.d. Fidetur alijs dicendum, quod facerdor tantum poteft depane. aranfubftantiare quantum intendit. Ricardus d. 10,2.7.9.1.

Where-

Wherefore they are not halfe pleased with a M. Maior, for faying, the Priest may confecrate backwards; nay, even that which is on th'other fide the wall. Yea, they question, Quarto du- whether that Hoft be confecrate which lyeth under an obitatur, an Pre- ther, or is covered with a napkin ? Nay, the Priest can doe greater things, like a blinde mans boy, who (they fay) must have one tricke more then the divell : a he can even sum sum? Ad by Gods ordinary law, produce an infinite multitude of se-

fbyter poffit confectate hofliam poft dorquartam Licet verall creatures, which Maior bids you marke well. ita fit, Presbyter male ageret. Et ex illo paret, quod Presbyter potel confecrare hoftiam post parietem, Patet. Confectat hocodem modo post parietem. 2.dub.4. ferentes quod

And because we are fallen into the mention and speech of Intention, let us heare a little of the foolegies of mans inventions, when they are not grounded upon the written word. b Domandow busies his braines about this Question: If the Priest confine his liberality to the consecration of ten Hosts, perchance there prove cleaven, whether the eleventh be confecrate? And what if e the Priest bring five fliam positam Hosts to be consecrate, and some crafty knave closely confub alia, & fub vey them away, and put other five in the roome? What corporali: ergo dif the Priest take a toy in the head, that he will consecrate and transubstantiate all th' Hosts before him, save onely Majord, 11, q. one! Nay, (to thew tricks, and try conclutions) e whether by the distinction of a Mathematicall imaginary line, hee · corollarie in may transubstantiate one piece of the unbroken host, or whole loafe without the other ? f And if it were fo, whe-

Presbyter po-teft secundum legem communem facere infinitam multitudinem entium separatorum: quod notabis. Major ib. Drium facerdos intendens confecrare tantium decem hoffias li inveniat undecim, an undecima fit confecrata? Durandus ib q.7. Sextò dubitatur, fi Presbyter ponit unam hoftiam quam intendit confecrare, altero illam auferente & ponente aliam, an illam confecrer Presbyter, Major ubi fupra. Et ex ifto iterum infero, fi Presbyter velit confecrare omnes hoftias ante fe prater unam, nihil confecrat. Patet. una excipitur, Se mqualis eft ratio de qualiber. Secus eft, fi velit confecrare cas oinnes præter supremam vel infimam: cum omnes ca dempta, fint confecrata. ib. ad 1. . Ex hoc patet, fi Presbyter velit confecrare unam medietatem Euchariffiz vage, ad nullam partem se determinando, nibil confecrat. Seeus eft si velit hanc partem confecrare, demonstrando medictatem prope fe vel medictatem remotam à fe. Maior ibidem. Sed hic occurrit dubis um, Si una pars Hoftim poteft confecrari, alia non confecrata? Mair. d. 3, a. 1,q,2. 1 Viterius fi confectatur media pars hofix, nunquid accidentia erunt continua unicuique partil ibid.

ther there would hold a continuity betwixt the Accidents? Whether s he may flew the fame feates of activity in the Cup? Namely, that at his pleasure he may turn e so much of the wine into Christ's blood, and no more. h What if secunda difthe two Priests, or twenty peradventure (as an old Po-test fieri codem pith cultome hath beene) should stand together, and con- mode exparte

feerate each his part?

Here their generall answer is that hif he intend to make ib. round workeand confecrate all before him, though mif-modo dicarus fing peradventure of the number, all's transubstantiate: if si duo Presbyfo many Holts, or fo much of any one precifely determine ten fie fe haning, which or how much. What he determines, that and bent, at unus that only is transubstantiate, and let the people worship velir unam methe bread, if they will, for never a breaden god shall they have at that time: for ! intention(lay they) requires a cer- aliam; nihil taine individual! Subject. And what they affirme de discreta confectat. Maquantitate, the same they say de continua, that he may con- jor ubi supra. fecrate fo much of his Holtas he pleafeth, and with a mentalline, sever Christ's body from bare bread. Peter de Palude, Patriarch of Hierufalem, acquaints us with a cultome fuerent, oneof the Greek Church, to take a great loafe, and marking or deodum eft Inchalking it, to confecrate one part to day, to morrow ano- nocentio qui

calicis? Mair.

fectare & alius

Quod autem ità Ecclelia Romana confuit Pontifex fummus & 8

Thomas qui fuit doctor I alicus, & Campanus & Romas conversatus, Sylvefter t. de Buch. p.s.q. 3. Pontificale Romanum de Ordinatione Presbyteri, vide Innoc. 1. 1.4.c. 35. I Holliz tantummodo mente lignate erunt duntagat confecrate. Hinc facerdote intendente confecrare decem ex illis 11. quasmente non fignat, mulla illarum erit confecrata. Angl.q s.difficult. 8. appendice 1, & 2. Vide Sum. Sylv. t.de Euch. p. 1, q. 6. | Reales operationes non funt circa fingularia vaga, sed circa singularia determinata. Et ideò oportet quod intentio quam sequitur realis operatio, aliquid determinatum & determinaterespiciat. Ric. in 4. d. ro. a. 7. q. z. Ad consectandum requirirur intentio fuper determinatam materiam, quam diftiacte cognoscit & poteft discernere ab alijs, Biel in Canonem Miffa, Lect, 81. " Sacerdore habente coram fe integram hoftiam, & intendente confecrare dimidiam tantum partem , dextram scilicet vel finistram , mente linel aliqua intellectuali fignatam, illa tantum pars erit confecrata. Si indeterminate, nulla pare confecrata remanchit, Angle Cubi fuprà, append. 7. & 6. \* Et hoc patetex ritu Grzconun, qui (ut dicitur) magnum panem fignant, & hodie unam partem conficiunt & cras aliam Palad, in 4. d.21.9 4.ad 3.

ther. . Maironius hath it thus : Greei fic confectant : union Mair d. Tg.a.z magnum banem baber facerdos ante fe. o in medio est una linea q. 2. diffic. I. circularis, & panis intra lineam confectatur. And propoun-P secunda difding a P question, whether the like may be done with cultas: fi po tell fieri codem the wine, he shrub's his shoulders, and sayth, it may be, but t'is very bard. Yea, but what if intending before hand to modo ex parte calicis? Dico. confecrate some a dozen, yet in the very act he thinkes of auod difficile no more then that one which he holdes in his hands? as videtur affig. Maironius tells a tale of a Prieft, who in that cafe put nari medium. way and removed all the reft, as unconfecrate. And what vel partem circa partem cerif the Priest be an . Heretick? Here they tell us of 'Vertual tam , penendo Intention, (morethen Aquinas ever knew, who contents ibi lincam imaginativam, vel himselfe with the distinction betwixt : Habituall & Alurealem: tamen all) to doe as the Church doth, which they thinke sufficiidem judicium ent, though (fayth " Bellarmine ) the Minister be a Calvice, scur de pa nist, and intend to conforme himselfe to no other Church ne. Majronib, then that of Geneva. for he that intends to doe (fayth he) Pherius po. as the Church of Geneva doth, intends to do as the Cathonatur quod ali- liek Church doth. . And this Intention they prize at fo cui ministren- high an estimate, that they make a question whether the tur multz hofliz, & in actu want of it in confecration or mortal fin be more grievous confecrandi

folum recordetur deuna illa quam tenet in manibus: nunquid alia funt confecrata? Quidam (ut dicitur) cui talis cafius acciderat, amoveri fecit omnes tanquam non confecrata; prater illami quam tenuerat in manibus sed melè fecit. ibidem sed si non credit de illo mysterio, sicut veritas habet, nunquid potesti intendere illud conficere? &, si non fateridi, nunquid confict? Pet. Lomb, in 4, dis 13.A. si si sacerdos multas hostias confecratada assumat, de quibus dum confecratano advertit, omnes nikilominus erunt confecrata susficit enim intentio virtualis. Anglesius abi supri, app. 4. Tertio non requirtur necessario de sualis intentio, nec sissilicit habitualis, sed virtualis requiritur & sufficit. Bellarm: 1. de facramentis in genere, c. 37. Ad tertium dicendum, quod licer ille qui aliad cogran, non habet actualem intentionem, habet tamen habitualem, qua sufficit ad persectionen sacramenti. Thom in 3.p. 4.64.2.3. ad 3. secundò non est opus attendere quòd sait Ecclesia Romana, sed quòd facit vera Ecclesia, quaecunque illa sit. Petes: qui si sui sendat sacre, quod facit Ecclesia Romana? ses quod facit Ecclesia Romana? ses quod facit ecclesia Romana? se sepondeo etiam id sisse si nutendat son secre quod facit Ecclesia Romana? ses quod son servensis, se intendat non facere quod facit Ecclesia Romana? ses pondeo etiam id sisse si nutendat sucre quod facit Ecclesia Romana? ses quod facit facere quod facit Ecclesia Romana? ses pondeo etiam id sisse si nutendat sucre quod facit Ecclesia Romana? ses pondeo etiam id sisse si nutendat sucre quod facit Ecclesia Genevensis, intendit facere quod facit Ecclesia Genevensis, intendit facere quod facit Ecclesia Romana; se se sucredit facere quod facit Ecclesia Romana; se sucredit facere quod facit Ecclesia Genevensis, intendit facere quod facit Ecclesia Romana; se sucredit facere quod facit Ecclesia

Beclelia univerfalis, Bell, ibid. & Lipfenfes in Can, La tract, jecq. "

and I by B was to

No leffe curious are they in the very words and fyllables of Confectation, which together with the outward Elements and inward Intention, y they make necessary Ingredients of Transubstantiation : disputing whether all the Her emini words be effentiall to Confecration ? they are all of the = (ubfrance thereof , fav fome, but all not of the effence, name, viz re-Whether it be a deadly finne to omit enime, when they bus ranquare should fay, Hee enim oft corpus meum ? Ledefma fayth, it materiatverbit, was ever his judgement, especially if it bee done for the tanquam fornone'lt. And they of b Lipfwich are very briefe with us in ministri confetheir peremptory determination . If he should but leave rentin Sacra out a fyllable, fay they dicendium of broviter and non confe. menum cum sne. And they tell us that if the Priest without any preju-intentione fadice to the meaning should but transpose the words , fay-facir Beclesia: ing, Hor of meum corpus, for hoc of corpus meum, he hath loft quorum fi allhis labour, and must even beginne againe. The like Cases of quod delli, and Conficience they have touching Addition and change for posicion 85 example, if the Prieft should say, This is my body which I person Fall cooke of the Virgin; or, This is the body of lefus. And because their conscience tells them, they have infoisted of pends Contist their owne into the words of the cup, they therefore que Moreninia. flion, e nay determine that their owne is as good coine as effection que the words of the Gospell. Bellamine braggs, though rundam qui fel

Sacramenta tribus perfici-

mam omnia quidem de fubftantia effe, fed non de effentia omnia. Alams l. 1. de Euclies. 19 " Vrim verd fit mortalis (omifio vocule enim) an verò folum venialis, non una eff Doctorum fententia: Respondeo ni hilominus mini longe probabilius rideri ellomortalem. fe fiar en propofien, Ledefmac, g.de Buch concleze al Quid fe verba sauncares aux aceurs tarer aut fyllabam omitterer at fromiffe enimitierer, Hoc eft corpus meum ? Dicendian ell breviter quod non confecrat. Lipfenfes in Canonem 1. 2. mattaccia. . Ex ifto dubio refolvirur alind dubiumi Si facerdos transpolnisset verba Confectacionis, dicendo, Hoe est meum corpus fazim formam refumat, se canone fuo ordine iterer, Lipfenfes bid. 4 Ques ministriamutrum additios vel fabilitadio, manipolitio velanitatio effecturo confectationia impediar, an mont unfi dit aturadendo, Moc est corpus meurs quod affirmpsi de l'irgines vei fubrishendo, Hocelt corpus meuminel transponendo, Corpus meum nos esta vel inserponendo. Hoc est uniquescorpus meum: five matando, Hoc est corpus lefe fonce La de Myft Miffe,cat. . Aquinas pra qi-78 2 34 | Respondeo-iffas particulas à S. Petro es traditions habeti. Bell bade Euch, c. 14.

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without proofe, that they derive them from S. Peter, yet s others and rather the & elder Schoolemen, deny or que-Sufficient for ma confect to ftion it, And i Durand fayth, they are not all de intrancuents eionis calicis forme. & Scotus is sparing in his judgment, and therefore erit hac. Hie eff fangus me. gives it as the best advice, to reade the whole Canon di-Itin fly from the very beginning, not confining his intenus criami nul han aliud ver- tion to any particular words : where he findes great fault bum ad tasur. with their indifferetion and practimption, who dare per-Angla . a 8 emptorily far, I will precisely use such or such words for con I. Illa verba non the forme: nay, he tells us, if they goe to that, that the Church hath no fer forme, peither fonthis, nor divers ofunt de forma Ed funt prother Sacraments: thought Allen tells him this uncertainty prie declarati of the precife forme is by no meanes to be liftened unto. va quarundam Pope - Innocenting is of opinion, that Christ did not confeconditionum.

guibus excellentia hujus facramenti manifestatur. Alex.p.4.g. 10 memb. 4.2.3 5.5. Hac forma, hic effe calix fanguinamei, utrim fie tota, an quod fequitur fit de integritate dubium eff. creditur tamen quod eft tota Bonay in A.d. 8. a. 3. q. 2. Advertendum eft, quod quicquid poniout ju forma verborum qua utitut Romana Ecclefia five antecedenter, five confequencer! totumpconfinerveritatem quamvis totum non eft de intrancitateforma. Quare, ut vides tue descripitantia form confecrationis vini, non offilla determinatio. Novi & zremi, acci. Dur.d flest with . Non ell nobis traditum omnino certimonaliter an ad formaricon. Secrationis languinis pertineant aliqua verba poft illud, languinis mei, ideo periculolum eft hoe afferere de quo fufficiens authoritas non ha beatur. Ex hoe paret improbatio cujufdam dichi minis diferett quod necelle eft in quolibet Sacramento leine precile que verba-fune de forma at hoc manifefte falfum eft, non folum in proposite , fed etiam in baptifme. de prenientia, de facramento ordinis, forte enim nullus eft qui feiat pro certo, nec epifen piis,nec ordinarus,que fint precifa verba ordinationis in facerdorem : & samen non el dicendum aud nullus eft ordinarus in facerdotem in Ecclefia. Confimiliser diversi utun un diverfit rerbis in conferendo facramentum Poznitentia, nor ell cerrum de aliquibas verbis precifis que fine illa: non tames dicendum eft quod nullus absolvatur in Ecclesia. Quod erpo eric confilium? Dico anod facerdos intendens facere quod Ecclefia legens die finet Iverba Canonis à principio ulque ad finem verèconficit. nec el turum alicurfe se putare valde perirum de feient a fina, & dicere. Ve louri practile iffis verbiraro confecracio ane languinis fed fection eft fimplicitus, Pols iffaverba profeste fab es intentione fab qua Che ffus inflituires effentoferenda Sconald o que are . Bitma conclusio fit contra Scotum: Dabirand licentia & ignoratio Formarum faceamentaluum hullo modo eft adi mittenda Alan Li de Euch c Ti. " Sane dici poreft qued Christus virture divina confes tie de police formam exprellie, lub qua policei benedicerene, iple namque per le virnat propria benoduit, nos aute ex illa virtute quam indidit perbin innocil a de Myl Milled

erate as their Church doth now, but immediatly by his owne power. Here ariseth a great doubt ( a say they ) How Chrift bleffed the bread & whether with the fame wordes that are now used? I will not object o England, and the Rancient Lyturgies, even after the lacramentall words, doe quomodo Chris pray for the fandtification of the outward Elements. 4 In- flus benedicit werentius objecting some ensuing words in the Latin Ca- panem, & an non, that intimate no leffe, by which (faith he) it might appeare that the bread and wine are not yet transubitantiate even after the rehearfall of the Confectatory words, an-fesistan, l. & fwers, he had rather heare others, then speake in it himself. track, a ca. And their Sacramentall formes, they confesse themselves they have not out of the Bible, but hand over head by blind Eccletiz decre-Tradition, for the Evangelifts, they tell us, had formwhat tis, difficillia elle to doe, and they fay, that th' Apostles, nay & diversother Churches had no common fer forme. Not without fenfui bumane

"Irem pote Dubium ma: goum hic inci dit: scilicet per illa verba confecit ficut & nos Liplen. ·Quad nili qui acquiefcat in fuent probare

licet hie fermo videaturiam panem confeceatum porrigentis. Quod quibus verbisconfeces Secretos Namue donernus Chriftum ejufmodi verbis confectaffe, qui conffat hoc pactura pobilcum inform, ut references aliena verba confecerous & ipfi? Erafinus in Annocationibutin toCorat, 2 Post verba que dicuntur Confeccationis legitur in Milla Jacobi & ash et modus et ri mercier companie descriptor descripto de just se int mi moralista d'els dispersants, ins impolitant et apis se épads à indice and respons apis se mojor à dispersant se mojor à descriptor de la companie d'est se mojor de la companie de partir et , è se moligier alle alors se posse et : in Mills Baffilj. Miller of come, peraleccia of michan of ol days: in Mills Chryfoftomi . diage Bironn d'agre dent mann, d'agne com cipus espe ce grest en aute, baren Alerone, od dispo mentane, od 5 is of a mele viere einier apa e proje es auto despente en ficores number of melepan es of a le que apar e pues , apar. Vide Procis Confantinopolitani collectionem typis Morellianis. 9 Cum plene & perfecte fit confecratio celebrata, quare adhuc benedictions fignum imprimitur, aut aliqued verbum confecrations onis profereur? imò talia quadam subjunguntur in Canone, qua videntur innuere quod nomium fierransubstantiatio confinmmata. Ego super hac que flione vestem potitus de cer quam docere, magnique referre quam proferre fententiam. Innocent hi, de mysterij Milizien. Forne ferundum Thomam non funt ab Euangeliffis ex intentione tradite ad eas Ecclefia habair eneraditione Apostolorum. Sylve de Euch p.1.q. 6. Enangeliftz non intendebane tradere formas Sacramentorum, quas in Primitiva Ecclena oport barefleoccultus; fed intenderunt hiftoriam de Chrifto texere. Thomas parte : d 78 a.f barefle occultas: fed intenderunt hillorism de Caritto reserve. Line and effer con line ad a. . . Apodoli in illis jaistis se igionis noftez, cum adhue pracife non effer con line ad a. . . . Apodoli in illis jaistis se igionis noftez, cum adhue pracife non effective in ma verborum un funtalia asque alia formula confectandi. Al 1.1. de Enclise in elefia varis juxta traditionem ili quizque Apolloli de habiterant luas peculiares con rasoriasformas, ib.

fit agens in if.

bem, de fota

cause therefore = Allen cryes out , that there is more Vt hie nune need of fludy and Gods helpe in the clearing of this, then majore & inany point elfe. Now what vertue they afcribe to the fecret duftria & Spi ritus fandi ad. whifpering of these syllables, who would not admire ? If jumento,quam or Christ's body were not in rerum natura, let the Priest fay unquam alias opus effe ride burthe word, and you shall have another Christ as good as the former. And is not the Priesta brave fellow? As far ater.ALLI. to feeke are they, what kinde of vertue this is ! whether 7 Si corpus it be uncreate and refident in God, or inherent in the Christi pon efwords? of which point fayth a Mexander, diver f diver fa fer in rerum watura, ad prola-fentium. & Sucrez holdes this naturall : and that their very e fent expells the bread, as & Galbanum doth fnakes. As ill tionem verboum formalium croubled they are, whether this imaginary vertue lyes more e novo proin the Prieft, then in the words to Richard leuth I, Swarre disceretur fub no. A like question troubles them, in s which fyllable, & at iffis foeciebus Gab in 4. d. i. what inftant is transubstantiation wrought? Yes, but fayth h Maironim, what if while the words are a fpeaking, the 1.2.3. dub. Verum virtus Hoft should fall to the ground, and be transubstantiate by conversendi panicipi in ser-pus Christiche the way, how could it then be one continual motion? where I read this good admonition inferred in the marlata verbo, an gin: Dubiam valde curiofum, did o confidera. Virtus increata So likewife for fudden abruption : as indeed i Henrical

Hemiques, superveniente gravi ventris necessione , it the lam convertio-Prieft have not the gift to containe , difmiffeth him for the prefent, & Quid fiendum fayth Sylvefter, what must be done caula, in prolaincase the Priest ( prevented by death, or some other unrum. Alex side expected occasion) breake off in the midst ? peradventure # 215 6, queffiuncala 2. . Circa hoe diversi diversa fenrium. Alex ib . Dico ter tib hac verba phylice efficere corpus chrift in hoc Sacramento. Suar in r.q.78 a.6 diff 6.51, 'Perha effective expellere fibstantiam panis ibis. 15 4 Gafbancoque agi tare graves aidore chelidros. Virgil, Georg z. Et ideo concedentum quod virus Cantubhanciativa limpliciter principalius respicit sacerdotem, qu'um verba. Ric in 4 d s. 4 s. q.s. - Museum Physicain qua sit consecratio, intrimécé ac realiter esse cantum is Seibe Suares ubifupra S. . Vide Matronium in a dejq 1: " Sed remaner dub! um, die pomatur quod cadat hoftia, dum proferuntur verba see Mair der fa 1, 4, 6 Summa Theolog Moralis I. 9.e. 30, Quid flendum, cum facerdes deficie in Milla Sylvep, z de Kucheq. 8.

permis

betwixt the confecration of the bread and cup. I Imoren- | Quid ergo intim argues the case thus: Shall another begin it againe, and dicabitur in the bread be confecrate twice or must be only supply what hoc articulo fathe other left, & fo the mystery of unity be divided? " And ciendum? An what if he knew not where the other left? Some fay, that alius facerdos a if one pronounce one part of the Forme, and a fecond a- principio, of fic nother there can be no translubstantiation. He must there- super panem iforetakea new Hoft, and beginne the Canon againe. But terabitur conwhat must be done with the former? . It must be reverent, ferratio? an ab ly kept for a holy Relique, because t'is insertaine whether entantum loco it be confecrate, yea, or no. Yet P Scotte will make it a dish facerdo ille disof good meat with his fawce: Si illud off confectatum, reci- mife, & fie dipio ne confecratum: fed f non non fed tale de que est incereum; videtir myftelittle thinking of th'Aposties words, a Hee that doubte is them unitaris? dament if he case. A like case, What if the drowsie Priest a Sed quid & forget hunfelfe at the very time, whether he have faid the nefertir ubid. words of Confectation? Hitherto for interruption Supply- milent, vel un ed by others : but take in by the way a no leffe necessary terba confethen witty caveat of Father & Bellarmine. If the Prick fire promisers, Should fay Hoc est cor : and there either forgetting him an nont Lipfelfe, or being breathleffe, shall make a stop : and after feafering an & Some pretty by-meditation , come to himselfe at length, a made sees. and make up the breach, and fay, -pur meum, then in sifee unam his judgement the bread is transubstantiate. But partern verbe-

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tum repetet à incipiet; in quo " Si primus di-

fecundus aliam, nollus confecraret; Sylv g de Euch, p.2 a 8. Debet hoffia cum revesers tia refervari, quia nescitur atrim fit confecrata, vel non: & alia accepta hostia, debet alius facerdos myflemmà capite inchoare. Nic.de Orbellis in 4 d. 8.02. Alif dienne ad hoc. quod adhuc polito quod facerdos discritiffa verba, Hoc efecorpus meum, & non poller procedere ultra quod talis oblata fudiofifiime recondatur, de fuper aliam totum officium celebreen; & totum refumacur, Lipf sibi fuprar . Seouis in 4.d 1 4.1.1.2. 1 Rom tar 11. Quid fi facerdos non recolir fe dixifie ca que ad formam confectationis percitient Nic de Orb ubi supra ... Pari ratione judicandum est de interruptione: Si estim quis diceret in confecranda Eucharifita, Hoc eft cor 3 ac deinde recitaret unum Pfalmuma vel quiesceres ad sparium notabile, & sum demum adderer pus meum, fine dubio judicio prudentium non cenferent dixiffe, Hoc eft corpus moum Si rero ubi dixit Hoc eft cots, paecretar beerem aliquam evagationem mentis, & nonnihil etiam interquieferret, antequam adderet pus meum, non cenferetur fenius forma perire. Bell. 1, de Sacramentis in genere, CALCO

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tionis, quæ dici

and if after faying, Hoc of cor. he goe his wayes, and fall to other bufineffe, and a long time after, when the matter is at good as forgotten, then come in with his -pou menn, Bel. farmine's patience cannot endure it. And as faces fively, to likewife they question, whether many Priests together may confecrate one Hoft ? as the Bishop for example with his new Presbyters, and the "Pope (when the holy bros ante 'fe di. mood takes him ) with his Cardinalls, in imitation (they centes, dicentes, Sufcipe S. fay) of Christ administring the Communion with his di-Pater &c. & ofciples: the . Lipfenfer answer like good Schotlers, within mnia alia prout tru vals qu'ed man, fed Magifter vult qu'ed fic. y Angelin dicit Pontifex: and Refells likewife are fallen out about it. Heere (fayth qui tamen be-Innecentine) if one out-run his fellowes, what doe the and Secretas relle for t'is transubstantiate ere they can come at it. Nay, moroledicat & the Bishop himselfe, the chiefe Actor in the play, shall be aliquantulium. altenta utordi. prevented. . Cajemne to end the quarrell , holdes it the nati faccidotes fafest course for the new Priest, neither to intend to confepollint fecum crate, nor not confecrate, but onely refolve to have what ounia dicere, intention he ought: and lo (laith he) unita relinquieur dife of preferring intention he ought; and to (tatth he) name reinquister aspects and to (tatth he) name reinquister aspects and to (tatth he) which others are

de bent codem momento per ordinatos quo dicuntur per Pontificem, Pontificiale Roma num de Ordinatione Presbreeri. " Consueverunt Presbyteri Cardinales " omanum cit cumifiato Pontificem, & cum eo pariter celebrare: fignificantes Apoftolos &c.: Innocent Ligicas . Lipfenfes ubifupra. 7 Sy'v. ubi fupra q 3 " cuin autem interdum un Pontifici multi facerdores concelebrent, fi forte non omnes fimul confectatoria verba pronuntient, queritur an ille folus conficier, qui primus pronunciat? q'ild ergo ceren facunt ! an iterant Sacramentum ? poterit ergo contingere quod ille not confecrat jul celebrar principaliter & ille conficier qui fecundario celebrabit, & fie pia celebrantis in tentio defraudabitur. Innoc ubi fupra, c a .. . Non habeat determinate intentionen confecrandi, & Similiter non habeat determinate intentionem non confecrandi, fed have bet intentionem debieam: hoc eff, proponat apud fe, Intendo dicere cum es intentione qua descodicere. fie enim tutiffi na via omnes ordinati incidunt, & foli ep fcopo reliaquant intentionem determinatam ad confectandum, nullaque relinguitur difficultantibu queftio, dum dubije existentibus ad bus tutior pari electa tit. Cajerin s. Thoma, 14.1: Mac propter hoe iteratur confectatio, quia omnium intentio referri debe ad idem inflans Confectationis & quinas p. 3. q. s. saja. Es forte ad illud in quo confe

crat Boilcopus, Dur, in 4.d 19.9.3.

(wer) onely to referre the drift of their intention to that infant, when the e Bishop ends will fave the repetition of Confectation formaliter, but not materializer. But what fay dothers? If the yong Priefts be roo quick for my Lord Bishop, all the vertue of their Confectatory words hangs in the aire till fuch time as he can overtake them : then they all meete rogether: which (fayth . Durandus ) is pare fillum, & adeo deriforium , quod non est reprobatione digwww. Wherefore he testifies ( as one that had long lived at Rome) that in his time this order was quite out of tife. as a dangerous custome: that Pope Invacent approoved it on dollar, son at Papa; and that we must not confider what is done at Rome, but what should be done.

Some speciall doubts they have likewise concerning the Cup: That the Wine is turned into Chrift's Blood, that Intentioners they thinke is cock-fure: but what is the water turned furm ad ininto? f Some fay, into the water that illued with the stans under

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Et feite, quod omnes referre aud Ep (copus confectit, fal-

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vat quidem quod non formaliter fit reiteratio Confecrationis super marcha cadein fed non excludit quin fit iteratio confectationis materialiter, Cajet ib . Et ad for die cunt quidam, quod qui proferunt prinfquam Epilcopus non intendunt tune confectare. & ideo non confecrant ? fed virtus verborum tranfeuntium maner divina virtute in acre ulge ad inflant in quo Epifco us profert verba Confectationis, & tune concurrent omnes vurutes verborum pre fentium, de fre omnes confeerant candem materiam. Dur d'es a.t. 13 Durandus ibidem mm 15 Qued autem dicitur de Innocentio, qui vident approbatte illam confueradinem, poreft dici quod approbat pridoctor, de pon ne Papa , nec doctrina fua tenerar in omnibus, ace Ecclelia Romana renet illud ; quod ipfe dicir de Presbyterie Cardinalibus concelebrant bas cum Papa, & fi fiebar tempore fuo , nune pamen non fit, quia vifitm est periculum poffe facile contingere in talice ebratione. Imo vix fieres quin periculum contingerer; & ideo illa confuendo abolita eff. fieur nobis conflat. qui ja Curia Romana longo tempore fetimus, 30 aditue ibi furnus, de Miffis furmorura Pontificum inverfaime in quibusilla confictudo nunquam fuit obfervates &; fi obfervaretur, non effee nerelfarin eredere que d bene fieret quita fecundina Hieronymun, non guod fie Roms, fed guod fien debet, atte ndendum eft. Dur, ibid, m. . Quidam dirent, quod agua adjuncta vino per le maner, vino converto in fariguinom a alij direrunt. quad fient emum convertitur in fanguinem, ita aqua convertitur in aquam quiz de latere Christi fluxit aliorum opinio probabilior ch, qui dienat aquam es averti in vinum, vinum in languaces, Thomas q-74 a. p march and march and the first gaid to a post think in h

Prima opinio crat vinum infusum calici converti in fanguinem, & aquam in humorem phleg. maticum quem delatere chrifti dicunt existe. Hacopinio, licet co tempore à quibufdam Theologis affe. reretur, nunc verd nulluseft qui illam fequarur, imò verò apad nul-

blood out of Christ's side, though a Valquez sayth, this opinion is now dead, neither hath as much as one printed Authour extant. And b Innocential holds it a very wicked, nesse to thinke it. A Others turne it into blood immediately. Others and indeed the most (though Coninke adheres to the former as the more probable) first into wine, and then all together into blood: another sort bids it slay as it is, without any further conversion, and so intermingse Christ's blood with meere water: and yet for all this store of opinions, none of them can please Mainenias. But I they generally say, that if the water bee taken tardy ere it can fully become wine, when the Priest sayth. This is my blood, because by vertue of the Institution, wine onely is convertible into blood, then it comes the day after the Faire; and mis turned indeed by vertue of the remaining

lum ex iis qui hadenus feripta fua prelo mandârunt, cam inveni. Gab Fafq. ib.difp. 178 L Videeriam Innocentium 3. 1.4. de myl. Mill.c.30. Item de celebrat. Millarum capite 1 Illud omninò nefas est opinari, quòd quidam dicere præsumpserine, delicer aquam in flegma converti Innoc.l 4.0,30, 1 Secunda featentia videtur probabilion Scilicer, aquam aliquando immediate converti in fanguinem Coninkius etiamibid, n. 144 His funt a modi dicendi : primuselt quod convertitur in fanguinem, quod dicunt quel materia bujus Sacramenti eft aqua, ficut vinum: alij dicunt, quod vinum in fanguinem, de aqua in aquam, & ita erit ibi fanguis & aqua, ficut à latere Salvatoris flusit : alij dicum. quod aqua convertitur in vinum, & tune vinum in languinem; alij dieune quod aqua m maner eineumfula focciebus vini. Sed nullus iftorum fatilfacit. Mair in s. d. 13. a. 1.q. Quid ergo fierer de aqua, fi tempere prolationis verborum nondum fuillet conversa in vinum? Simodica fuerit aque forma, aqua corrumpitur, & inmateriam aque introducitus forma vini, non camen fubillis speciebus inciperet elle fanguis Ghrifti. Gab. Biel in A.d 1 i.e. 1.4. J. dub. 4. Aqua non vertieur in fanguinem, fi quando proferrur Pronomen Hic, non de converla in vinu Suar in seg 74 a. 8. d.45.6.4: " Quibulda non abfordu videtur quod ace cum vino transitio faugninem, cà videlicet ratione, quod aqua per admixtionem transiti vision, & rinum per confecrationem transicio fanguinent, Innoc. 4 c. 50. Eft criam ble illud annotandum in partibus liquotis accedentibus ad vinum confecratum non effe far-Buinem thrifti Grende Vat diff. 6 . 5. Punetos Si fat mittio aque post confecrationem. aqua illa quinquam confecratur: &c licet fpecies vini deltruant accidentia aqua , & concurrant ad introductionem formæ vini, illud tamen manchit vinum purum, nec totum ent facrum Major in a d. Isiq 4-dub-s Quefividi ctiam, utrum aqua cum vino in fanguinen convertatur? Sup : hoc autem opiniones apud Scholasticos vatianeur, aliquibus enim detur &c. Decretalium Greg 1.3.t.41.cap.Cum Martha,

Species but it is into wine onely, not into blood. for this a they fay, is not done by the words of Confectation, and Onancumhe that drinkes it frangie jejimium, layth Main he breaks runque huit his fell, though peradventure as yet in Maffe-time it is but Sacramento water, and requires longer time of Conversion. A strange appointure de thing, that water shall breake a mans fast, wine shall not. And therefore they advize us to put it in berimes: verbi, nen fiethough Conink doth mightily question, and largely di-ret conversion foure sesinft this Convertion of water into wine, opening Sacrameatums the first original of this opinion. And Barmin in his 12. and laft Tome, † relates unto us, how one Gamfred a Ber- 3, Idear Bonav. pardine Monke, June Domini F188. in thole Primordi- ing dille 2 als of Schoole darknesse, writ to the Bishop and Cardinall q.a. of Ma, defiring the Pope's counfell about this very queftion then newly budded and blofforning in France, or (as himlelfe calls it ) novam of muhi hattenni inaudinim. And ante conferrathe fame they generally teach of whatfoever wine is after- unem, sais wards a-frosh powred into that which is already confe- sen transfergrate; that je is but unfanctified wine, fuch as the Pricht fethin th'end of Maffe to walh his dry throat with; & that it is in the fame cup with Christ's blood, and yet (like the whium name Naturall foole that put the Sack in the bottome ) they lay rate, her ta it is not mingled with it. t'is powred about it, but it wets peccat, quia et ic not a fayth Timesentim. It toucheth the Species even in

nifi adlit virtus Alex p.4 - 9-10. . Si hon poterit vinum aquam

tur: & fumens species es ua frangit je enorantia inviacibilia Ma jor ubi hir

Proper candem quoque randum selle ftamit Ecclefia , ut hujufmodi mixtia aque in vino fiat diu ante Confectationem, ut videliert aqua facile converti pollitin vinum. Ledelma custonel. 18 " Coninking Thomas q.74 at 8. T Poft her idem Ganfredus es undem Cardinalem seddidit certiorem de ventilata miper in Galhis que fione, affer ntibut alije in facrofance Miffe facrificio aquam vino mixtam, murari in Christifanguinem. ahis verò negantibus Quod enim utriufque partis incechrefcentibus fludifs periculofum effe poffet, ne (us folet accidere) in his obninatio pareres harelim de les confulendant apoffolicam fedem more majorum Gaufredus existimavie, hanc ad eundem Cardinalern feribensepitholam dec, Cular Baronius Annalium Ecclefiafticorum romo 12 ad an Donnini 1188. 4 Si verò post calicis confecrationem aliud yimum mitt tur in calicem, illud quidem non transite in fanguinem, nec fat guini commifectur, fed accidentibus prioris vini commiseum corpori, quod tub eis latet undique circumfunditar, non madidans circumfunditar.

fum.lanoc.de Myft Miffa l.4.c. st.

Non potel Christi fan geinem contir gere aut eis commifeeri; quia vinum illud etti Locci es 'acramenti tingit, quibus immediate) in gitur, fed non Auguinem eftibi fluide ficuefpècies, fed intea renas, ter vinum de novo infulum. & fingainem Chrifti in eis inclufun . & ita contingere non potell, fi cut nec centin erct languine

mediate but it roucheth not Christ's blood ( fay others) though both be together. And would you know their season fonzbecanle (forfooth) Christ's blood is in the veines and thereforeadmitts no more mixture then out bodies with whatiot ver aspowred mon them. The fame Faith Main of the water that is impasses enm speciel to that is to fav. according to his Latin, put into them. And here they reade us a long Lecture, what quantity or quality is required in the mixtureor confusion of two feverall liquors to keepe or alter the fame kind. The most require a Predominance Christi, qui non in winds but " Richard will make a shift with halfe water. And a Willeria rels us without feare or wit though a great deale of unconfectate stuffe be thrust in, Christ's body and blood somaines flill. Nay, they run into expreames & tome mediabant in fay) the infufron of the load drop , depells and barifher Christ body and blood out of the Sacramentie sothers Power in never fo much, and Christ's blood like holy with ter, by vertue of that fanchifying contact, shall turne it into is felfer to farre from being suited by it. And a they far that if the mi tibilio be at equallocarres , it phoves wither thone nor th'other, but there refults a third different he ture from both Bur what if they be homogeneal as if wine

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hominis il corpori hominis superfunderetur Biel in Canonem Miffe, Ledigt. yel rinam non mittetur cum fauguine Christi, sed foldrincum focciebus vini, wan faugu Christi in callee est folum in venis Christi, & in ejus corpore, nec aqua imposita cum foccie bus plus conjumetur fangu pi Chrifti, quam fi aqua caderet faper corpushominis . que prætered non jungieur fanguini ejus Major ibidem Darandus in 4.d. 12 q.3. Ric.iba 4 q.t. Thom.p. 1 q.77, a 8. " Respondeo, quod zqualis commixtio exagua & vino de pliciter poteft fieri: aut fecundum mixtorum a qualem proportionem virtutis. Primo mo aqua non folycret speciem vini: magis est enim, vinum activum quam aqua. Ricin a.d. 1 Dico ergo fine metu, quod etia a addito multo vino non confecrato man ibi cornus hrifti & fanguis eius, Franc à Victoria Sum. facram n. 71. P. Quidam dies quod quicung, liquor addatur flatim delinit bielle corpus chrifti, Thoman 4, d.13. a 1.6 Duidam autem voluerunt altruere, quod ficut aqua pura per aque benedia contactum efficitur benedicta, fic vinum per Sacrament i contactum efficitur confecratum de transit in fanguinem lanoc ubi supra. . 2 Quando liquor alterius speciei, ut aqua et oleum pec chus confecratis permittus aqualis ell quanticaus, termus efficitit liquor, de nique ibi languis effe, à nglei q 1, 2, 6, difficult, 4, con, 4,

bemint with wing a adulated and gets, charing his dafe it, Thomas p. 15 fhall proove dind numers though not preid But . Oregory 9 77.2. rells him he's too harth, & in this hit h few followers. And 'Hzc fententia they teach, that no quantity of wine can defroy the fpe Thome abo. cies, because corruption is bisonrious! Nay, they turne Vinteness, and a talke of partial mixture; and mixture throughevery drop. Then descend they into the Cellar, and there fraile aqueltion, if a drop of the Chalice fall into ita ut fonat ab. a Hoeshead of wine, what would become of it? Some fay! it continues fill Chaift's blood s fome no But white were belico be done with all the Tunne or Hogshead & Some Thomas ... notwithstanding allowes you to drinke it but I Swired Punctos. pulls you by the fleeve, and bids you take heed what you doe; best keepe it for holy uses for feare of the worst. k Grogon de F dentie (belike fpeaking for him (elfe ) would have it fet apart for the Prielle mornings draught, and to acciping pend be taken at all adventures as Christ's very blood. Yea, but appointment what if the drunken Priest should transubstantiate the whole hoghead, as you must know he can doe greater frentes noncore things then that I Why, then ( layth Anglesius ) it had rumpnous. had best be throwne into the sea or some other strong cur. Dacdes que rent, that much water may so extinguish Christ's blood. Thouse this rent, that much water may so extinguish Christ's blood. Example an Opious utage t with the lewes they would faine make an frecierum con end of him. No wonder therefore ( if there be to many fectatarum in course and after a comment of the are to are maceriaes, to good without the freeze it is

maibus difficilis existimatur. & a nemine ( quod (ciam) folute defendi. tur. Valentia. nus difp 6, in Thomas ibide Cum de com dem dolin utrunque vinum talis liquoris Species prayers

vini, diegodamest allie manere fanguinem. Some in a de roge a.a. 2. /2 Angleinaudi fite sione randi Quid fenciendum de guera frecierum confecratarum dolio (2) Stallameller periculum vinum bibere, Socus abi piexime. . . Finge in magvini non confectari apponi paueam quancitatem feccierum confectatatum. Existimo feparandum, telad faerosufus refervandum, quia torum maner quodammodò beardictum meione contrattus delicee non fiae contactus in omnibus & fingulis partibus, tamen prapresperientum & dabium practica diligentia achibenda Suar me pia mas dife. 57. 5. verdoconfermus der verbent facetitegth periculum. Vall ubt fupra. 11.2 St. Mafphenus aliquis sencieluitie michillam confecrares Tpecies effent une canta quantituti aque frendeulenec etermperentur, ut ibi fanguis elle delineret, ellent enim in rapidum fismentel mare projectende, Anglabi fupra, con a append. 2.

feruples ) though . Anglesian call this a grievous difficult ey. " Nay, fome fland to much opon this mixture of wine and water, that unleffe water be added, they will not allow wine it felfe to be transubstantiate. And the reaton water must be mixt with wine that Christ may be united to his Church And they are to full of doubt sicher other question whether the dropps of wine that are (as lightly fome will be l'about the Chalice mouth or outlide, and very foot, be transibiliantiate, yea, or no? Comink to cleare all feruples, bids first wipe it cleane. But whar if the Priest after confeeration, when he opens the Chalice, Shall finde that hee hath loft his labour? and there is no wine? peradventure the Cup is empty, peradventure there is nought but was ter. 4 Some fay he must consecrate the wine anew: ver (fay others) he must dip his former hoft init is another fort find him more worke, and fer him to beain all agained but Scorn hath taught them a fine tricke but he bidde them doe it handsomely, so that no body perceive it. He adviseth the Priest to Steale away to the further end of the non! Here of deat, as it were for his washing pot, and prefently skin

Verim vin confectato poffit mifceri ali quis liquor non confecratus? Se fi talis mixuo fiat an Dt totum confecrabile, vel pars. autnibil, vel pars fire de pars gravis difficul

sat. Victoriants subi fuprà. The quidam confianter affirmant, dicentes quòd fo out agua fine vino confectari non potell, ita vinum fine aquà translubltantiari non valet. dec vino equa unitur, ut Christo populus adunctur. Innoc, cap 6, cum Martha.
Quineo dubitatur an Presbyter consecret vinum in pede vel in ora calicis. Major in denga P Cenfetut communiter hanc totam materiam, & non aliam confecrari: & confequenter nec guttarremotionel circa entremum labrum calici, adharemes, qui mus magis expediat prima omnes præfertim remotas abllergere, de hine fimpliciter omness ma-teriam conferabilem qua est in calice conferare, de guttis autem exterius calici adhar. rentibus nihil laborandum, Ægid de Conink, in q 73, 2, 3. dub 5. . 1 Quid ergo facien dum eft facerdoti, fi post confecrationem vinum reperiar prætermisium I dieunt alien quod vinum apponere debet, & fuper illud folummodò confectationem reperere: aliquid apposito vino panemconfectatum debet immittere. Innocent. 1 4.6, 24. 1 Si post prionem bolliz deptebenderer nihit faiffe in calice, vel fuife folam aquam, reincipiat consecratione hoffiz. Metorianus Num tor. Alio modo porch sesponderi a quod fari bene caveri potest à scandalo, se caute fiat. Nam vadens ad cornua altaris quali provino recipiendo post communionem, infuso vino & aquay vel jam remanente aquay quis non totam fumplit, vel aliquo de novo polita, poterit redire ad medium alearis ( & fati in brevi tempore) abillo loco, Scotts in 4-d,8.q.31

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backe againe, and to confecrate, and take that in Stead of the other. Which the Margin calls a notable instruction. And the like caveat shey give for the hoft. If (fayth Peser de Tarantafia, called atterwards Pope Innocent, though no innucent Pope) hee finde it not substantial stuffe or unconfegrable, and this be before confecration, he must throw it away, and take a new: if not till afterwards, then either himselfe or some other must take it after all is done, or keepe it for arelique. If he have first caten it, 7 Thomas . Notable do. diffenfeth with his fast, as but a Church precept, and bids cumenti conhim confecrate a new hoft. If their words bee of any fecrationis recredit, "Christs very blood was found 800. yeares agoe parande ibid. at Mantua, tryed (that no man need doubt it) by the Pope " Item dubits. himselfe, and that by many miracles: and (as John Maior faith he understood by word of mouth from a native of cerdes adverthe Countrey ) at a certaine Church in Penenia : yet hee tat hoftismion will not allow the wine to be turned into that blood. But effe triticean will not allow the wine to be turned into that blood. But vel effe corrup-Caych he) if the Sacrament had beene celebrated in the tan ? Refponsime of Christ's death, while his blood was spilt upon the dear scounding ground, it had bin converged into that. And they are fo idle Pettim de Ta as to aske, a Whether Christ reasumed his blood at his ministis, good

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seriat, remotă iftă, aliam ponat, & canonem reincipiat: Si verò post confecrarionem, ideor Aciat ponendo aliam holtiam. & primum post sumptionem Sacramenti sumat, autalteri fumendam tradat, aut teverenter fervet. Lipf.La.tr,3.c.a. 7 Si vero hot perceperit poft fumptionem corp iris allam hostians apporere debet , & in fine trerain summere hostians confectation & languines, non oblimite criamis prius sumplerit aquam quae crast in calla ce: quia praception de perceptione facramenti majoris est pondent , quam praceptim quò a jejunis sumatur. Thom p. 3, 4, 8 ; a. 6, ad quartum. Terriò arguitti probando quod vinum non convertame in sanguinero. Tempore Caroli Magni sing sis fule miraculole Mantue Et Leo IL definir t illum effe languin im Christi ob crebra miracula. Edem de fanguine qui habetur Beclefià larienfi in Pannonia ut intellexi à Pannone quodam : Er vinum non convertitur in illum fanguinom; igitur. Refpondent concedendo : fi fir fan Chrift in territ, vinum non convertitut in illum, fed folum in fanguinem qui eft in e Chrifti. Sechi eff de languine effulo luper terram tempore tridui. Major in 4. d. 11 d. 4 1 am de illud inquiram, utrim Chriftus refurg ins à mortus, fanguinem illum refumple. elt quem effudit in cruce Innoch 40130

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Quid de Circumcifione vel umbilici pracifione dicetur ? An in refurre-Ajone Christi : fimiliter redite ad veritatem humana fub. Annia Meredi. tur coim in La teranenfi refervari: licetà quibaldam dicatur, quod præputium Christi furt in Hierafalem delatum ab Ancolo Carolo Magno , qui transhuist allud k politicAquil gay, icd pol

Refurrection? like that other question. What became of the fore-skin of his Circumcision? If a man may believe them, it was conducted by an Angell to Charles the Great from Hierusalem, even as farre as Germany, reposed in Anguistranem, and remooved afterwards to the Church of Sarriem apad Carosium. Yet the Pope my author would with all his heart have it in the Laterane at Rome. But this by the way. And thus much for some especial doubts touching the Cups which (according to our Grammarians of Lipswich) had not his name for nought: for this called Calix, a say they a salida posione. So conceited they are.

But now God be thanked they can afford Christ more elbow-roome: they promise him that the large extent of al the heavens, as immense as they are, may be rurned into his body, & it to be in the same maner under those celestials dimesions & qualities, as now under bread. Nay, they dispute, whether every creature be convertible into his body. And as bread into Christ's body, so Christ's body back againe into bread. Yea, the very same bread that was before

a Carolo calvo pofirum ell'in Ecclefia Salvatoris apud Carofium. Ibid. Dicitur caliva calida porio ne quod caliva de fi fanguis Christi, ad onaximam charitatem provocat devotions. Liplenfes bas tract 3 c.t. Tim panis fecundum aini fati addatur corpori Christi, ficur nec corpus cechis cum etiam fubfiantia cedi ira posfit delinere manente quantitate divinavirume, ficor fubfiantia panis: cum etiam corpus Christi posfit elle preferente quantitate divinavirume, ficor fubfiantia panis: cum etiam corpus Christi posfit elle preferente panis illa modo casvertenti. Petrus de Palude d. L. q. 1, a. 1, a. 2, 4, 6, onches l'erre corpus Christi de creiamacion compunicent in materia, quia tamea, conveniunt in elle localiter nel prefermaliser alicubi difficitive quantum ad hoc outeruna conventi infaintiermenta quia facur fubstantia panis potet convert in corpus christi, ad hoc quod fin prefermalisenula ipfa erat localiter, fic de corpus christi biad. Concl. a. Que num terria quia converti a bascas. Paludanus ibid. Panem prim convertium in corpus. Christippot for Deus possit converte onnecum creaturam in suum corpus, illo modo convertiona quo converti a bascas. Paludanus ibid. Panem prim convertium in corpus Christippot for Deus represent quantitatione, convertere. Si de corpore Christi, reparare. Deut candom passem panimò, sed convertendo corpus in panem jam reparatum, hoc non elles sine mujatione, vel quali mutatione corporis. Nicol. Den. tract. 6. p. 3. q. 4.

which how it frould make his returne, I know not but they lavait is by Creation. So they run themselves giddy in a round ring; bread into Christ's body, Christ's body into bread: and many Greations and Transhostantiations to the muntena ice of one. In like manner as many loaves into one body; (even to many as there are Hofts and Maffes in the world) fo againe, sone into many, (aswell (lay they) as into the many parts of one. Nay, though & Duranductiand in their way, who with the Philosophers allowes no conversion without communion of matter, Deus possie ewhich (as appeares by Paladanas, was the common opimion in his dayes) yet now t'is generally held, & that any thing (among t creatures at least ) may mutually and promischoully turne into any thing by Scotus his potentia abidimenalis | Substance into Substance, Accident into Accidentias for example ( = fayth Henry ) the quantity of as quabread into the quantity of Chuil's body; and againe Accidicendus dentinto Substance, Substance into Accident : for instance (a fayth Richard) the Substance of bread into the quantity quodibet, por of Christ's body, Matterinto Horme, Forme into Matter, tell convert in

Aliis autens videtur, quòd andem fubitantiam panis in numero fimul convertere in plura corpora. Ric. in 4. d. 104 h Quo fuppolito anod non quodlibet, fed tantum ca qua

communicant in materia. Dorin 4 d. fr q.s. 1 Et, licet hoe rideatur probabile , tamen communis opinio rener fimp later, quod non polline juvicem converti nili que commupicant in materia Palud ib q s.a.; concluf.2. L' De fecundo dico, quod quodibet por reft converti in que flibet per gandem rationem :- quia utrumque extremum in creaturis futeff potentia divina, & quantum ad totale effe, & quantum ad totale non effe . Scot ibe 1. Har quaftio. 'Hie funt quantor conclufiones affirmativa. Prima eft, quod Deus poreft quodlibe accidens in quodliber alind convertere, Se unda Conclusio, quod quodlibet ace dens in lubit antiam fertia Conclusio, quod porell converti virtute divina qualibet fubstantiain quodlibet accidens. Quarta Conclusio, quod qualibet substantia in quanli bet lubitantiam Maironius ibid.q. 16, " Etli dimensiones panis converterentur in dimenfiones corporis Chrifti ablque convertione fubftantiz panie in fubftantiam corporis, non tamen dimensiones co poris Christi effent in substantia panis dimensionaliter. Hens ricus apud Carthulianum in appendiced 13. " Concedendum ergo, quod ficut lubitan. tia transmutatur.in substantiam, ita pollet Christus (fi vellet ) transmutare substantiam panis secundum f. totam in quantitatem corporis sui, & quantitatem in quantitatem. Ricd o a 3.q. . Secunda conclusio ell, quod formam converti in formam, & materiam in formam, & ccontra forte divina virtute fieri poteft. Pal.d. 11, 93 a.J.

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into Christ's body: nay further, a bodily Creature into Spirit, a Spirit into a body, (and fo a lefuite a Divell, a Di vella lefuite) yea a aftone into an Angilia and in a word quidlibet in quedlibet, any creature into any : nay, fome have not flickt to fay, into God himfelfe Enryches would have pricked up his eares ar this. I charge not all, let How ry Speake for the reft, Aliquita creatura non poteft effe de liquitas Dei: but it appeares by Vafques that all are not a greed. Whether a meere creature (layth he ) may bee turned into God, the Schoolemen are various in their of verti in le invicem. Palud.ib. pinions: which he witheth us not to thinke ftrange: No Qualiberere- verily forthey will question any thing. And himselfe fayth, that a meere creature may very well be turned into the very God head, ficue in aliquid ipfim termini : to verific ftantiaripoteft: the Divels words, You hall be as gods, knowing good ander gelum. Flores will. Nay, he out-jumps the Divell, whose turthe it extent of promile was but, as gods. And to give you atake of this Euchar.diffic.4 Quadlibericall acumen, what fayth Henry! If the diment ons of bread were turned into the dimensions of Christ converti porch body, and not the substance of bread into the substance of his body, yet were not the dimensions of his body in the quodliber. Re- fubstance of bread dimenfinalizer. So for substance into Ac grum tract 6 cident, Gabriel tells us, that the fubliance of bread cannot By g f. Ex his indeed be transubstantiate, but may notwithstanding be dicoferro que turned into the very Accidents of Chrift's body. But what libercreaturam (ay you by him, who can finde a Transubstantiation in converi. Sua. Chrift's very Incamation for had he beene pra-existent in

1CE in 3-9 750 difp 105 10. Pafques ibid Difp 184.c.4. Chenus ibid. " Circa pofferiorens verò pas tem de convertione lubftantiz creatz in Deum Scholaftici varie fentiunt : id quod me rum cenferi non debet ib. \* Ego verò existimo mullam creaturam posse converti in deltatem ficut in adaquatum & integrum terminum conversionis: bene tamen in illam, ficut aliquid ipfins termini, bid. " Henricus ubi fupra, quod libeto 9.q ultima. " Accipiendo conversi large, licer panis lubstantia in accidentia corpori Christi inexistentia non

granfubftantietur, tamen in ea convertitur. Gab in 4 d.11.q.1.2.2.concl. 3.

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the facrament, then (fayth a Joseph Anglofins ) he had come ! st facramen of his mother by Transubstantiation. Of which thus far: taker practitboth for the completaratio effendi corpus Chrifts in algain tiffet, per In-(as Peter de Palade cals it ) & other necessiry appendants carnationem at As for the bare peries, the bread now being gone, quortisaturans fome fay they are all without any subject, and that one philieses fle non Accident cannot be the fubject of another: others that bare recepifet . ed Quantity is their subject, and it like a Nowne Substantive secundi quid: Stands by it felfe, & Scotte comes in as an Vimpire, diffin-nee tune per guifhing betwitt fibielium altimatum, and proximum, for as generatum fitother's call it mediate and immediate or as fa third fort, if or after Substantial and Accidentall, s One fayth, any absolute acci- substantialum, dent may be without a subject. Nay (h. fayth Alairenius) arque its non effer bis genithey may change their lodging, and against all Philosophyla eaden numere flit from one fubject to another, yea and i recher, aly con a turne to their former fubitance againe. Where he mooves to Primi com-La worthy question if the former substance should requent versio sie comhow the accidents should doe to be re-imprest! who like pleta ratio efwife tells us that motion may be! fine mobili, without any

Sendi corpus Chriffi in alcari thing to move. A flat contradiction. His reason for all thiss realiser, paled ubi fupra q. 14 Duz opiniones extrema: una qua folam quantitatem ponit elle fine fubjeffo: altera, quod nullum aceidens posch effe fubjectum alicujus accidentis. Seorus in 4.d. 13.0 1. Quidam dicunt quod omnia accidentia funt fine fubjecto, quidam quod fota quantitas Maire ibid.q.4. Ad quæftionem ergo respondeo mediando inten opiniones prædictas ; difringuendo defunjecto prout accipitus pro ultimate rempinante illam dependentiam alicujus achus per bocidenst aus pro quocunque terminante illant dependentiam proximo etti non ultimate Primo mode planum elt, quod nihil poreft elle fubjectum arctdentis, inil fubstantia Secundo modo dico, quod possibile est aliquod accidens este subjectum acesdentis Scot, ibid. "Duplex eft subjectum accidentium atport primum Se proximum ses modiatum, & immediatum, Petrus apud Carthid 13 q. 1. If Nunc Illud in hoc Puncto animadvertendum restar, accidentia ista licet careant omni fubjecto substantiali, non tamen comia carere fublecto apcidentali fed folare quantitatem s'reliqua verò infunt & fuffentantur in quantitate tanquam in fubjecto, Gregode Wal. Difpie q p. puncto .. 14 Omic accident absolutum porest separari à subjecto, & esse realiter fine ille. Nie Dionyf in Refolutione sheologorum, tract o pis. 9.7. Deus poreft facere migrare accident à fibie. do in subjectum. Mainin 4 d.12 9 5. 1 Accidens separatum poteff ad idem subjectum reduci Mair ibid! Ponatur, quod reparet Dena substantiam panis, quomodo reimprimeretur? Idem ib. Deus poteft facere motum fine mabili Idem quat que form angel

"Idemibid as qued Dens fubstantificat ipfum accidens qued femper inhare " Quod deno. ret, nife effet fubstantificatum. Scotus a that an absolute Acciminatur à per fe fignificato accidentis & eft quid abfo lutum, poteft effe & non in effe fabiedo a Aualiter . fed necellario inell Scotus d 11:0.1 concluf.s. . Vt antiquum effe fine fubic-Ao, ita fuas 80 re,inebriare, & sam proprième les

siones after non a body may be without all colour, quantity, quality, respect relittis forcielus, quam corpori & fanguini Domini a tribuere e quod doctioribus plant Ego quidem fic fentiot quia hac accidentia licer non inhorreant realiter, samen incredit vinculo ofque ad Idiomatum fanè communicationem illud fibi conjunctum ac annement habent, Nam funt, qui affirmant hypoftatice corpori Christi unita esse. Alanns lib. i c.37. Mair in 4 d. 19.9.5. 1 Firtute divina polibile eft ownem fubitantiam effe fit quocunque fuo accidente, five abfoluto, five respectivo, Nicol. Denise Resolutione The

logica, tract 6.p.3.q.y.concluf.4.

dent needes not affinally to inhere, but necessarily must a titudinaliter. Allen goes very farre, and o maintaines a communicario idiomarum betweene Christ's body and the Species, bringing likewife others that affirme a very personal union of Christ's body, and the outward Formes, as indeed these two opinions fall in one. So well they hold the Articles of their faith. for if the whitenesse and roundnesse of aptitudinaliter, bread (for example) be either perforally united to the box dy of Christ, or have his properties communicated, then may I both truly and fafely tay, This little round whitenesse was before all ages, and from cuerlasting begotten of God the Father, is omniporent, omniscient, infinite: that the prioris subject fame whitenesse was in the Virgins wombe, upon the operationer or eroffe, in the grave, and now is in Heaven: Againe, that mnes ac passio Christ's body was Circular-round, was made but yester accretionne ut day, shall be confumed to day, nay (to please the Marcia rumpi & in wites) is but a meere show, and no substance : even as trut Subflantiaeme, as the Scripture layth, that the Sonne of man was in He tari, illine nu ven before his ascension, or that God purchas'd the Church thre, suftenes with his owne blood. therefore P Maironius concludes reliquapanus ac that the Accidents are in supposito werbi, neither formalite vini officia na nor supposicaliter. And the more to induce you to believe curaliter facere that Accidents may be without any substance , Deal queines nift addes, q that a fubitance likewife may be without all aco malles iftes o dents. t'is possible (fayth he) for any substance to be with ores at deen. out all kind of Accidents, either absolute or relative. The

to time, or place : and all this adoc to maintaine Tranfubstantiation. And though they all affirme that by Confecration Christ's body comes to be under the accidents, yet Maior holds, that it may be under some accidents, under fi flat sub aliwhich it was never confecrated. nay, they cite f leffrey quibus accide-Wells, and one Harly - Burly, famous authors, that all the ribus fub quiformer accidents being quite fpent and gone, Christ's bo- bus non confedy may notwithstanding remaine under new ones that are crabatur, nee come in the roome.

So likewise for the power and working of these Speci- tium desition es, their generall doctrine is, that they may tof themselves definitelle cum doe and fuffer whatfoever they might, if according to alijs. Imo fecuncourse of nature they were in their owne proper substances. Yet according to Scotus; put cafe the whole Element Fontani, quem of Fire had in his Sphere all his fubftance abolished, and Burleus de Innothing but bare Species remayning, all those sulphureous tensione foraccidents in the whole Fiery Region were not able to confume or dry up one drop of water:nor in the like cafe faith y Maironius all the Formes and Species of the whole fea, chafti fub omto quench one little sparke of fire. Gabriel asking the que- nino alisquaflion, whether the outward formes in the Sacrament can litatibus,omniworke one upon another he answers, no: Then I pray you sub quibus crat Sir how comes the Hoft to be moilined, when the Prieft confectation after confecration dips part of it like a Indafes fop, in the corruptio Ma. Chalice? And they teach us further, that thefe species na jorin (d.12 q. turally can neither be increased nor diminished, nor be dif- Godfride de folved and corrupted, unleffe (bfayth Maironins,) God fouribus, quods

propter aliquo. rum acceidendùm politionem Godfridi marum infequitur , potelt manere corpus

libeto II. Q. 3. Accidens lepararum à lubitantia aqualirer agit ac lubitantiz conjuntium. Maior in 4. d. 13 q. 3. " Si rota fubitantia ignis in fphæra fua deftrucretur, & mastrent ibi omnia accidene is gutta aque ibi polita nunquam deltrueretur ab illis Scome in 4 d 13 (5). 7 Totum mare, li species ejus remanerent, non extingueren scintillam ignis, nec tota sphara ignia unam gurtam a juz, Mainibid.q.13, difficult.4. " Frum species in fe invicem polliar agere? Respondetur quod non. Gab in 4.d. 12.a. 2.dub. 1. . Sed tune dico, quod naturaliter non poffunt augeri. Mair in 4.d. 13. q ultima. b Nisi deus faceret novum miraculum nuaquam refolveretur.d, 13.q.2.

10

Sicencatur

quod quanti

ralis mutatio eft naturalis

omnia extra

d. 12, 9.4.6.2.

effe de novo.

ad fe totam, fi-

would worke a new miracle. If (fayth = Maior) they bee subjected in quantity, the change is naturall: if according to others they immediatly subsist out of all subject, no creature can destroy them. The same saith danother of separare quantity, that it can neither be made more nor leffer neither begin, nor cease to be, either wholly or in part, by tas fit subjectu, the power of any naturall agent. And Maironius is very ferious and inquifitive, † by what meanes the Species come fometimes to be thickned, or \* what is the internal Tenendo quòd cause of their falling to the ground, alledging no lesse their accidentia fint

foure severall opinions.

But let me but demand one thing. You confesse, nav fubicctum, nul. la ercatu a poexperience teacheth, and all fee it, that the Sacrament if tel illa deftrube kept too long, growes musty as well as any other meat, erc Maiorin 4. and fwarmes with wormes: How come thefe wormes? what is it (I pray you) that breedes them, there being no other fabitance then the † incorruptible body and blood d Quantitas feof Christ. Heere they are ill agreed what to answere parata non poeeft variari in Some fay, . the wormes are bred of the ayle that is a majus vel mimes,nec define bout it. Others of the former substance of bread and re, velincipere wine returning backe againe (belike by fome new Trans fub(tantiation) the very fame they were before: Others five quantum

vequantum ad aliquamejus partem virtute agentis naturalis. Dionys. tract. 6. p.3. q. Conel 3. | Mair in 4.d 12.q. ultima, 2.2. \* Idem quæft. 12. particula 4. . Quidan dicunt, qu'ed quamris ille species possint corrumpi de putrefieri, tamen ex tali putrefacti one vel corruptione non generantur vermes; alij dixerunt quod substantia panis tems net: alij quod ex mutua actione accidentium Sacramenti ad corpora circumffantia gene rantur vermes ex acre continente: alija quod peracto Sacramento redit fubitantia panis, & exilla generantur vermes, poteft tamen & aliter dici, quod illa fpecies habent ut poffin converti in quicquid converti poterant fubitantiz przexistentes. Thomas in 4.d. 12. q.s. quaffiones. Il Sient miraculofe panis subftantia convertitur in corpus dominicum, & ineipit effe fub Sacramento, fie ipfa quadammodò miraculole revertitur, cum infum ibi de finitelle. Huncautem modum dicendi credo probabilem & fecurum, maxime cum tanti

viri ( Innocenti) habeat authoritatem. Bon, in 4,d 12,2,3,4,1, Ipfe tamen, ut videtu.

Innocentius paulo aliter.

of stome new tubitance i cither generated by ordinary production , or created in the roome. Others name ... onely matter. And this againe according to fo many feverall opinions i either done by creation, yet without miracle, or a generation or returne and reproduction of the olde. 1 Others Possibilitie. Others above a siver quantity, or undetermined dimensios, or o the lacramentall ratur quid a

mure comedi-

our, cum facramentum corroditur, vel quid incineratur, cum facramentum crematur: respondent aud ficut miraculofe substantia pania convertitur in corpus dominicum. cum incipit effe fub (acramento, fic quodammodo miraculo); revertirur, ettis ipfum ibi delinic effe; mon quod illa pania fubilantia revertatur qua transivit in carnem; fed quod ejus loco alins miraculole crearus, l. a.de Myfterijs Miffia e. 11. Tune Deus creat in infanti nevam materiam & formam, Maior in ad, 12, 9-4, dab, 1, Idem Nice de Orbellis, Subflantiem qua videtur ex speciebus generari, vera creatione à Deo produci probabill. er opinio fere, l'afquex in 3. Thoma, q 77.3 \$. disput. 195.c. 3. b. Oportet erge quod vis-ture divina adveniat materia qualitercunq, bot fit, Dur. in 4.d. 1 s.q. 3. Deus ibi creat mateviam, ibig, unit quantitatem panis aut vini cum qualitatibus. Ægid,de Conink in 3. 0,074 2.5. n. 56. Eft alia opinio que ponie materiam redire. Scotus in 4.d 12.9.6. 1 Quod Deus moram materiam creat, ace oportet tune ponere novum miraculum. Scotus ibidem. de generalieer advertendum, quod quandocunque delinit corpus Christi sub speciebos. Semper creatur de novo materia, vel sic quia ea que fait reproducitur, aut quia alia de no. To producitur, Gab. ibid qualtione unica, a. of dubts. Adverte in ratione ad y terrians effe Opinionem de modo quo in inflanti generationis nove lublitantiz ex freetebus facramentalibus fit materia, vel per creationem, vel per reparationem, vel per conversionem. Cajet. in 3. p.q. 77. 2.5. 1 Per talem Pollibilitatem (qua transmutabilis eft non tantum in formam , fed in infimum actualitatis gradum) poteft ex illa specie compositum ex materia de forma generari, convertio illius possibilitatis in actualitatem que eft substantia, eft er naturam'cum corrumpantura ergo illa accidentia refolvuntur in materiam ex poffivilitate przedicha factam. Ric. d. 12. a.a. q.a. " Ad genorationem & nutritionera nullam effe noceffariam materiam, fed folam fufficere quantitatem. Henericus Quodlib. 1. q.36: citante Suar. in 3. Difp. 57. 5.3. Sentiendum eft ex hoftiz quantitate affecta illis accidentibus polie fieri & generari quicquid antes generari poterat ex materia panis, licet non prorfus cadem ratione & modo. Valentianus Difp 6. qif. puncto 4. "Aliqui ergò diserunt , quòd dimensiones indeterminate convertuntur miraculofé in naturam materiz. Ægidius Romanus apud Carthufianum d. 11. q. Non ergo redit fubRantia composita, non materia, non dimensio, non possibilitas: Scotus aliorum fententias seferens & refutans, dift, 12, queft, 6; mprà.

species in generall, (for e they hold, that these beare office for substance and supply its place ) which some will have item & Habent to be miraculoufly : fome, that God needes trouble him. felfe no further, as in a thing that bare Accidents are priviactum & vim substantia ad ledged to doe of themselves Others sillimited substance Quantitas Others derive this new Matter cen potentia paffina quantità Supplet vicem tis. . Anglesias reckons up seaven contrary opinions. And materiz ad I. all this adoe about the breeding of wormes. So likewife Aliqui ergo dixerunt, quod for nourishment; some hold it is done by the returne of dimensionesine the first substance: others, by Accidents that have the at determinatæ of substance: both which ( \* fayth Albertus) may well be convertuneur miraculofe in defended: others, by th'old fubftantiall forme remaining naturam mase- another fort are of opinion, a that the Accidents nourill riz. Ægidius a- not, but onely comfort the spirits with some alteration of pud Carthufa- fenfe: like as the very fmelland vapour of wine (fay they) Pratered qua, may fulne up into the head, and make one drunk. But this vis tranimuta-

tione completa nulla ibi maneat materia, attamen generatio & corruptio pollunt elle ibi dem able, miraculo alio, quamves difficillimum videatur qualiter iftud poffit falvari : vit quod ex hoftia putrefacta, vermes gignuntur, que funt materiales partes fubftantie, quo sum para extat materia. Endius ib. Quidam dicunt, anod quando fir difpositio fusfici ens revertitur fubitantia panist quidam, materia aliqua: quidam, remanent fubitantiz in termioaca: Ricardo imprimitur purum possibile Mair d.13 q.t. ' Ab amnibus explodi tur opinio Paludani, produci hic ab agente naturali ipfam etiam materiam ex potenti passiva quanticatis. Val, in Thomam disp 6,9 5 puncto 4. " An ex accidentibus tanguan ex materia naturaliter substanția possit generari? Septem funt opiniones, quarum quinge Scoto afferuntup Angl. . de Euch ar altimo. " Quidam dicunt quod in transitu speci erum in alia redit fubitantia prima fpecierum illarum: ali dicunt quod ficut fpecies ibi fin fine fubftantia, quali in allu fublantiz ien in nutriendo habent fubftantiz allum ; & m trumq; fatis congrue dies potelt-Albertus apud Carthufd 12.4.2. Accidentia non refich unt neque nutriunt, fed potius fubftantia que redit, Alex in 4-p. Sum g. 10. memb y arti 5.1.ad 1. 7 Quidam diverunt, quod species ille non nutriunt, sed reficiunt & inebriant ex fola immutatione accidentali. ficut aliqui inebriantur odore vini fed hoc non poteftel le, quia talis immutatio quamvis ad horam reficiet, tamen fullentare non poteft, quod facerent species ille, si in magna quantitate sumerentur. Et ideò alij diserunt, quod remane forma substantialis panis. Thomas in 4.2.1. q . questiuncula 5, 2 Thomas ib, item in 7 parte, q.77.a 6. Quod autem quidam dieunt, quod non veré nutriunt, fed reficiunt & confortant quadam fentuum immutatione, licut confortatur ex odore cibi, vel inebriatur et odore vini, ad fenfum pater effe falfum.

is their common Tener, that a man a may feed and be fat addeultimo. with bare Accidents and showes ( I would it were their quod ctiam & dyet ) unleffe to mend the matter they will fay with species Sacra-Guimand, their carcaffes and paunches are cramm'd and menti nutripampered with the facred body and blood of Christ. As indeed they tell us of & fome Saint lings that lived many yeares together, eating nothing but the bleffed Sacrament, enim divino and that (to make it a holy-dayes worke ) only upon Sundayes. It is manifelt (tayth & Thomas ) that the Sacramental species doe nourish. The species doe nourish (sayth & Ris merium, ut chard)not only as chearing the (pirits but by true conver- theologi dofion into the substance of the body nourished. Though the cent Bell La de Eucharift nourish nor, yet he that receives it is nourished, " Hociginar fayth (Major.) And he rells us further, & that a man may concedere pole liveall his dayes upon nothing but upon Christ's body & furm, po blood, and notwithflanding be falling all the while. Yet videlicerali-

rent , fi fumerentur in magna copia i ficut miraculo manent fine fubiecto, ità etiam Fuch.c.33.

quemen rirtur

te dominici corporis per divinum miraculum longo tempore vivere. Guit de verit. Euch Lt. . De niq, & hoc de quibufdam fanctis patribus legimus, qui nullum aliud fumentes protius edulium folă communione dominică dichus tantum dominicis făginati multis annis y recumb Guirmundus ib Aliquos quidem de fanctis Patribus legimus nultum aliud cdulium fumenses folà communione dominica diebus dominicis refectos multis annis vitiffe. Algerus La de facramento col. d' Dichum autem quod foccies facramentales poffutir converti in fubflantiam aliquam que ex ijs generatura per candom autom rationem poffunt converti in corpus hamanum per quam possunt converti in cineres vel in vermes : & ideò manifestara eff quod nutriust Thomas ib. Idem Sotusin ad. 10. 9.1 2 6. Et Gregorius de Palentia dif. 64; puntro 4. "Species in facramento Altariavim babens nutriendi abre, novo mira-culoi nectantum calcfaciendo, vel fovendo virturem corporis fine aliqua conversione, us dixerunt ahoul, fed etiam per hoc quod vere convertuntur in fubfiantiam corporis quod nottinir. Ric in 4 d. 13.2, 4 q 3. Secundo fequitur quod liect Euchariftia neminem nutriat, tamen fumens Eucharistiam nutritus quemadmodum si Deus ordinaret quòd aliquis nunquam comederet mili accidentia, de accidentibus in ore fumptis, & in Fornachum trajectis, ipla in fublianciam autritivam mutaret. lo Major ibid. q 4 dubitat. 2. I In illo inflanti quo corrumperetur panis vel vimum, fi illic effet, produceretur nova fubltantia fimilis illi que in corruptione panis & vini fequeretur, & ex illa fubftantia nimiram bomo nutriretur, vel augeretur, talis tamen manet jejunus jejunio natura, cum cullum cibum per or affumpferit Ex quo fequitur quod aliquis potett tota vira fua vivere, mullum cibum fumendo alium ab hofhis confecratis. Major in 4.d. 12.4 .. dub a.

fome (peake otherwayes. Peter de Aliaco b tells a flory of

morti occasio

ac defundus

a niggardly old Prieft, who to fave charges confecrated great quantitie of bread and wine for his owne tooth but within tew dayes after; without any difeafe was found dead. And the fame Philosophy they teach, how bare Accidents may make a man drunke, or make his belly foluble i fayth Vafquez. And thefe things kfome fay are done miraculously and supernaturally, that bare species should nourish, generate, or corrupt; Other corder credens are of opinion , that there needes I no new miracle Thus without Creation, and Miracle, olde or new Real hoftis verum panem fubeffe Presence cannot stand . t'is the more probable opinion conficiebat in ( = fayth Vafquez) that what fubitance fremes to be magna quantitate, prous ad produced of the species, comes by true Creation for corporis fui fu- certainely Physicali generation hath no place, where then Rentationem is no precedent libitance and matter whereof to gene Cufficere affir rate. I am afrayde heere wee shall have a second Trans mabat, & cas fubflantiation of Christ's body into wormes, or what in cibum acceloever fubitance doth succeede it : as a Swarez in plaine pit Qui Infra rearmes avoucherh that some of their owne modern pascos dies Writers affirme, that Christ's body is transubliantian into our substance when we receive it. o Carthufian affaire ell, ipfo moreis us, that whatfoever Aliacenfis ( whom we cited before fuz experimen

to cognoscens hoffis confecratis non subeste, quod vere postet corpus putrire. Aliacras spud Carebul.d. 12.03. Pacile Berengario respondere possume hominem nutrità sufferenti posses se circula sacramenti in justa quantitate sumptis. Et ficut vi caloris name ralisvini fubfiantia in fubtiliores partes à vapores refolvererne, qui bus in cerebusur afcon dentibus homo inebriarar, ita etiam non existente ibi substantia vini, sed solis speciebusi-eidentis hominem nutriunt lupernaturahter, Vim habent nutriendi abique noro mirace lo. Ric ubi fapra, " w Valques ubi fupra. " Propier hoc aliqui moderni aufi funt con cedere, corpus christi converti & transubstantiari in noftram substantiam quando illus

communicamus Difp. 54. in 56.5.3. " Carthuf, in 4 d. 13,4.3.

DIDE

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SERSEUPE

hath written in this point, are all fententialiter induction de Thoma. Nay P they are so idle as to question, whether these ? Alexa, a 10 outward Formes affect the fense ? for example : whether m.7.2.1 5.1. one may fee colour 3 which doubtleffe they would never articulos Calvicontrovert, if they were not blind themselves. And A Niniang de Sacre colar Villagagno hath flumbled upon an argument (I cannot Euch traditio. tell how) for the abstract being and working of the Spe- nis in Francia cies, in the Story of Manna. Much like . Maironius his Antatchica ereason, who will needes prove transubflantiation from A- vulgatz. c. 52. dans rib. So for the common Accidents in this change of 11.913. bodies, they aske whether they need to be ftiri'd ? f Here vum fact wem whets his wies on this quellio. If a brute bealt should conversione a be turned into Christ'sbody, Whether notwithstanding lisin christi the fenfitive powers, as common to both, might remaine. corpus, adhie. But will you heare the reason, why Christ appeares not in fenting pohis owne likenesse, but under the covert of those out ward tentiz remanethowes! Mary Sir, that they may care him with a better re polient. stomack: or (to deliver it in Antoninus his owne words ) Herv Quodlibe ut fides exerceatur, horror auferatur, fenfus non decipiatur. : Sub alia au-And shough the . Fathers made it a strong argument from tem specie mithe proprieties of either nature to prove Christ to be both bus de causis God and Man, and in all Logicke this holdes firme: yet carnem & fan-Waldensis in the matter of Reall Presence, loves not to die Christus, & heare tell of Logicke: and I ohn Hessels thinkes hee hath deinceps su-

n endum inflie

oit. De fides feilicet haberet meritum, que eft de his que non videntut. Et ided etjam pe abhorieret animus quod cerneret oculus, quia non habemus in ufu carnem crudam comedere & fanguinem bibere, quia ergo Christum voraridentibus fas non est, in mysterio carnem & fanguinem nobis commendavit. Ecetiam ideò ne ab incredulis religioni Chris fianz infultaretur Lombid : 1. lie E. Antoninus in fumma,p satit. 14 c.5.5.1. Leo Magnus Epift. Synodica ad Flavianum, S. Maximus in disputatione cum Pyrrho, edita à Baronio, appendice tomi 8, Theodoretus, Fulgentius, cateraque Concilia ac Patreraqui Eutichi ac Monothelitis restiterunt 7 Vitando lires Dialecticas, quantum fieri poterite Thom Wald tomo a de Sacrame. 17. Etfi demusaliquem proprietatem inveniri qua certifimo juxta natura confequentiam foli pani aut vino competat, adhuc habemus evafionem certifimam acoptimam,ut non cogamur concedere hanc fequelam: In Euchariftia est operatio que junta naturalem rerum cursum in solo paneinvenitur: Igitur ibi est panis. Heffelius pag. 1310

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found a fufficient evafion ( I speake but his owne words ) and fearting-hole, by cutting Gordia's knot, when he can not otherwayes untye it, and peremptory denying of this confequence, There is in the Lords Supper the naturall and proper operation of bread, therefore there is bread a Class Nondum eft dim de Saintes fights more desperavely, even against cominventa certa mon fenfe: he faith, there was never yet found any true dipanis & vini flinguishing property in bread and wine from other creapro rieras , three, and therefore that we can neither by fente nor any quam licearde! remaining Accident infallibly conclude that there is bread finire alirs reru generibus non & wine: Yetchey. I could not prevaile for any but that fome quadrare. Pro of their owne company in those elderdayes of this hew of inde non eft pinion, (mongit whom Rupersus Twistanfis, loannes Parifi. good ex fenfi enfis, and Petrus Aliacenfis are reckoned ) turned Luthebus, aut exaccidentibns que rans, and maintained a Consubtrantiation, may Personall uin pane aut vinion ( fay the two former ) of remaining bread; holding ne deprehenthat Christ was there as & Paludanus relates it, per affampti dunter & in Bucharikia re onem paneicatis: and fo fayth & Marronins, Christ should be manere cermin impaneatus. tur , concluda-

mil invita (3) Thus we have run through the multiplyed mysteries of fecutione panis Roal Prefence, or (as e Stephen Gardner calls it because & vini fubitan-Christis there, say they; lab valiena perie) Prefent-Ablence tiam fimul per For the Maffe (fayth f Alberens) is as full of mysteries, as manere Sancte the Sea of drops, the Sunne of moates, the Firmament of

Starres, and the Heaven of Angels.

de Euchar et it. " Secunda opinio, quod eff hic, vel effe poteff corpus Chriffi per affump tionem paneitatis. Per de Pal, in 4.d. r. q. 2.42. Hic inducuntur dum opiniones erronem Prima eft illorum qui dixerunt quod fubftantia panis ett ibi, & quod Chriffus affumit fub. ftantiam panisurvere Chriffus ipfe dicatur impaneatus Mair.d. 12. d. 1. . Steph. Winton in confutatione cavillationum (quarvocat ) in renerab, Euchar, veritatem. Objett, 16 Milla fuo modo tam plena est mysterijs, ficut mare guttis, ficut fol atomis, ficut firmas mentum ftellis, ficut colum Empyraum angelis, Albert, Compend theolog, verit 1,6.c.18.

## SECT. IV.

Ome we now to the use of the things consecrate: foralimuch as Manducation, Conversion, and Reall Presence are questions immerst. Heere they teach, That the very body of Christ is sensually hand-

the mouth come with the teeth, and so goes downe into the arest the mouth come with the teeth, and so goes downe into These owns Call the belly: (O sweet lodge) be a haynous wickednes in S. non Lawde Augustine's dayes, which what is it but meere Capernai-Consecratione time? It makes me remember their old Grandsine Cyclops, date. Ego Bectonly nothing of a their brethren the indians & America Capernai Con Cannibals)

Manderet, & tepidi tremerent sub densibus artus.

"Haie d'ase hear égeoirgopos, sa évéherves Eynek tè oughas tè na) ésem muchbertm.

Fabulous you'll fay: but mutato nomine de te fabula nerra- jubere. figuratur. Or they may change him, if they will with that Incen-effergo &c.

· Fishelinger done tibus atteri non Lawide rengarius.Lamus door shrift e 16. Nifi manducaveritis carnem fili hominis, & (anguinembiberitis. non habebitie vitam in vobis facinus vel flagitium videme jubere , figura · Petrus Marryti

de Cannibalibus five Caribibus: In corum coquinis clivas cum Piretacis & anferinis carnibus carnes humanas, & fixas verubus alias comperère. Penetralia & Domorum latibula quaritando, fibiarum & brachiorum humanorum offa & c. Oceanea Decadis I, lib. & cante: ex pueris & mulicipus captivis, yet oblequii, vel epularum gratia fervatis. Item Historia vamentados parte a per Hicronymom Bezonum Mediculante em Antais brachiam lifepani, alias humarium alius crus abrende bant, & tiblichis prunis torrentes intaodebane, leone 30. Irem la additionibus ad partem s per Theodorum de Bry De modo factifican di, tone 8. Qui casom captivimi primo fecir, securrens corpus examine donum aufert, coquing: & cum sus festivizatis concelebranda gratia vocatis invitatisque amicis, devortat. \* Virg 1 3 elineid. \* Hom Od, 1, fire 9.

diary Catiline, I who to flesh and animate his souldiers in mischiese, and make them sticke closer, gave them like wise in a chalice mans blood to drinke. FAnd those old Scythians, who when they had flaine a man, used To kuming, to quaste his blood. No wonder though they pessare, qui dicterent Catili be so bloody minded to us, and even ready to swallow us nam, oratione quicke, like those old Cut-throates Prov. 1, seeing they

habita, cum ad professe no better usage to Jesus Christ himselfe.

This accurate Recantation they prescribed Berengarius, pulates feelers he I Berengarius accurate all berespectatly that which as humani corpos firmes the broad and wine after consecration to be only the ria sanguinem Sacrament, and not the true body and blood of Iesus Christ, vino permixiu (it seemes this Controversie was on foot long before Luin paters circumtulassinde ther) as likewise that betesse which saith, that he can be sensure cumtulassinde ther) as likewise that betesse which saith, that he can be sensured cumtualities and patentially bandled by the Prieste, or broken, or torne with the teeth of crationem to the faithfull. And I agree with the Roman and Apostolich sensure degular and profisse with my month and heart, that I hold the same visiont, seu in

folennibus fa-

cris fieri confucvit, aperuiffe confilium fuum, atq co dictitare feciffe, quò inter fe mari fidi forent alius alii ranti facinoris confeii Saluft bello Catilino. Il Herodotus in Meles ments desart ver in and or remain and Indian, in Supple spaties it. Antered ger f ingerierum areirum antegermen byrem bonn, En din'm repifferier, Em repu u'eter generalien. Ego Berengarius, indignus diaconus Ecclelia S. Mauritij Andegaventis, cognoscens venam catholicam & apostolicam fidem, anathematizo ownem harelin , przejpue cam de qua hactenus infamarus fum, que aftruere conatur panem & vinum, que in altari ponuntur. poff confecrationem folumrapho facramentum : Scinon verum corpus & fanguinem Domini politi lefts Christi effer nec polle fensualicer nifi in solo Sacramento manibus feserdorum trastari vel frangi vel fidelium dentibus atteri. confentio autem Romanz & Apollolica fedi & ore & corde profiteor, de facramentia Dominica pullionis cam fide tenere quam Dominus, & venerabilis Papa Nicolaus, & hac fancta Synodus, anthoritate Eurrigelica, & apostolica tenendam tradidit, mihique firmavit: scilicet, panem & vinum. que in aleari ponuntur post confecrationem non folum facramentum . fed etiam vemu corpus & fanguinem Domini noftri lefu Chrifti effe: & fenfualitet non folum facramento fed veritate manibus facerdotum traftari, frangi, & fidelium dentibus atteri : furans mi fanctam & Juniom trinitatem, & per hae facrofancta enangelia. cos verò qui contra hanc fidem veneriot, cum dogmatibus & fectatoribus fuis zterno anathemate dignos effe pronuncio,quo i fi ego iple aliquando contra h se fentire & pradicare prafumpfero, fubjaccam canonum feveritati, Lecto & periecto sponte subscripsi. De consecratione dil. 2 c.Ego Berengarius. faith

faith of the Sacraments of the Lords Passion, which my Lord and venerable Pope Nicelas, and this boly Synod bath by evangelicall and apostolical authority given me to bold, and confirmed unto me, namely, that the bread and wine which are layde on the Altar, after Confectation me not only the Sacrament, but all the true bady and blood of our Lord lefus Chrift, and that he is sensually, not onely in Sacrament, but in truth bandled in the Proofts hands, broken and torne with the teeth of the faithfull: I wearing by the boly and confub faintiall Trinity and thefe boly Gofpels. But shofe that contradict this faith with their opinions and followers, I pronounce morthy of everlastibe curse. Yet notwithstanding this so severe a forme and prescript of beliefe, and that it was penn'd by the Pope, fitting ( if I militake not ) in his chaire, and his holy Councell: this was not fo freely received of fucceeding ages; and the Schoolemen (as being now more refined) fought to qualifie it. i Bonaventure fayth plainely: That manner of speaking is not to bee held : that the Church used it as serving the present occasion. The very fame faid his Mafter & Alexander before him. 1 Derbell, 1 Quod ergo that Berengarius used verba excessiva, excessive and im- objiciter de moderate termes. m Alberton, that he spake per exceffum, confessione Be-

rengarij, & verbo ' Auguftini, dicendum

and utrumque dictum elt ratione specierum , circa quas convenit elle attritionem , fractionem , & masticationem Nec modus ifte loquendi eft tenendus. Recepit tamen Ecclelia confessionem Berengani , & publicavit , quamvis minus exprefiam, ad elidendum fuum errorem, quia non concedebat corpus Christi ibi verum effe , nist sicut in signo . Fode propter hoc recepit illam Ecclesia , ut intelligeretur ibi vere effe, non vere dividi. donavent in 4. Sent. d. 12. art. 3. quit. \* Idem per omnia Alentis p. 14. q. 10. memb. 9. 2. 1. ex quo Bonaventora transcripsit. 1 1deò ad suipurgationem per verba excessiva contrarium assernit. Nicolaus de Orbellis in 4. diff,12. q r. " Berengarius quoque in fignum detellationis priftini fui errons per excessium confessius est corpus Christidentibus atteri, manibulque tractari, & mafticari Albertus apud Carthuf.d.12 q 2.

very hyperbolically. " Gabriel that he exceeded in words and inclined too much to th'other extreme. Valquez is " Ad confessio. faine to acknowledge an impropriety of words, figure, and nem Berenga Metaphore, F Sucres addes, that because these Phrases are rij dicitur . Metaphoricallstherefore they must not be strayned too far quod Berenga. rius diaconas for feare of errour. Nay, their owne gloffe upon the Canon Mauritii Angives the Reader this necessary Caveat: Nife fant verbains degavensis, intelligas, incides in majorem barefin quam ipie habuit s cidit in herefim dicentium, qualeffe thou be very carefull how to take these words in quod post con- a right sonle, thou shalt fall into a worse herein then fecrationem panis & vini in

altari non eft ibi verum corpus & fauguis Christi, sed tamen est ibi Sacramentum, id est, sie gnum corporis Christi significativum. Et quia in sua confessione illam hærelin expresse da mnat, afferens compres Christi son folumeractari à facerdote in facramento vel in figuration tum, fed vere & realiter, fuam conteffionem Ecclesia recepit, & Nicolaus Papa, sub quo faeta eft, cam ad urbes fraliz, Germaniz & Galliz, ad quas perverfi dogmatis fui fama pervenerat, mifit: licet in explicando & deteffando errorem fuum in verbis excefferit, plus ad alterum extremum declinans in verbis quam opertuit. per quæ verba fatis quidem damnat hærefin fuam, licet in ultimis verbis addisis foilicet, frangitur, atteritur, excefferit veritatem explicando Sicut & illud impropriè dictum elt, quod dixit panem & vinum post confecta. tionem verum corpus & fanguinem Domini noftri lefu Christi elle que oratis de rigore verborum vera non eff, quod nunqua panis eft corpus Christi, fed ex pane fit corpus Christie Sic enim frequenter volentes errorem aliquem damare excellive locuti fune, ut peaitus recederent ab errore, quali declinare viderentur in alterum errorem feilicet fibi espositum. Biel in Can. Led. 50, fol, 171. . Modus autem ipse loquendi , licet aliquam contineret improprietatem, pro ea tamen occasione, qua solum Ecclesia à Berengario contendebat, ut veritatem corporis Christi in Euchariftia confireretur, fatis accommedatus fuit. Valq in 3. 977 à 3 diffut, 181, 514. Ultimo observandum est ideo Berengarium ex praferipto Ni colai Chriffo il hoc Sacramento pradicata hac pofferioris generis attribuiffe, eriamii figurate folum illi conveniant, quia occ. Arque ha funt duz caulz, ob quas cum al às Ecclesia non consueverit in abjuratione aut damnatione herefis uti metaphoris, in hac Berengarif retractatione illisuti voluent. Porrò autem prædicata poficrioris generis non fine figura Chrifto convenire ex Scholafficis expresed doenerunt Petrus de Soto & recentiores aliqui. Idem in 1,76 ar. 7 diffe, 191, c. 2. Hinc facile apparet responsio prasereim at illam interrogationein, fi ha locutiones fint metaphorica, cut Berengarius illis uti coaffus fit, cum fidei professio verbis maxime propris fieri debest Suar in 3.p.q 75.a.1. dispest \$ 4. 9 Nififanc inrelligas verba Berengarij, in majorem incides harefim quam ipfe habuit. Ided omnia que feilicet fractionem & attritionem fonant, att frecies iplas referas, nam de Chrifli corpore partes non facimus. Glossa ibid in cap. Ego Bereng,

Brengarine himselfe. And therefore they commonly ex- , species fune pound this of the Species : that the body of Christ is ther que frangunforefaid to be fenfually handled, broken, and torne with tur: corpus authe teeth of the faithfull, because of the outward Formes tem thristi non under which Christis contayned: A good jelt indeeds hey frangitur, quia can allow of a Metonymie in the Popes Confelsion, which fub qualibet they cannot find, no nor indure to heare tell of in the words parte. Thom. of Christ. Thomas saich, Christ's body is not broken: nay in 4.d. 12 ar. 1. (fayth f he further) it cannot be faid, that Christ's true bo- 9.3. quaffinne. dy may be broken. Many demaund, but few understand, hodia non faith Pope Innocent, what it was that Christ brake in his frangitur chris last Supper. Then certainely Pope Nicolas knew not what flux Sylvest. tit. he did: for he peremptorily fayth, that Christ's body is de Ench.p.4.in broken in the Priests hands. So well these Popes agree, fa jamallegata, They of " Linfwich come off with this distinction, He blef. 'Non potent fed the bread, brake the species; gave his body; as though dici quod infi he bleffed one thing, brake another, gave another. " corpus christi

Moreover out of those other words in this Recantation, very frangawherein the bread and wine after Confectation are affir demonstrate med to be the very body and blood of our Lord, Wieliffe incompribile (as a Waldenfis teltifies) did conclude that the Papifts of & impassible: his time had left the doctrine that Pope Nicelas taught; fecundo quia words maintaining rather a confubstantiation, and remay-qualibet parte, ning of the bread & wine even after Confecration. Which quod quidem phrale (faith & Gabriel) de nigore verboum is untrue , and en contra ratiimproperty spoken, because bread never is Christ's body, onem ejas but of bread there is made Christ's body.

quod frangl-

quiter ut fractiquit lieutin fubjecte; in quantitate dimentira panis, ficut & alia acciden . tia idem in 3.4.77.2.7. Species facramentales proprie franguntur : Corpus Christi non est per le frangibile, Angla, 6. de Euch diffic a Con. r. & f. . . . . 9 siet à multisinquir , fed à paucinintelligi quid Chriffus cuncin menta feegir, Se quid facerdos in aleur nune frangie Dil camus ergo quod forma panis frangieur & accericur, fed corpus christi fumieur de coniedi. tur; ca que notant comuprimem referencesad formampahis, ca vero, que notant acceptionem ad corpus Chriftis Montimeraefted hat ipfa Berengariana confesione : Non ditem corous Christi velin partes dividitur, vel dentibus laceratur, cum fit immortale & impassibile Innocal 4.c. 10. " Beaedizit panem, fregit frecies, dedit corpus, Lipfenfes in Carone. lia,traft 3.cas, \* Ad hoc quod W chlef dixir modernam Romanam Ercleffam Eccleffe priorifub Nicolao effe contrariam, Tho, Wald tomo a de facram, c. 41. Y Biel ubi fup à

But heare a while their diffentions in this points where (to be briefe) I will content and containe my felfe within the Mafter of Sentences. First. Whether there be any true breaking of the Sacrament, or (as tome phantafticallying. lers and dreamers beare us in band) we doe but only think fo? Or if there be What is it that is broken? some fav. no. thing. There may be a breaking (fay they) where there is nothing broken. Ah wife heads! Others, that the bare Accidents are broken; and so himielfe expounds the words of Berengarim. But another fort will have Christ's owne body to be even effentially broken and divided; of whom there was never a bone broken; yet (to make up the miracle ) shall still continue whole and entire. Thus like company of bunglers, did the Pope and his Councell ered their new-framed Pretences but pardon them, they were but raw beginners. Yet fome of them come off neately. " Walden be and Santtefins tell us of diverle Copies. b Ga briel makes show, as though this rustick & blunt confession were of Berengarine own draught, and that it therefore went for current in the Church , because therein he fully dione & partie disclaymed his former error of Christ's Presence in the fatione, que bi crament, onely as in a figne; a very old herefie belike. But

2 Sed eriam queri de fravidetur fieri, u.

trum vera fit ? &c. fi ibi vera fractio eft, Cujus rei fit, vel in qua re fiat? Quibaldam placet, quod non fit il fractio ficut videtur, fed dicitur frangi, quia videtur frangi. Alij vero dicunt, quod ibi el fradjo que non fit in aliqua re, quia nibil ibi frangitur: ut ibi fitfractio ubi nibil francirur. Alij tradune corpus chrifti ellentialiter frangi & dividi: & tamen integrum & incor ruptibile existere quod se colligere asserunt ex confessione Berengarii. Sed quia corpus Chri-Ri incormeribile eft, fanc dici poreft fractio illa & partitio non in fubftantia corporis , fel in forma panis facramentaliter fieri,ut vera fractio & partitio fie ibi, quia fie non in fulflantia corporis led in Sacramento, id el specie. Ideoque illa Berengarij verba ita diffia guenda funt ut fenfualiter non modo in Sacramento, fed in veritate dicatus corpus Chris tractari manibus facerdotum: frangi verò & atteridentibunverè quidem, fed in Sacramen to tantum. Lomb, dift 13.B, C, D, E, Kide etiam Thomam utrobique tim in Summi, tum in feripto faper Sententias. \* De Confessione Berengariana variant exemplatits a'iter enim Gratianus, aliter Gulielmus Malmesburienfis Monachus & bibliothecarius Claud, de Sanct, Repet, 5.c. 3. Item Wald, ubi fupra. b Biel ubi fupra.

on the state of the state of the

· Valques neverly rejects this evalion, faving, that t'is not to be doubted, but that the Pope and his counfell had the "Cum tamen perufall of it, nor would ever referre the forme and manner fententia non of Recantation to th'offendant: it being abfurd (fayth he) cft, quod notato believe that the Counfell did either prescribe, or tolle- ba confessionis rate any luch erroneous or scandalous termes, as to avoide Berengarij. illa one extreme, should run into another. Therefore now they enim sub certa hold it belt to take it as it is, and to maintaine it for good verborum foragainst all gainsayers; neither shall any lightly now-a-dayes ab Umberto Ebe found to free of their tongues this way, as the olde piscopo catho-Schoolemen. d Allen ealls it a good honeft fimple Confesti-lico, & doctifion. Nafquez would faine daube it over with some figurative fentences of the Fathers. And therefore Cardinall Quocirca & a f Allen mislikes that beaten answer of the Schooles, which Nicolao H. & à referres the eating and breaking to the Species, as many concilio Ro-Catholickes (fayth he) doe ill fay, naming Thomas for one, who teacheth, that we touch Christ in the Sacrament, but fuffet, & apwe doe not fee Christ: which opinion the Gardinall fayth, probatem duis leffe cleare, and no way agreeable to reason : affirming birardum non for his own part (which he calls the more s simple answer cheim enimaand stronger against H retickes, and nearer the voyce and gerems de ab. indement of Antiquity) that Christ is sensibly in the Sa- fis publiced Be-

mo, feus teftatur Lanfrancus mano cam prius examinatam urationeharerengamo faci-

enda, neg, folo judicio influs verba illius committenda, neve fine pravio examine tradenda erar ut eam in Concilio altà voce pronuncianet. Abfurdum autem efteredere, Concilium talem Confessionem Berengario tradidiste, aut approbaste, que modum loquendi falsum, & inatiam errorem contrarium inclinantem contineret Palquen ubi proxime. . Quo tempore hanc brevem & fimplicem formam fidei confessus est. Ego Berengarius &c. Alanustrice at. " Vafq.in q. 7 5.2.2 difp. 1800 9. Non manducantur, franguntur, videntur fpecies folummodo ficut multi Catholici male dicunt: fed proprie & vere haco. mnia competunt corpori & fanguini, licet per species: quanqua non nesciam ipsum Thomain alium rationem fequi, cum concedat tactum pertingere ad corpus, vilum non item. fed hac eft minus expedita via & rationi nullo modo confentanea. Nos ergo fimpliciorem & contra hareticos validiorem, & Scripturis ae antiquirati congruentisrem rationem fecuti dicimus veze de proprie fentibus ipfum corpus elle fubichum. Alan, L'de Euch. c 37. Et hanc viam heet Scholaftici omnes non funt ita fecuti, ut dicerent corpus Christi effe sensibile in Sacramento: tamen Paschasius. Hugo Victorinus, Guitmundus, itemque inter Scholafticos celebris Carmelita Ioannes Baconus tenent limpliciter effe vilibiliter in Sacramenta bidem. crament.

crament, citing for this Paschasim, Hugh, Guismund, and John Bason a Schooleman, to whom he might have added Waldenfis: that not onely the Species, but himselfe is there truly and properly broken and earen, ( nay which he fayth is the opinion of the more learned, and his owne too more properly then rhe Species ) and thefe Palsions attributed to Christ's very body ufque ad idiomatum communicationem, even to the Communion of properties, such as the h Fai thers make betwixt Christ's Deity and his Humanity, ad-

tiquem effe fine fubjecto, ita fuas & prioris fubicai operationes omnes acpassiones retinent, ut hinc variè corrumpi, cia naturalia

A Ista porrò ac- ding that there want not on their side who affirme a very eidentia, ut an- Perfonall union betwixt Christ's body and these Accidenta dents. Thus these good Divines bring in a second Incarnation. And & Claudius de Saintes fayth little leffe, when hee writes that the Accidents are supported by the presence of Christ's flesh, that his body is as it were a subject to them, and betwixt them they make I one Supposium. . Where fore he addes that properly and fenfually, the Sacramentia & in Subanti- Christ and God, properly and sensually without any Synco. as mutativilling doche Christ is there seene toucht, and handled. To whom mutrire, luken- I adde " Waldenfis, who disputing against Wieliffe, runns fo tare, inchriare, farre into the contrary, that he affirmes Christ to be carnisae vini offi. nally and bodily eaten in the Sacrament, that the true fub

fa :ere queant : nis malles iffos omnes perfectiores ac decentiores actiones, non tam propriè relictis speciebus, quam corpori & fanguini Domini attribuere : quòd doctioribus placet: Ego quidem fic fentio quia hac accidentia licet non inharcant realiter, tamen incre dibili vinculo uface ad Idiomatum fant communicationem illud fibi conjunctum ac anno num habent. Nam funt qui affirmant hypoftatice corpori Christi unita este, Alanus ibidem Accidentia in Eucharistia sustensantur à præsentia carnis Christi & divina virinte. Sanctel. Repetit o. c.6. 1 Quoniam vice proprij subjecti sua præsentia erga species illas sus gitur, non mirum fi illajaftar accidentium illius fubicchi vicifiim cenfeantur, totumque d earne Christi & panis forma quasi unum aliquod suppositum computetur. Idem Repet s c. t. " Proprie ac fenfusirer Sacramentum effe corpus Christi & Deum! fenfusirer item corpus Chrift & Deum videri, cangi, & eractari, Rep 9.c.6. " Tumm videbatur S. Pra fulibus & peritis Ecclefie, declarare quod exfide Scripture & apoftolorum, per fucceffia nes Eri fcoporum & plebium ha ctenus fapuerunt. Peram fcilicet fubftantiam corporis Chri-#i & fanguinis ejus fub speciebus illis carnaliter proprijs corporalitatibus contineri. Thom Waldenlis tomo 1 de Sacramereis c. 56.

ftance

flance of his body and blood is there carnally contained proprits corporalitatibus, maintayning this as an Apoltolical Tradition, and affirming moreover in the Title, that wee must needs believe it , lest we be refractary to the Canons. it feemed fafe (fayth hee) to the Prelates of the Church, Sec. P Chrift's body is Spirituall, but it is carnally and bodily caten (rayth he) like flesh: againt, 9 It is bodi befeene in the Sacrament, but not naturally. O unnaturall canonibus ibid fpe tacle!

And because in this Confession mention was made of est spinuals, Fraction; a word by the way of this their Arithmeticke. paliter mode Alexander makesa motion, If the confecrate Holt were carnis & corbroken into three parts; one Semi-circular, two Triangu lar, Whether all this roome should exactly be filled up with Christ's body? He concludes morever, that I howfoever he that takes this part , receives the very fame thing a corpus Chriwhich he doth that takes that. Yet this part is not that. hi corporaliter And heere we are beholding to them for acquainting us with that Mysterie of their Holt broken into three parts. Geramentalites What they dip in the Chalice, fignifies (fay they) Christ's non naturaliter. glorified body; What they eate dry, the Church militants ibec sa numer, What was wont to be referred to th'end of Maffe, but in Aguinas his time was a ceremony worne out of use, imports the state of bodyes in the grave. Heare their Poetry:

> Holtia dividitur in partes: tinda beatos Plene sicca notat vivos, servata sepultos.

Bur to returne to th'other, and indeed the maine part of he repleat omthis Sacramentall Use, Manducations first let us heare to figures? Alex, whom they commit the facred body and blood of Christ, de Hales p. 4.0 who make fo great a flow of adoring it : or who at least 10.m. . a. 5. may (according to them) as truly receive it, as the very eled Saint of GOD. To beginoe with Infants, they

ce

verus eft. Ifte accipie idem quod ille, Alenfis ibidem art 3. ' Ibidem a. 4, item Thomas p.g.q.83.a.5. ad octavum

. Necessarium eft tenere illam partem , ut fimus conformes P Caro Christi & tamen care

poraliter comeditur in Sacramento, Idem ibid c. 5 %. videtur in hoc An fracta hoflia in tres partes, quaram ue na femi circularis figura eft. aliz triangularis, corouschrie

nes hujufmodi Ife fermo non eft verus.

Hac pars eft ila la : ifte tam D

Vtrum fipueris baptizatis vel amentibus conferretur. fibi correspondentes in illis produceret, re-Spendetur af a 7. difficult. T. Compino digratiam. Ægid. 30.2.9 n 77

" affirmatively & absolutely determine, that any baptized infant having the Sacrament cramm'd into his mouth, receive withall Sacramentall grace; and = Valquez makes no question but that they are capable of Sacramentall eating, gratiam cree though some of their oppose it. . Caietan a holds them too rosque effectus timorous, who keepe little girles of ten yeares of age fro the Communion: for all their show of Reverence, they hold that age to be capable of furficient both devotion & discretion. But b Zambran allowes seven yeares of age, as firmative idem fufficient in case of necessity. Nay, they so highly reve-Anglefius q 3. rence and respect Christ's body and blood, e that at point of death, they give and thrust it into the mouthes; of madcendum eft in men, even ftarke-ftareing-mad, if they defired it before, fo fantes, sidare there be no danger of vomit: nay, I fome say, though they tureis commu never defired it all their life, or were e even borne fo. Yea. nio, receptures they must have it flayth Anglesius, once a yeare. But \$ 574 de Com in 3. q. vefter adventures all upon the honesty of their precedent

Parvulos capaces effe manducationis Sacramentalis citra controversiam effe deberet , nis quidam recentiores levi de causa oppositum dixissent. Vasq.ib. Disp. 213. c.2. sur nimia cautela adhiberi à parentibus non exponentibus puellas decem annorum ad communionem: dicunt enim quod funt nimis parvæ : Cum tamen fufficientem habeant &idifcretionem & devotionem.Cajet.ib. In periculo mortis danda eft Euchariffia o mni puero post septennium, qui non sit nimis puerili ingenio. Melchior Zambranus in De cifione cafuum confeientia circa 7 Sacram c.3 dub-2 num. 14. Quidam funt omaini carentes judicio rationis; qui fi inciderunt in amentiam post fidem & devotionem facramenti tunc debet eis dari nisi timeatur periculum vel de vomitu, vel de expuitione. The mas in 4.d.9,9.5. guzftiunc.3.ad 3-Neque tantum intelligi debet, eum aliqualem rationi nfum ejulmodi phrenetici five infani habent, fed etiam cum prorfus redduntur morbo et pertes ufus rationis. Palentianus in Thomam. Difp, 6 q, 6. puncto 2. Non est necesse, ut pradicti amentes tempore usus rationis petierint expresse Eucharistiam. Melchior Zambran ubi faprà dub, 6. num 7. . Amentibus à nativitate effe in neceffitate Eucharifian administrandam? Glossa in c. 26.q.6.can. Qui recedunt, referente Anglesio. & Hinc labo rantibus phreneli per multam temporis moram erit etiam Euchariffia fingulis annis tribienda Anglela : a.7. appendice : Etiam fecundum Archid, fi tales in fanitate non penverint fibidari facramentum, & tamen ex bona corum præterita conversatione venlimile eft, quod fi hujufmodi cafum prævidiffent, hoc petiviffent: quia tales habent devoir onem habitualem interpretativam Sylv, tit-de Euch.p. 3.q.7.

life, because his charity gives him to thinke that such have devotionem habitualem interpretatioam. Nay, not onely to b corpuschilli mad men, but wicked and reprobates they impart Christ's ab indignis body. The body of Christ (layth & Claudine de Sainites) & realites, is astruly and really received of unworthy, as of godly anama piis Communicants. An i undoubted truth (layth Sorm:) and sant, Repets. Beneventure kealis it the common opinion of the Docto. Aors, and certitudinaliter verum. Though some of their dubie tenendu, elder stampe (when this controversie was but yet in the quod corpus cradle) to avoyde this indignity, I dismisse him presently, descendit in and will not fuffer his body to touch fuch polluted lipps. Aomachum, Nay, was old Guemund informes, there were two leverall etjamfi ab ini-Nays as old fraumana informer, there were two its stair quo fumature opinions about this : fome holding that what foever con- sot in 4. d. 13 fecrat Hoft comes to a wicked mans share presently turnes quasbread againe: others, that so much of it as after is eaten Responded of fuch, never was transubstantiate at all. Whom no dicendu, quod thers doe bitterly reprehend, telling them, they are imaginer in liblind and erroneous. Cefter holdes it . no absurdity tera) aliqui

voluerunt dice-

re corous Christi verum à malis non sumi: quia non decet tantam majestatem, de carnem tam fanctam & puram, in corpus peccatis subditum introire. Vnde volebant dicere; quod corpus Christi verum à speciebus abserderet, ex quo peccator ipsum labijs & ore polluto contingerer, Sed quoniam bor in errore ducit, & manifelte eff contra authoritares fanforum, ideò communiter tenent doftores fideles tanquam certinidinaliter verum, quòd in remedia,ad quam eft corpus Christi verum, non eft differentiainter juftum & impium. Bonav, in 4.d. 9.a. 1.q.t. Respondeo dicendum ; quod cirea hoc quidam entiqui erraverunt, dicentes quod quamprimum labijs peccatoris contingitur, tam citò fub fpecjebus facramentalibus definiteffe corpus Chriffi. Aqu.p.s.q. 30 4.3. " Ex his er go una panis & vini partem in camem & fanguinem domini transmutari confirmat, partem vero propter indignos immutabilem retineri: altera verò totum quidem panem & vinum altaris in carnem & fanguinem domini converti afferitr fed cum indigni ad communionem veniunt, in panem & vinum iterum reverti: Guitm.l., de facramento, c. ultimo. Hzc verba & hujusmedi quidam obtuso corde legentes erroris caligine involuti sunt aded ut prafumpferine dicere corpus & fanguinem Chrifti à bonis tantum fumi, & non à malis, Lomb dift. a.B. Conflavergo abonis & malis fumi corpus Christi ibid. C. Trem An. glef q.z. a s-difficult. . . Obiectio . Abfürdum videri polict, fi Chriftiani dicantur de . um fum comedere solutio. Nulla est indignitas Christi, sed magna dignitas, quod nulla gens hab: as dess fues approprinquantes fibi ficus nobis dens noffer, cujus deliste funt effe cumfi lis bominum Coft Enchir Controv. C.12.

? Sed queniam

actiones que

Christi cum i-

plis conjuncti-

attribuuntur

etiam carni

fenti in ipfis.

dentibus arri-

circa (pecies

exercentur.

for Christians to ease their god : but would you heare his reason ! Because no Nation bath their gods to night unto them as the Lord our God is to us in all that we call upon him, whole delighe is to be with the fonnes of men. And that you may fee whither this tempest hath

driven them and upon what rocks they are fpit (because Christ's facred body and blood to be eaten with the teeth,

& goe down into the Romack of a Reprobate and limme of the divell is no Paradoxe no abfurdity with these men ) hearken further out of their owne Authours. But first let me catechize my lefuite a little: I pray you Sir, refolve me, what doch the Moule graw upon, or the Rat run away with, when it meets by chance in his way with the Holy Eucharist? Mary, even the very substantiall body & blood of our Lord letus Chrift. Anglesian fayth, 9 this is the common opinion: What doth the Priest vomite immediatly upon his receiving the Holy Sacrament? Even the vepropeer indivi- ry fame body and blood of Christs As I + have read how duam corporis folemnly they once buryed the pocky Priefts boly vomit. Aguinar , Though an Infidelleate the Sacrament, he eates onem, quamdin Christ's body under the Sacrament. Alas, that's nothing with a Papift, the verieft diminutive trifle of a thousand: falve & inte gra superfunt, is thereany more? Though a Moule or a Dog eat the fanetified Holl, the substance of Christ's body cealeth not domini fabil- to be there, fayth the fame Author. Duranda addes the Divell and all: he taith the very Divell of Hell may eate ideo fi arrodi Chrift. Any a Angell (fayth he) good or bad may receive tur à muribus, the Sacrament. Indeed some of the ancient Schoolemen arrodi caro domini dicitur, fi were fomething too nice and coy. Bonaventures tender

piuntur à bestijs, & ipsum arripi: si exeduatur, etiam illud exedi. sandesius Repet se c.48: Flores fententiarum q s. de Euch. a : diff a. ' In a Booke insituled, as / remember, Hispanus conversus Plus infra. 1 Etli infidelis samat species fa ramental e, corpus Chri-confecratam manducet, fubstantia corporis Christi non definit effe (ib fp ciebus, quamdiu species ille manent ibid ad tertium. . Competit tamen bruto, & angelo cuicunque vel bono vel malo species sacramentales sumere, Dur, in 4 diff 9.9 3.0um,6.ad primum.

eares a could not endure to heare, that Christ's body should bein a Montes belly or in a Privy, or whatfoever uncleane place the feder are in and therefore he holds that Christ's body is no longer in the Sacrament then it hath his proper end which is to be mans meat, and fayth this opinion was more common in his dayes, and that it is likewife both pur chrifticonmore honest, and more probable. But his fellowes & smell eineuer in illis here no flinch, and tell him generally that he is too precife: speciebus infefor = as long as the freeier hold, Christ's body holds. The Parabiliter, for 2 as long as the present hold, Christ's body holds. The quamdiu funt true and constant opinion is (tayth Vafquez) 2 that Christ facramentum: is fo long under the fleries in any place what foever, thogh & idebcumfanever to bale and filehy as the outward formes would con- cramentum fit ferve the nature of bread, if it were there. Neither skills it contentivum (blayth hee) that by this meanes we must graunt, that humani tame Christ's body descends into a filthy uncleane place, ( hee dia continet had as good descend into Hell ) neither ought godly de- quamdiu salva

veri corporis ch fpecies panis

in modica partet de ifi dicunt quod ubicung, ponanter fpecies, five in loco mundo, five immundo, five in ventre muris, live in alio loco, dicendum eft qued ibieft corpus hrifti Quantum canque autem hae opinio muniatur, nunquam samen ita munitur, quin aures pie hosabhorreant audire, quod in ventre muris vel in cloaca fit corpus Christi, quamdio species ibi subsistune. Propter hac est alia opinio, qued corpus Christi nullo medo descendat in ventrem muris, ratio autem que hoc mover; est, quod christus non est fub illo facramento, nifi carenus quatenus ordinabile eft ad ufum humanum,id eft, manducationem: fed ficut mus roditaita & inhabile facit, & corpus Chrifti ibi effe definit, & fubftantia panis redit. & huc opinio communior eff, & certe honeftior, & rationabilior. Bonavent in 4 d.13, 2.2. 4.1, 7 Licet quidam erronce fenferint contrarium, dicentes quod corpus Christi est in hoc facramento, ut ordinatur ad ufum humanum: ex quo autem tales species sumuntur à creatura irratio. aali, amplius pon ordinantur ad ufum humanum, utpore cum fiut in ventre muris, vel cus juscunque alterius animalis: &cided dicunt quod ibi definit effe corpus Christi. Sed iftud ell falfam Durubi fupra, n.7. Mair.d. 13 q. 1. difficult 4. 2 Deinde etiam eft certum, corpus Chriffi non discedere, fed intrare quod intrant species Suar in 3.4.7. a. Difp. 62 5.20 Vera igitur & coustans sententia fit, tamdiu Christum fab speciebus manere in quoris loco, quamvis fordido vel immundo, quamdiu species ita permanentus sub se etiam substan. tiam panis aut vini confervarent, Vafq.in 3 q.77.2 \$ Difp 195 c.5. Neg, obstat quod hac ratione concedendum eft in locum fordidum & immundum corpus & fanguinem Christi descendere, boc est in stomachum hominis aut bestie cum autem ex hoc nullo modoingunari po &t, non eft cur homines pij & Catholici ab hoc abhorreant & concedere timeant ut contendit Bonaventura Sanctelius ubi fupra Refp. Sec.4.

Porrò autem corpus Chrifti manducari à bellia, & corro co manducari & devorari plane concessie Guitmundus. ib. non folum incautos plurimos à fide Euctos homines et Catholicos quoties ingideret res , quæ rifhcum à legi-

your Catholickes to flart or flumble at this ; telling in efurther, this was old Guirmana's judgment, that Christ's body is eaten of a bealt, gnawed, and chewed, and devoured of a Moule. But let us heare their Bishop of Eureaux; This argument (fayth he) & hath not only alienated many fimple men from the faith of the Eucharift, but hath even di à mure, & ab pulled forme learned and found Catholicks, and made them thinke that Christ did flye away from the bread, as often as any thing fell out, which hinders the lawfull use of the Sacrament, and turnes it to prophane: Wherefore they de ny that he enters the mouth of an Infidell or unbaptized,& Ifta and ratio the gullet of beafts or fift, or that he should be throwne into the fire, or abide in those Accidents which swarme with wormes, or are fo musty and mouldie that they can chariftia alie- not be caren: which (fayth he) they goe to maintaine by navir, fed non- many miracles. But notwithstanding this Popula argunullos fane do ment, blind Miracles, e he tells us , that the fafer and more constant faith of the Church is, that Christ's body is for perturbarie at long there as the outward Formes remaine entire, where. foever it is put, whether in the pit, or in man, or beaft, or in. corpus Christie the durt, or in the fire; and that it is no disparagement to avolare a pane, the truth and glory of the Lord, if as long as the Species are found to be late in any living creature, we confesse that panem Bucha Chritt's body is there likewife, therefore (faith the fame

timo ulu impediret, & inprofamum converteret. Lam ob rem ipfum negant infidelis os, live non baperzari, aur gulam belluz ingredi, aur ignem, aut permanere in specie panis que vermibus feateat, live tra mucida far ut nequeat exedi Id lib perfuaderi aiumt mults miraculisibid. Sed tutior eft arque constantior fides Ecclefia, que corpus Christi tam. diu perstare affeverat, quamdiù species par is in sua integritate perseveret, ubicunque lo cemr & reponatur, five in pyxide, five in homine, five in beilua, five in como, five in ignt aur quocunque loco. Nihil itag; offenditur gloria Domini & veritas, fi quamdiu reperiun. tur in aliquo animante species panis salva, confitenur in codem corpus, Christi existere, Idem ibidem. " Quamdiu iraque panis natura live species fuerir superstes, tamdiu supereffe Sacramentum & corpus Christi ade le oportet. Itaque & ubicunque salvus panis Enchariftieus oftendi poteft, five in coelo, five in coena, five in homine, five in pecude, ibi fa-

cramentum effe ac corpus chritti præfens judicari ac recognosci deber, ibidem,

nthour ) wherfoever you can show the Sacramentall bread to remaine fafe, whether in Heaven, or the Lords Supper, or in Man, or beaft, there ought the Sacrament and Christ's owne body to be judged and effeemed prefent. And we have salready heard the fame Bishop fay, (fave that I now ! "bishpris translate it, that all may heare it) that by reason of the in- kep 1. c4. dividual conjunction of Christ's body with th'outward domini in belformes of bread and wineyas long as these hold, therefore luarum gula if they be gnawed by Mice, the very flesh of the Lord is sublittere, quifaid to be gnawed withall: if they bee fnatcht with the din (inquam) faid to be gnawed withall: If they bee inatche with the afus natura teeth of beafts, even the body of Christ is fnatche too : if immutate personal to the state of the state o caten-of the fame beafts it is caten alfo. And hee haddes manent fpects that both Scripture and Fathers compell them to believe, as no compelthat while th'outward Formes abide yet un-altered or not lit credereration confumed, folong the Lords body continues in a beafts Scripter's conmaw. And what shall I more say ? Isfephus Anglesius calls it Patrum as the common opinion, adding withall i this peremptory near ibid-Conclusion. A brute beaft eating the Sacrament, devoures Christ's true body. Indeed some of them mince the matter a little, and intercede with a pretty distinction betwixt devoresters Materiall and Formall eating: kthey grant that any beaft or chillies worme eates the Inward Matter of the Sacrament, Christ's Durfuse opideare body and precious blood: but they care it not far. niones : Pe mally, the poore Moule wants faith and charity, & therfore fin, que in this fenfe they deny thata Beaft or worme, Monfe or Rat, quiner Bonaeates Sacramentally, I though they all fay with full mouth, venturas coi that he eares Christ's very body and blood in the Sacra-traria opi ment. Swarez faith, it is merroneous to deny that brute bealts eate Christ's body and blood at least materially. Ga-

comedens Sanegans mi cft communi tum comeden

verum Christi corpus devorat. Angl ubi supra. Deinde etiam est cortum corpus Christi non discedere, fed intrare quod intrant species, & hoc lensu erroneum effet negare brites manducare corpus Chrifti, faltem materialiter, Suar. in 1.p. 9,78. 2.6. Difp. 61. 6.2. 1 Non manducatur Sacramentaliter à creatura hujulmodi , led eff ibi quafi quædam manducas tio carnalis. Alentis q 11 .m. a.a. s. S. t. De brutis animantibus jam dizimus pon folum dicenda effe devorare, fed etiam manducare Christum non samen Sacramentali mode, Vafe, in q.80.a.g. Difp.213.c. 2. Suar, ubi fuprà.

Poffet capi manducare fa examentaliter largius pro manducatione faccici que ell accamentum Secundum que modum manducatur ab o. mni manducante species przdicta, five homine, five bruto in A.dift 9.q.1.2.1. No 235.10 Dicendum,

quod veran corpus farifinance salure als precessus a brant ore accopus, & in ventrum trajectis, Lections 84. Quidamopiacquer, quod corpus christi vontuctur in illis specielum

briel comes in with his Lyes, telling us that a ly facramenta liter magis determinatly manducare quantum ad modum nasducandi, quam ad rem manducatam. Yet he addes that this Sacramentall eating may have a larger scope of fignificant on, being taken for the eating of the Species, which is the Sacrament in which fenle ( fayth hee ) hee is ca ten of every one that eates the aforelaid Speciel whether man or beath. And o upon the Canon, we may fay, that the true body of Christabides still under th'appe rance of the outward Elements received with the mou of a brute beatt, and let downe into his belly. Alexand professeth himself of the same mind, that where the form of bread is, whether in a cleane place, or never to file there is the body of Christ, though it be in a Moule b ly, and he gives his reason: For if a dog or fwine swallo downe whole the confecrate Hoft, I fee not ( Plairhh how or wherefore Christ's body should not withall fwallowed and let downe into the dogs or fwines be neither (fayth he) is the contrary reason of any force. I would faine be refolved in one things feeing that Chr facred body may be (as you teach us) in the body of beaft or vermine, and that he is to be worshipped and red with no lesse then drvine Honour, wherefoever b whether am I to worthip him in the Sowes belly, yes no! Yes ( a fayth Gabriel) inwardly in foule, though outwardly in worke. I thanke you for your good dire ons. But at first they wete not so resolute. Lumbard po

inféparabilite, quamdiu sunt Sacramenta, hoc autem est, quamdiu salva manet subtia panis. Et dicunt quò s'ubicunque ponantur species, sive in loco mando, sive immulive in ventrem muris, siò est corpus Christi. Videtur mini, quod hac opinio sit teore de enim cania vel porcus deglutiret hostiam confereatam integram, nen video quan quomodò corpus Domini non cum specie trajiceretut in ventrem canis, vel porci: ne no alterius opinionis alterius esticacie videtor. Alensis in 4 p q 1 memb. 2, 4,2 \$ 1 h opinio, qua dicit quod corpus Christi desertur quò cunq, species desemnur, & in ventanis, vel sui, vel in alia loca immunda; videtur vera salvo enim vero esse species desemnur, aon desinit esse sacramentum, nec Christus sib specie. Alexander ibidem a. 5 : que une. 2. Poicunque autem creditur esse, sive in ventre suis, sive in ore viri vel mulici.

Lest. 14.

himselfe with this question, What cates the Mouse, God

knowes ( fayth he.)

Neither in a Reprobate onely or body of a Rat, but even in filth and vomit they can finde Christ's facred body and cast dens novit blood, yea and of meere zeale and devotion lick up the hoc Lomb las wrong: Alexander derives this from their owne Principles as a Necessary conclusion, that if the outward formes of bread and wine be vomited, Christ's body must needes in ventrem, & come up with them; and therefore (faith he )godly foules corpus christi doe often eare with great reverence parts of the Hoff that have bin caft up by vomit. A dish for a devout Papist. Atberrus: If a fick man spue Christ's body, he must take it a- fi species take gaine as well as he may: els (if he be not able himfelfe) the circectur per Priest must do it for him, or some discreet and cleanly boy. Galviel Biel tells us faire and foberly, " that if Christ's body be cast up by vomit, so that you can but yet discerne Et ob hor the outward fignes and appearance of bread from the o-lentanine pi ther garbage, and your stomacke will give you to doe it frequenter parwithout loathformeffe and danger of re spuing, that then you must take it againeas a true Sacrament, lest it be expofed to further irreverence by Incineration, or to interpret na reverence their language, burning: or if you are not able to digelt this iterato boly diff, it must bonewrably and with all reverence be pickled no with other Reliques. fo that, if when the Sacrament . Siefer is vomited, you aske Mr Gabriel, what is to be done? he corpus domini will reach you dogs manners, flap it up: that fo the Proverbe rejiciar, fufcipimay be verified in them, . The dog is returned to his venit. atur prout dili-This fweet stuffe was fet to fale by John Clein, alias Lick-Cleane an 1517. Nay, will ye any more of their noble Re-facerdore , vel

Quid ergd fal nit mus, vel quid mandu-

1.13.A Inde fi fpecies calu trajiciatus fimiliter traliceretur, necel-Griumelt quò Yomitum, 41 & ipfum fimiliter ejicerem tes hoftiz clas per vo

m diferera & roundo f aper non poteft illud refumere, Compend theolog verital & 19. Vade fi ejicieur per vomitum, & difcerni pollunt fpeci es panis ab alijs cibis fimul emiffir, & fumi poteff fine naufes & periculovomitus terati, tune debent fumi ficut verum fa. eramentum, ne amplior fiat irreverentia facramento, per incinerationem feilicet : fiantem funt naufeales, honorifice recondi debent cum alije reliquije Biel fuper Can Led. 34. It fecundum Raymundum, ille vomitus debet cremari, & cineres juxta altase recondi. Sylv. dide lach p sig. 5. Prorise II. 2 Person.

Police capi manducare fa cramentaliter largius pro manducatione foeciei auz el acramentum Secundum que modum man. ducatur ab o. nni manducante species pradicta, five homine, live 9.4.1.2.1. No eab.1. Dicendum

quod verum corpus Christi maner subsec lib speciebus à brutt ore acceptit, Kin ven trem trajectis. Lections 84. Onidamopi eorpus Christi cont netur in Illis Speciebus

briel comes in with his Lyes, telling us that aly facramenta liter magis determinatly manducare quantum ad modum nasducandi quam ad rem manducatam. Yet be addes that this Sacramentall eating may have a larger fcope of fignificant on, being taken for the cating of the Species, which is the Sacrament : in which fenle ( fayth hee ) hee is caten of every one that cates the aforelaid Species whether man or bealt. And o upon the Canon we mul fay, that the true body of Christabides still under th'appea rance of the outward Elements received with the mout of a brute beatt, and let downe into his belly. Alexande professeth himself of the same mind that where the form of bread is, whether in a cleane place, or never fo filth there is the body of Christ, though it be in a Mouse be ly and he gives his reason: For if a dog or fwine swallor downe whole the confecrate Hoft, I fee not ( Plairh he how or wherefore Christ's body should not withall b fwallowed and let downe into the dogs or fwines bell neither (fayth he) is the contrary realon of any force. I would faine be refolved in one thing: feeing that Chri faered body may be (as you reach us) in the body of beaft or vermine, and that he is to be worthipped and ad red with no leffe then divine Honour, wherefoever he whether am I to worthip him in the Sowes belly, yea no! Yes ( a fayth Gabriel ) inwardly in foule, though outwardly in worke. I thanke you for your good direct ons. But at first they were not so resolute. Lumbad post infeparabilite, quamdiu funt Sacramenta, hoc autem eft, quamdiu falva manet fubl

ria panis: & dicunt quod ubicunque ponanter fpecies, five in loco mendo, five imme fire in ventrem muris, ibi est corpus Chrifti. Videtur mibi, quod hac opinio fit tene f enim canis vel porcus deglutiret hoftiam confecratam integram, non video quate enomodo corous Domini non cum specie trajiceretur in ventrem canis, vel perci: nech no alterios opinionis alicujus efficacia videtor. Alenfis in 4. p q 1 . memb. 2, 4.2 5 1 700 epinio que dicit qued corpus Christi defereur quocunq, species deferuntur, & in ven canis, vel fuis, vel in alia loca immunda, viderur vera falvoenim vero elle specierum, non definit effe facramentum,nee Chriftus fib fpecie, Alexander ibidem a.c. 5.3 9 mnc. 2. I Poicunque autem creditur effe, live in ventre lais, five in ore virt vel mulicin eft venerandum & adorandum intos in anima licet non exteriles in opere. Biel in ca himid Lett.sa.

himselfe with this question, What cates the Monfe, God , Quidery fal

knowes ( fayth he.)

E

Neither in a Reprobate onely or body of a Rat, but even in fifth and vomit they can finde Christ's facred body and can dens novit blood, yea and of meere zeale and devotion lick up the loc Lomb las wrong: Alexander derives this from their owne Principles as a Necessary conclusion, that if the outward formes of bread and wine be vomitted, Christ's body must needes come up with them: and therefore (faith he) godly foules doe often eare with great reverence parts of the Hoff that have bin caft up by vomit. A dish for a devout Papilt. Atberrme: If a fick man fpue Christ's body, he must take it a- fi fecies tale gaine as well as he may: els (if he be not able hisnfelfe) the ejicerent per Priest milt do it for him, or some discreet and cleanly boy, vomitum quo Galviel Biel tells us faire and foberly, a that if Christ's body be call up by vomit, fo that you can but yet discerne Et ob hor fe the outward fignes and appearance of bread from the o-lent anime pie ther garbage, and your stomacke will give you to doe it frequenter parwithout loathformeffe and danger of re-fpuing, that then you must take it againess a true Sacrament, left it be expoled to further irreverence by Incineration, or to interpret na reverentia their language, burning or if you are not able to digelt this iterato fame their language, burning: or it you are not able to be pick- ldem its led up with other Reliques fo that, if when the Sacrament . Stinger is vomited, you aske M. Gabriel, what is to be done? he corpus donis will reach you dogs mamers, flap it up: that fo the Proverbe rejicias, fuscipimay be verified in them, \* The dog is returned to his vermit, atur prout dili-This fweet stuffe was fet to fale by John Clein, alide Lick- geneins posent, Cleane an 1517. Nay, will ye any more of their noble Re-facerdore , vel

mit mus, vel auid mandud. 13.A.

I Pade fi fpecies calis trajiciatus in ventrens . &c corpus Chrifti fimiliter traliceretur, necel-Cariumell que & ipfum limiliter efficereme das per vor

difereto & mundo, fi zger non poteft illud refumere, Compend, theology veritaliste ig. Vnde fi ejicitur per vomitum, & difcerni pollunt fpeci es panis ab alijs cibis fingal emiffir, & fumi poteff fine nanfea & perirulo vomitus terati, tune debent fumi ficur verum fa. gramentum, ne amplior fiat irreverentia facramento, per incinerationem feilicet : fautem funt naufeales, honorifice recondi debent cum alije reliquije Biel fuper Can Led. R. It Tecundum Raymundum, ille vomitus debet cremari, & cineres juxta altate recondi. Sylv. st.de Bach.p s.q.9. 2 Pror. se.rs. 2 Pets.33.

ing the first of

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ceipts f for they adde further, that the holy Sacrament may be ript out of the maw of any beaft, and come after to be mans meate. This is the judgment of two great Schoolmen, y Thomas, & "Gabriel, But " Sylvefter fayth, it must be taken in time, ere all be digested. Paladana mooving the queltion concerning a beafts eating Christ's body, and of huc de ventre the Sacrament found in his belly, gives in his verdict enimalis extraa thanifa man had fuch zeale as to endure to eate it, hee bi, & in ufum venire & ideo were much to be commended: yea truly, if ever man mefecundum alios rited heave, this man does. Nay, & to give you your breakdicendu, quod fast, he prescribes you to take it fasting. And he tells mea verum corpus perfumed flory out of Hugo Cluniacenfit, of one Goderane, Christi mane: fub foeciebus à who are up the Sacrament that a leper had vomited: bruti ore acce adding that one had better endure Saint Laurence Gridptis, & in vonrem trajectis, mon.

Nay, some of them sticke not to say and write, that Thom in 4.d.o Christ's facred body and blood may be cast out into the "thin non fla draught. Neither b is it any shame in this case (sayth Sotin) peciescon to confessothe truth, though truly Protestants are more and training in athamed but to repeate their words in this matter of the

entrem, pof

funt adhue de ventre extrahi animalis, & in plum venire hominis. Gab ubi fupra ex Tho Quod intellige , quando factumeft isa recens, ut credantur fpecies in flomache animalis perdurare:quia tune exenteran fum eft. sylv.p. a. de Euch. a. 9. ad 6. \* Tertis conclusio est de hostia confecrata, quam mus comedit, quid faciendum sit? Respondeo, mus capi potest, exenterari deber, & mus quidem debet comburi, & cinis in piscinaro projici: pars autem hoftie, fi homo eam fumere horreret, debet in tabernaculo reverenter reponi, & ramdiu ibi dimitti, juquiq, naturaliter confamatur. Ipfa autem nequaquam de bet in piscinam projeci, sicut quidam sacerdos secit de mica reperta in calice post conserasionem. Nec eriam deber comburi. & cinis in pil inam projici, ficut fecir alius facerdos & holuis mucidis confecratis: quia hoc est immane sacrilegium. Et ideò quantum unque modica particula inveniatur, cum reverentia debet reponi: quia in quacunque parva particala eff comm corpus Christi Et figuidem homo effer tanti fervoris, quod hujufarodi no horretet, fed eam figmeret, commendandus effer, dum tamen effet jejunus : fieut beaus Hugo Cluniacentis commendavir Goderanum furnentem portiunculas Euchariftia, que leprofus cam viliffimo fouto evonuerat, dicens craticulam Laurentij fuiffe to erabiljoren, Pal in 4 d. 9-q. r. a. 3. red fi ob aliquem morbum frecies descenderent consequenter & iplum defeenderet & emitterenur pudor enim non debet effe in causa negandi veritatent Dominic Sommin 4 dift, 12.4.1. 23 themfelves

themselves are to maintaine them. Sylvester in his Samme Summerum cites foure principall authors for the fame opipion, . that which way foever the Sacrament is voyded, Preterea, Christ's body goes for company. Of the fame mind is Pa-Indente, who therefore withoth that the Sacrament were nutritionicates not given to them that have the Scowre or bloody Flix, flomachum, left they should wrong Christ's body . and is angry with transverse their owne Glosse, which to avoide this fearefull blasphe-digella, & conmy diffolves Christ into sweat, and so fends him out another way, faying that t'is foolish to imagine it. I perceive, mini Meided though they entertaine Christ at their gates with all dicendam & pompe and stare, yet when they have done, they can turne sundams. The him out at the backe doore. These men have found, not amount, but Christum in fercore; like the Romanes files Cleacina, Goddeffe of the Jakes. Who therefore may farre dem fumman. better bee called nowedrumos, and Storsor aniste, then (as & Ricardum, Alger falsely objects ) the Greeke-Church which joynes quad ell ibi with us in this argument. Nay , befides all this : but die freces ,

illæ fpecies fune habiles sequenter ibi. eff corpus domam, & Petre imò eriam fecundum cantamdiu quampanis durant

Incorrupte, five in vomitt, live in lecellu nec eff (inquit Petrus) mirum: ficut etiam à disbolo fe permifit in montem portari sylv tit. de Euch p. 3. q.4. Quod cuam dicit gloffaquod in fecellum non emittitur, fed perfudorem, velaliter emanat, etiam fatuum eft fingere: quod per leceflum taliter emittuntur species, sicut emitteretur substantia panis vel vini non aliter, hie autem quandoq; non corrupta emittantur: erge & species. Propter quod non eller danda Euchariftia habentitalem fluxum, quod integrum emittir hoc quod fumit, sient nec babenti vomitum : camillud cederet magis in irreverentiam meramenti, anamiftud. Corpus autem & fanguis Christi tamdiu funt in ventre, & quocunque alibi quandiu species manent, & quamdin sub eis substantia conversamansisset, fi effet. Nee propter fecessum fluxus ventris corrumpuntar, sicut nec per vomitum. Quod fi fpecies incorruptz evomuntur, vel egeruntur, verè elt ibi corpus Christi, Palud.ibid.a. conclut.t. se aurum colligere de stercore Ennij. Donatus in Virgilij vita. 1 Deinde quaramus. placetter tanta deorum turba quam Romani colebant, quem potifimum rel quos deos eredebant illud imperium dilaraffe arch fervalle, Neg; enim in hoc tam przelaro opere de santz pleniffimo dignitatis, audent aliquas partes fub nomine decram vel dearum dem Closeinz tribuere. Aug.de civ dei Lac 3. 1 Non funt igitur observanda Gracorum haretieorum, qui merito stercoranifiz vocantur, deliramenta: qui dicunt participatione corpons & fanguinis Chrifti folvi Ecclefiastica jejuniaufq, aderapulam & ebijeratem , venerife diffentionem, putantes eceleffem efcam velut terrenam indifferenter accipi, & in fordidum ventris fecellum emitti. Alg 1-2.c.1. the state of the property of

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Iretreat, as unwilling to moleft the Reader any further with the ill fent of fuch authors and testimonies. For fo advantagious is Popish impudency, that they write such · Quicquid igi things as another shall not indure to rehearle. But to speak tur in facrame in generall, Alger gives a triple reason of such Accid to Christi focdents. Either (fayth he) it is to try mens faith, when fuch dictum cft) fieri ftrange things befal Christ in the Sacrament, or for a ftum. etiam monfina bling-block to Infidels, or elfe for their just pun thment ole videatur. fee pro aliquo by whose neglect these things should happen. If ( sayth rum aegligen i he) the Sacrament be found in a fick or drunken mans tia punienda vomit, or in a beafts maw, what other doth it portend, but vel corrigenda, that he dildained to be harboured by any fuch, and that feu pro fide they which thus entertained him, were worse then very probanda & instruenda, see beasts? And if the Sacrament be burnt upon any fuch accipro perfidorum dent, he & bids us feare no harme in fo pure an Element. feandalo & ru Nay, he will scarce believe that the I Sacrament is eaten by ina fidem Chri finon evacuat beafts, spued &c. but only, that for th'above-named reafons it appeares fo. Of the fame minde is m Hugh. Alexan Algerus ibid. Quod autem der, and Guirmand will not believe that the Sacrament taventrem differ ken in never fo great quantity can breed any excrements: are diemorring but either (fayth Alexander) they come from the his

um effe approbamust fed quando ita facere videntun eifdem fupra dichis caufis id fieri ere dimus. Si autem in vomitu ebriorum vel infirmorum hujufinodi forma deprébenditur, vel etiam in l'entre bestiarum, quid aliud protenditur mili quia cum ebriosis vel impre nitenti bus infirmis, ut dignom eff, manere contemplit, vel cos à quibus fervari & furmi debuit, be Alis veterjores oftendir? ibidem: \* Sed quoties aliqua talis indignitas ipli facramento no gligenter accident, ut horrorem fumendi in uttant ipfæ fenfuales species, ignibus tradustur ut oftendant quod fuum eft desciendo & disparendo fine omni fæditate in illo pujifimo ignis elemento. Alg. ib. " De ergo quaff berindignitates in Sacramento Christi fides vera non erubefest, feiendum eft quis ficut multa aguntur in facramento christi que non videntur, fie in co multa videntur heri que a iter difpensantur Idem ibidem. " Quod f contingat aliquando, (licur comingere tolet ) ut videas aliqua fieri in hoc iacramento que minus digna elle videbnatur, noli horrere fola species que apparet, hoc habet Hugo de 4 Pictore Eruditionis Theologiez de lacramentis la parte 1. c 12 . Quodufi forte leceflui aut vomitus post folam Tuchariftie perceptionem evenerit, ex accidentibus & humoribus generatur; cum interdum humores; abiq, cujullibet cibi materia vel effluant ad fecellum, vel emittantur ad vomitum. Vel potek dici quod deficientibus speciebus miraculose redit fubftantia elementorum, & poteft effigere per feceffum, velemitti per yomitum. Al.p. 4 qi 41.m 3,2.4.5.4.4uzfinnc.3. mours,

mours, and fo exhauft the body : or els God must workes homely miracle, and upon a Clofe-stoole businesse we must have a new Transubstantiation. Guitmund o thinks it may . Hoc leiter may be the remainder of fome food taken before: and is of concedere por good beliefe some? Divell or other may put bread in the roome, that so Nature may have his evacuation. Whereupon he comes out with a Winters-tale, How certaine minici corporis wicked men came to be housled, or to receive, & there was per divinum. a holy father, who faw an Angell give them a plain cole in miraculumlonthe roome. Pope Adrian 9 will not have us believe their 80 tempore vigloffe, when tit determines that Christs body in fuch a cale autem (i poffe is presently fnarcht up into heave for feare of further abuse; fier exime, o. fecundum rudem incellectum gloffe, fayth he. So ill puffed moino denegawere they in clearing thole words of our Saviour, what must quid fafocuer enters the mouth, goes into the belly, and is cast out into the draught. The like scrupulosity made Hugo de S. Vistore ex reliquin

fumus polle videlicet aliquem es virrute dovere ; feceffum ne interim has prætcritorum

ciborum, aut ex defectu fui corporis id effe neceffe eft Guitmund I. s. de verit corp. & fang. chrift in Eucharift P Aut sunquam in fecefum iffe, aut codem tempore corpor domini invibbiliter abfumpto, dignum fallendis refellendifg, hareticis, qui fecellum faceret, panem ab angelis five a malignis foiritibus repositum respondentus Nam in vitis Parnim. (quaserfi Berengarius recipere non vult, ad infractionein samen alionum hoe proferam) legitur quod aspiciente quodam sancissimo patre, cujus ad id cernendem deus peulos a. peruerat qui bufdam indignis communicaturis corpus domini invisibiliter angelus subrraaens carbonem porrigebat, contra banc de fecellu qua fliovem pofferos fortaffe pramumiens, ibidem. 1 Non obltat verbum textus, Omne quod jatrat in os, in fecellum mit titurs quia illud Marthai habetveritatem de corpore digeltibili, quod videlicet in ventre homimis agir & patitur? Non lie de corpore Christi, quod speciebus facramentalibus introcinfum efte quia nibil patitur, fed d. ftructis speciebus fut quibus larebat, jam ibi definit effe: non autem rapingr ad coelum juxta rudem intellectum gloffe. Adrian in a lent q.7. Lacd see feriesille alije cibes permifceoms, non enim in flo nachum defcendunts quare per fecellum son emitruntur. Licet enim ex iplis aliquis reficiatur, non tamen incorporantur, nec in flomachum descendunt nec per secessium emittuntur. Interdum enim odore recreatur homo, qui tamen recen flomachum, nec in fecellum dirigitur. Dici pereft, quad frecies bene descendent in flomachum: namaliter quomoció evomerentur ? Vade forte per sudorem emittuntui de corpore. Certum eft, quod species quam eito dentibus reruntur. tam cito in forlum appitue corpus Chrifti, De confecratione dift. 1. C. Tribut M Gloffs, and a second of the second of the

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frume him downe the wrong lane, ab ore ad cor ; that is to fay. swallow him through the windpipe. But that is not the kitchin-roome of digeftion: for the mouth was only made ad torendum & pistandum, fayth William of Paris, where he compares the mouth to a mortar and the tongue and teeth to the Peftill. I say nothing of that sublimated Dispute. Whether Angels may cate the Eucharift! like that oother, \* Whether they may confecrate or administer it Nay, whether women? It feemes facerdos is of the Common Gender, --- bos, fur, fur, atque facerdos. Wherein we are to give no credit to their adversary " Waldenfis., who favth the Wieleyian-Londoners had a young girle for their Prieft.

I Quando in manibus facranentum eius tenes, corpora. quando ore fuscipis, corporaliter tecum eft: quando manducas, &c quando guitas, corporaliter tein visu, in tado.

As for preparation to the profitable and usefull receiliter tecum eft ving of the Sacrament, though I condemne not Fasting, yet fee their superstition. They say, it is one of the deadly fins, to eate any thing that day before. Then Christand the Apostles sinned deadly , for they had the Sacrament after Supper. To receive not fasting was once used, but is now cancelled, and growne a deadly finne, a quoth Sylvester. cum effe denig, He fine moreally , a fayth Anglesius, that breakes a meere

in fapore corporaliter recum eft. Quamdiu fenfus corporaliter afficitur, prafentia chu corporalis non aufertur. Pollquam autem sensus corporalis in percipiendo deficit, deinceps corporalis prafentia quarenda non eft, sed spiritualis retinenda: dispensatio comoleta eff, perfechim facramentum, virtus manet, Chriffus de ore ad cor transit. Melais eff ibi, ut eat in mentem tuam, quam ja ventrem tuum: la de facramentis, p. \$ c, 1 ?. . . Of of ficut molendinum, aut ficut mortarium cum inftrumentis que neceffaria funt ad terentum five piftandum, ficut ergo quando cibus adhue in molendino eft, vel in mortario, nondum comeditur, fed ad comefficem preparatur, fic cum în ore est, nondum comediture Gulielmus Alvernus five Parifienfis tomos p.41 1.de face Euch. Alex p. q. 20 m. f. a.r.5.1 \* Alen(q 11.m.1.a.1,5 1.Thom p.; q 80.a.e. Dur.in4.d-9.q.; Biel ibiden Gir. ALibidem a-3.5.a. \* sectatoresejus in hae civitate Londoniarum olim instituerunt juvenculam quandam pro festis diebus & dominicis confecrare eis fuam Eucharistiem. Thom. Wald. tom 2c.ss. . Communicare flomatho non jejunie abrogamm eft, nec fervandum, fed eft mortale, sylvetie de Euch. p. 314.6, . Qui foluto naturali je junio Euchariffiam recipit, mortaliter peccat-Anglefiq. 1, m.f.

materall Fast But you will demand, ( blayth Swares ) Whother woon the receipt of the very least quantity of any meat what foever, it be a mortall fin to communicate afteren Tantwer (fayeh he) it is moreall. Hence e imitating Sant they sallow not the least taste of meat and drinke, though it be taken for Phylickal no t nor water, vnlefle by chance b Sed queres when one washeth his mouth, a drop flip downe e per mo quando minidom falling ant refpirationes. Yet & Durand and & Gabriel ma quantitat would have it first altered in the mouth, and turn'd into cibi sumpraes, spicle creit be swallowed downe, as very fearefull least one An tune sie drop of water should make a breake-fast : but Surrez tale postea cobrells them they are too too forupulous. But what fay municaret Reyou the them that they the fame by a piece of paper ? a foondenir effe

mortale France

Suarez in 3. p. glos. E. Difput,68 5.4. . I. Sam. ra. ver, 14. . Et ideo neg, poff allumptionem s.vel alterius cibi, aut potus, vel etiam medicina in quantacunque parva quantitarelicer hoc Sacramentum accipere. Thomas p.g. w some ad 4. Dicendum ergo, quod eatra cafum necefficatis illicitum elt fumere hoc Sacrament un post medicinamitel quem eung cibum. Dur in 4 dift. 8.q.4. Secundo afferunt D, Thomas & alij communit ter, oportere noe je junium effe friehilimum, quod vocant naturale : ita videlicet ve me minimum quidem aut cibl aut porus furnatur, quod nutrire pollet. Greg. de Valentia Dife. & in Thomarn, q. 8. pandiog. Quicinque cibne vel ponis jerfi fit in minima quantitate, & fub quacunque intentione medicina, vel falutis, fi tamen per dum cibi vel potus furnatur , impedie ex præcepto communionem hujus Sacrament Sparez vhi Supra-con z. . Addium effe per modure eibi , ad excludendum qualflumitue per modum fahre , aut per modum respirationit. Suarce ibiden In 4 dift. & q.4. 4 Left, 10, in Canonem. + Reliquiz tamen cibi remunei tes in one, la calualiter transglutiadun, non impediune fampeichem finius Sacra ment, quin non erapiciuntus per modum cibi - fed per modum Bire Et ead ratio chi de keliquija aquar vel vini, quibus es abluium duminodo non traficiari in permagna quantitate, fed permixer faliva. Thomas ibiden . Si quis ablue Os. cafu deglutiae guttam aque aut vini falive udrafram, dictint Durandus & Clabric necessarium effe peris in ore alcerari, Scin falivam converti & fed line nimis ferupule ch, Suris dida quel Beare Difput.68 5.4. Queres Quid fr quiffiam pantill pappri, vel stale jaliud fimilenon comethiole, ea u se sandyerrenter in florachum etal lectus, potentus talis illoidie ad Sacramentum accedere ? Alij negane: quia Idris Deerera allegata videntur, oblifiere. Respondeo utrame, pattem canquate probabilemen polle defendi, & in prani teneri, Led c. 13con.4.

THE

Grange

frange breakfast. If by chance and at mawares one should swallow downed little paper or some such he thing that never was mans meat, may be come to the Sagrament that day? Sometay, no: for he hath broken his fast. And Ledes we his lack-indifferent: he thinkes either side probable and good enough to maintaine. Is, not this to strained guat?

Ledefina ib.

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Out of this more then Pharifalealt first nells I give they charge to Cookes and Taverners, that they tafte neither wine nor fauce before. May, they are so extremely precise that if one would put a lump of sugar in his mouth overnight, they think he cannot come lawfully the next day to the Communion, unlesse he dare sweare it was all melted before mid-night. For a they will licence you to eat and drinke in the night betwixt cleaven & twelve, & as nease twelve as you will, but by no meanes betwixt twelve and one. The like superstirion holds these men, that cannot

Tabernarius pick their teeth cleane enough, o touching fuch cruimnes amons of air fual chance to flick in their mouth, of yesterdaies dinner than sommer or support. Whether they may be swallowed without present sommer indice to the fall. Against returnes his flavoring answers.

decentia do

They

They may: fo that it be not done por modum cibi, but onely per medice falive. And they trouble themselves P about information, as they call it, Whether it be fufficient that he trum quis post hatheaten or drunke nothing after yesternights supper, cibum aut pothough he bath not flept upon't? And here as full well co- tun donnierie, felous to themselves how they abuse the world with the aut digestus sit, name of Falls & Falting dayes, they rell is that a Church- quantum ad fall will not lerve the turner for fo fayth Paladanu, 9 a man cepti: refere is falling till fuch time as he hath both dined and fupri autem, quanyea, though he drinke a good draught after dinner, fayth tum ad pertur Scorm. for their Church-fast you must know, is to huge battonen menand frong that one meale a day, unleffe it be an extraordinformeitas & nary great one, cannot break it. Hence they diftingnift, as indigetto unde well they may, betwixt jejunium natura, and jejunium Ec. fecundum arelefesthough fome thinke jejunium Ecolofie is fufficient: chiepifcopum But with the Priests they are more strict, & for Confeces, non impedit, cion for howfoever they can difpense with a fick many rid effet con-(yea often peradventure in apparant perill) if he receive guo donno not faltings yet if there be not a spare Hoft, he must by no do post notice mediam non

comederit nue

bilene Sylv. ib.q.7. 1 Terris conclusio eft, quod hipfmodi jejunium quo debent effe lejuni fumentes Euchariftiam, intelligendum eft de jejunio nature, non Ecclefie i duo non follum in jejunije Ecclelin, fed erjam alije diebus licer communicare de celebrare, vi in dominicis diebus quibus Ecclefia non confucrit jejunare. Vnde nec poft prandit in Ou dragefina licer communicare, quando tamen homo est jejunus jejunio Ecclesia, quod de matante prandium de post, quia non folvirar nist per secundam comestionem lejunio se tur samen, qued falvitue per omnen cibi de poter fumptionem qualemeung, debri eff jejuate qui digne valt communicarevel celebrate. Pal. in 4.4.8.4.8.1. ergade jejunio natura, de Ecclelia Jejunium Ecclelia non folvitur nili per aliquam fefe Quonem ordinariam penter morem Ecclefin. Vide per fecicum fumptionem vel mandu cantino, vel per potten faliem post prandium non folvitur jejanium Ecclefia, Sed jejuni n nacuen est estrenta eibi in stomacho, rel in via ad stomachung, ita quod intret stomachung ita quod intret stomacho in incidenta de dicitar aliques rejunas. Seo libident que Sed contra hoc eft alia opinio , que dicit quod heet post homini communicare. qued probant multipliciter. primò, qu'ed preceptum Ecclefia de jejunio accipiendo el fecuadum quod Ecclefia interpretatur jejuniam, Pallybi fupra. . Dedefind e Tyl comy.

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meanes conferrate a new one & no not for him that lves a Aliquo cafu point of death, nor for the avoydance of any foundathmorn licet non jeju. no come uniany mans pleafure, walt flehe ferch his Licente us torre care: nunquam ranien celebra, Rome. Scores liat li another = cale of Confesence. If accord ding to feverall Countries and Customes, the Pitest intend re, nec propter . to confecrate in white wine, and this white white by the infirmum com municandum. Clarkes negligened proove water, her having faid overit nec propter most devoutly his enim of calie fanguinis met goere he was Kandalu quod aware, drunk it off or part of it, full fore against his heart he cung, virandi. must confecrate and receive a news but if he be advited of acc propter præcepmm nifi it while tis yet in his mouthy then fayth Sylorfier, if he Papz, qui Clus can burder it handsomely, and no body marke it, plant in hoc police discolare, Syl calicem, let him very mannerly fpit it out againe into the p. deEuch q. Chalice But if he mistrust any thing before , they advise Alius cafus him to make fome one or other that is not to receive foccialis eft Puamalignare, that day his Tafter. Hence that a question, if one drop of water fall into the confecrate Chalice, what becomes of it gione celebralike that other, What if a drop of wine come into a Hogs mr communieer in sino albor head of water. And what if being ready to Confecrate, he infler parat remember himselfe that he is not falting? b Sylvester bide caliorm facerbris er ali him be gone. And their petty superfittion is extended na negligen crummes. If the least crumme of bread chance to bee in a pio sino po, the Chalice, e hee must draw it with his finger to air aquem: fa-the Cups mouth, and fo take it without any other wine reseens fed fupponens ministrii benè fecifit, procedit dicendo verba, & alia faciendo ville ad perceptionem: percipiens verò liquorem de calice advertit effe aquam. Dito mud no cale tenetur confectate languinem de novo. Et tonfectatis percipere. Scot, in a d. Sie 7 Si facerdos habens aquam in ore anne quam deglutiat, de defectu advertat, fi pou fine feandalo, foust in calicem. Syl.p.a, de Euch-q. 10. Pt ille qui celobrat, fi odosm rini non difermit faciat alin non communicature gustate Paludid Rep. Con 2. Sed qui a facerdos in fanguine percipit faporem aquæ? Sed quid fi minifearum eft de aqua puer Sed quid fide aqua gluviat luvando es? Mair d. t3 q. 4. \* Sed quid fi ju vuo calice plen Geriebus vini ponatur gutta aquæ? dico quòd costumpereturi bi forma aquæ Se mateñ evino miraculo Sed qui d'Avoa gutta vioi popaturia vno pleno dolio aqua? qui d'firi? e-posset quod desa cretz ibi materiam Main ib que, . . . Qui di ante conferratione recorde mir fe non effe jejunti? Recedendi. Anglef ex Syl.a.6. diff. 1. Si verò ante confecratione licujus prædictorum fit memor, tutius reputarem (maxime în cale manducationis & excor municationis quod Miffam incepta defereret, nifi grave feandalu timeretur Tho p. 1 4.11 a. 6. ad t. Si fanguinem fumendo particula remaneat in calice, digito ad labiti calicis a ducatur & famatur nec apponatur vinum, Syl a, s, de Euch q. s. Yet

Yet tother licenie him to wall down the doychums with a supplified a draught of units stifled liquor, whether they remaine in one poreinte the Peter the Lay. Communion of thick in the Priefts reliquias facermouth: which were better manners ( fayth Sylvefter ) dos in patena then to put in his finger: for, all (they fay) makes up four feedlarium re-one Adion or Sacramentall Receiving, and therfore is not manente faexecumunione prejudiciali co the Fast. Els if he flay too tone after he hath merer Poterie walhed his throat, he smult prefent fome other Prieft that quidem Ratio cft, quia hoffiz is falling with these crums, or preferve the for his break-& reliquiarti v. fall to merrow morning. Onely Maior ( whomeli the as & caden reflichenfore oppose ) dothe durhorizothe Priestito confe- confene elle crate after dinner. But I perceive their reason that to they sumption Angle may not miffe of a fober Maffe: for would you know why? 92 de Buch a for feart (fayth & Aquinar) of vomit, and drunkenneste. Quit f post Agoodly arguments because fome abute themselves, they samptionen must therefore all fast. And Sestes addes, that I ordinarily adhateric pals menafter dinner have leftereverence. Nay, atheir Canoni to fue? Dico menafter dinner have lefter everence. Nay, withen canon-quod licinum law, left (forfooth) Christ's facred body & blood be mixt efteres fawith chimmon mestes, continues the Fust three or foure condet adme houses after but now a daies, as thinking the former time biber vinu, vel long enough which they fall before Comunion they hold squam, quose to a mirror fall a-board with their victuals afforme defendat i be as they can which is much like their supping at noon upo de horestim, mim digium apponere. Sylip 3.48. Anglef vbi fuprà Irem Greg de Valentia difpis. or & abhutione calicis of fluxent trine non licer pul amplius cam fumere : fed vel alteri Gerrovi velin alium diem in pitiderefervande erunt, fie enim jure decernunt. Led.c. 19. Cons.cata ga A Patolicere facerdoti claneuli Ecclefiam adire poft meridiem, & hoftiam confectare folium in fecretogdicendo verba confecrationis-Major in 4 d.o. q.3, ad 4. Sed hac opinio de licentia ab omnibus Theologis Doctoribus merità exploditur, utpore facris Decretis contratis, Se prati Pairorfalis Ecelciis repugnans, Ledefina ib.caf. vit. \* Terrio proper pericula comitus Scebtieratis, que quandoq; contingunt en hoc quod homines mordinate cibis vinniur. Aquin. q. 30 al. Erquidorationals est inflitutio propter reverenti Sacramenti que minor est naturaliter in pranfo, quam jejuno. Scot d. 8, q 1, "Non flatim ad comunes accipiendes cibes conveniant, ne putent fancia portioni milcere cibir, qui peraqualiculos digeltus in feceffe funditur. Si igitur mane dominica portio edituravios ad femi jejunent: & fi terna vel quarte acceperint, jejunent viq; ad velpera De conf.d. r. c. Tubus. "Licet autem justa ormnes Doctores non fit peccati mortale; flatim & immediati poli facram communionem cibii fumere, quidam tamen id nolunt à veniali excufa-Ledefin, ib. FastingAddinus pe. Fasting dayes, e because ( fayth Beliamine ) their Monker frame no bauesthape stomacks , and goe three houses fooner to acceptobability attended to the Primitive Church. These min ratione mutain can fast while they car, and sup when they dire.

They dispute likewile a whether pollatio nottagnalis be hora nonario horam fexturn, any hinderance falling of the feed in fleepe, which I leave to them, proteiting onely this that I never mer with authon quod attinet ad tempus foi- better acquainted with this femini-fluors difeate all me vendi iciunia. life. Boneveneure im his language a bids us in fuch a cale for Nam quando Veteres definis cere reverentiam Sacramente , doc reverence coche Sacia ment. Nay they question whether it be cardendly for for mount profo- man to lye with his wife, being to receive the next day? latione ichunis, Whereupon their Canon bids them Labitaine three or tempus ordina. foure dayes, or above a whole weeke before. But the gloth mendi folches tencouragethus and fayth, it is but only good comfell. And affemendies. Will they thinkt you vouchfafe to fay Maffe and confect Mothro verò the Sacrament in a married couples bed chamber ? no b rempore mag-na pars homis no means, I trow, 'tis too precious ware. The most manan-na pars homis num non hora nerly utricke in the world, fayth Viltoria. Hence likewife fexts, fed units it is that they debatte Priests from marriage And no won trandere foles der if it he true that they love a whore better them some Er qua fraus ried wife. For I reade in a Henry Hantingeon, and Reco tur,vt fitem-

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pore jejuni jeihum fumant hora fexta, hoc eft ad meridiem, tribus horis ferius ad reficien. dum corpus accedant quam ordinarie folcants ac per hoc ab antiqua confueudine no recedant, Bell. La de bon oper in particul c.z. 7 Tredecimuminquiritian proprer natural lem pollutionem Communio fit pre termittende? Lipfenfesia canoniem be rrad. . 2014 L'anfulendum effet ci facere reverentiam Sacramento Bontinged des a.g.q. ... Per cathe mortaliter conjugatus fi cademidie qua debitum folvit, ad Enchariffiam accedat Anglef, q. 2. 4. 5. Omnis homo ante facram communicarem à proprié uxore aboliment debet tribut, aut quamor, aut ofte diebus, De Confd a.c. t. net Mon enimeft praces tum quod his contineture Golfib. " Matima irrevesentia eft dicere Miffam abi de milint vir & uxor. Victoria in fumma nelle ud Ad Palcha veroll channes Cremenfie car dinalis Romanus venit in angliam Chen igitur in concilio severillime de vaccibus faces dotum tra Callet, dicens fummu feelus effe à la sere merceritis ad corpus Christi conficient dum furgere: cum cademdie corpus Chrifti confecillet, cum meretrice poft vefetram in ecreptus eft Res apertifliata Landonie gefta negati non potuit coelari non debuit Sum mus honor prius ybig, habitus in fummit dedeous verfus ell. Repedavit igitur ad fur De pudicio confulus & ingloriolus. Hear Huntingdorientis Historiarum 2, 113 " and 15

through pare-summented in chie democrate quid un conten id nolum à vehicii frique

Hopeten, how the Cardi all of Cremona, the Popes agent in England, most 2 at 10 Popes feed Pricits marriage, and per his conditione could give him to the with a whole the fame night But let us lieure 2 honest old Fabian. The Cardinal make their processes against the Pricits that nourified thri. Rogerus de fron Analysis, rebuthing them both in open publishment and a price through: so that he man him their busymult and livele favor. But this different of the Pricits of great forwings in the form 7 Historico 1: Estimal parte section of the judgment of the Pricits of England, that he for 7 Historico 229, gate the tert and complaide of the famous Philosopher Caton, which in the booke of his complaide or of his wisdome thus (ayth, dinals confilid exhibits in the booke of his complaide or of his wisdome thus (ayth, dinals confilid exhibits in the booke of his complaide or of his wisdome thus (ayth, dinals confilid exhibits in the booke of his complaide or of his wisdome thus (ayth, dinals confilid exhibits).

for in the evening after hee but levelly blowne his borne, and London: Difaid, it was a detellable fin to rife from the fide of a firmmper, or constitution for the budy of (brist, he was mken with a firmmper to his onnes concuopen flama and rebuke. Though the Cardinall excused binarios sierelumbelle (tayth Marchen of Weltminster) that he was does maxime

no Priest, bar onely a corrector of Priests

hs for the inward preparation of foule and mind, I passe codem vinides by the twelve presupposed b conditions of Radulphus, excusaving prehensus viting Ladulphus, or Ladulphus, (for they themselves know not quod sint (ut what to call him. I let goe their slipposed necrsity of circlo sid correlational the strong parge they take by the vomit of Auctivation for signlar Confession, where they make a very god of their report facerdotic Flores Hist.

Priest, (for they say the knowes mens secrets, we dens, as Mart Weltmo-

7 Rogerus de Hovedon parce priori Annalili in Heuneo I.
2 Fatian parce 7 Hiftor.c 229, a Iohannes de Cremona Catdinalis confilial eclebravit apud Londona Di ches Iohannes, qui in confilie onnes concubinarios Creerdos maxime damaaverat, incodem viti desprehenfus viriti desprehenfus viriti excufavit, cò quod finir (us dixir) mon facerdos, fel correptor facerdo, i Flores Hift. Mart Weltmona R ad annum

1185. Duodecim conditiones digne sumendi, quas ponit Doctor egregius; Fraier Landulphus, el Radulphus, seu Localphus; aderitarium significant bec triz nomina. Nici. Denise Resolut, Theologorum tradia parte 3, q.12. Non tantum Bacramentum indiagoi, atq, ideò in morrem ot condeannationem sumatur, statuit atq, declarat ipfa sanctas symodus illus quos confesionia peccati mortalis gravat, quantum cunq; etiam se contritos estiment, habita copià confessoria mentalem. Si quis autem contrariti docore, pradicare, vel pertinacitor afferere, se estima publice di putando desendere prassimplerit, co ipso excommunicatus existat. Lonca Tridi. Sessoria il su de la comita de la

Medius datur ad Eucharifta acceffus, ita vt arcedens nec peccet, neg: confequatur grati. Angles G.3. de Euch. ar-tidiffet Item Alph, Salme ron tomo oin Euangelia tradt.19. A Qualis De

receptionis non cent. cft neceffarie ad gratiam Sao cramentalem E Poffe accide re, ut aliquis nce peccer val

god) Hay nothing of the imperfed Tryall, and & Medie accife, whereby he that comes to the Sacrament ( favil Anglefin) neither fins, not receives grace & do is neither fifth nor flesh and what wonder swhereasthe same author addes that f Adual Devotion in the time of Receiving the nothing necessary to the obtainement of Sacramenus Grace of whose judgment (that he may not walke alone) is a Valentia aftirming the calemay fall due, that aman ha neither finne in using the facrament, nonversective grace much like Gabriel Biele wildome. who lave by that though they finne not. yet they deale very virwifely and foolille ly, who come not when they are prepared. Let this man vote tempore that can play the factowithent fin , palle for a meere sum

Now for the maner of cating, they will not take it will their hands, as by their owne confession the Primiting confequendam Churchi didibut like pretty babes must have it cram'd in anglibides, their mouths. For many an age together (fayth & Salare did this cultome held of receiving with the hand: yet and withstanding (fayth the same authour) the Church had diferently and wifely ordayned, that this old different furpando En though once lawfull fhould quite be abandoned. So we charifta, negy for all their brags held they with Antiquity. For no min etiam gratiam may prefitme to touch their Hoft, but the Prieft 4 with his recipies Greg. Jan Lifted fingers, S. Paul withorh that m the whole body g spunde ; foule and fpirit be fanctified: but thefe men by their now uo fecim conditioner digne famendi, quas ponir Doftor enregimon range

peccent, impendenterramen agunt Se finle qui diffofin abfilinent Gabin 4 d. 12 d. 14 Con,elt. Permulta Ceula in Beckfia det rerentes fultille mos, ut quifq, de manufe cerdotis acciperet Euchariffiam, Salm tom,g in Evan, track 4 f. . Leclefia prudenti conflicuit, vi ab ilto modo mandocandi olim licito. nempe, accipiendo manibus propili Sacrapientum,per reveret tiem Euchariffia abflineam, Salm, iber 1 2,01 Tam autemat contactu foccieri Sacramentalium requiritur & confectatio minifiri & digitori illim Led. r. s.de Buch conel. y. " y.Thef. 5: 29 . Com mediante vafe farrato differitm, non oportet manus despensantis elle faeratas corpus autem quod manibus contrellar bus difpenfatur, ab eo folo difpenfatur cujus digiti conferrati funt & manus, lid eff, Saces doter quiet am tangere non debet nili duobusdigitisfacratis. Sylip 3 de Ench.q.4. a confolioney an income

confession have no more fanctified their two fingers : no marvaile though all the rest be so vnhappy. And therefore the Deacon may handle indeed the Chalice, but not the · Holt for all the world : no more then the Lay-people, though he were a King, the holy box of trumperies, Re- cone vafa faces liques, I should say. Neither must it be carryed to the ficke non debet tanby a Subdeacon, which (faveh Ledefma) was Priever practi- gere, quando in eatum in Borlefia: much leffe therefore by a Lay-man, fave in case of necessiry. But Paludanus and Thomas had rather ni, Nec accolithe ficke should starve, then Christ's body be beholden to a torum est ( tree Lay-man and his vnianchified hands. But what if the Hoft Acotyphorum) be fallen into the dure? were it not a deed of Charity for a rangerecalisem poorehonest Lay-man to helpe his god out of the mire? So for tinners: Whether is it a fin in wicked men to touch vafa reliquia. Chrift! Apparet qued ime, f fayth Gulielmus Altifsiodorenfis rum, five reliarguing the case. Whether but to looke upon him? Vide- quias portare, tur quod sme, fayth he againe. Thomas t diftinguisheth: he that beleeves may looke upon Christ, but hee that hath Palin 4 d. 13. charity too, out of pure love may eate him. But Palada q.t. a.d. con s. um umilikes Thomas his cov-devotion; which himfelfe would rather have beltowed in looking upon Christ

elseft corpus & confectatum: Nec Laiconum, fint nobiles. P Porro bniufmodi facultas. hoc viz augufliffimum Sa-

eramentum ad infirmos deferendi, in nullo penitus cafu ad Subdiaconu aut quofvis alios inferiores ministros extendi debet: quia nullibi legitur, neq; vaquam auditum fuit fimile and practicatum fu ff: in Ecclefia. vnde et am couftat multo minus Laico id competere posse, Ledesrpa vbi supra, 4 Dicit quod in necessitate poteti dan per Laicum. Quod Thomas & Petrus de Palude in omni cafu simpliciter negant, cum non habeat manus facratas. Sylv.de Euch.p.3.p 4. Ad hoc dicendum fine prajudicio, quod Laicus & Sacerdos peccator in casu tangére possunt corpus Christi. Verbi gravia, si jaceret in luto vili, vel alicubi, vbi esfet expositum porco vel cani ad comedendu, et Sacerdos peccator vel Laicus motus fide & reverentia ip um tolleret & poneret loco competenti, non peccaret, Alex.p.4.9 1.ms. 4.4.5 2.quæft. 7. Vnde nulli alij tangere licet, nifi in necessitate: puta, ficaderer in terra. Th.q. 83 a.3. Carthuf in Catenad. Quidnam non accedunt, neg. fide neg charitate, vnde tales arcendi funt ab afpectione Sacramenti, & à sumptione quidam autem accedunt fide fine charitate: & tales pollunt videre, fed non fumere Thom, in 4 do. q. 1. ad 6, . Si peccator ex devotione, quod se indignum reputat, non vult Chriflumvi tere, dicit Thomas quod benè facit: tamen melius eft ex devotione aspicere; quam ex devotione oculos avertere, Palud.ibid.q. z.a. 3, Concluf.;.

13.3

though the party be unworthy. And that you may fee how 2 Quamvis di-pretily some of them scan equivocate, nay, stand in defence of it as necessary; nay goe to prove by Christ's example in Aum fit quod in Sacramento his pretended departure, Luke 24, that it is no fin : if the Euchariftia. Priest have never a confecrate Host left, William Altifiio. mulla debeat derenfis bids him to eschew further offence, chop an unconfimulatio effe. fecrate one, that is to fay, a piece of bare bread in the rooms tamen in aliauo cafu necef-But others like not this cheating and double dealing in the fe eft ibi fieri y Sacrament of trueth, as making the deceived party to finnlationem: worship a piece of bread and so casting him ( fayth Biel ) ve fi quis petat fibi Euchariffi: into = apparent danger. idelelatrandi \* latrant bi homi nes, non lequintur. Though Pope Adrian & feares no fuch am dari, & fa. perill : because (sayth he) they worship conditionally. But cerdos ex negligentia fua nul-Anglesian b hath invented a notable thift. If hee discerne lam habeat hoan unworthy Communicant, whom he dares not betrul ftiam confecta . tam-ille verò with Christ's body, yet to save the mans credit, hee may give him an vnconfecrate Hoft in the roome. Now left the raviter fcanalizetur, nifi party should worship bare bread, he adviseth the Priest to bi hoftia fcu suchariffia de- clap one that is confecrate, before it, and fo let him work nir, debet ei fa- thip that, and eate the other. This is to couzen God. cerdos hoftiam Now if a . Spider, Fly, feather, or any venemous creature non consecra-tam porrigere. fall into the Chalice after d confectation, debet animal cause Nec talis fimulatio eft peccatum, cum firutilist ficut Chriftes finxit fe longius ire. Altiflie dorenfis apud Carthuf.d. o.g. 6. > Sacramentum veritaris , non debet fimulari fiction falfitaris. Alenfis q. II.m. 1 a.3.5.1. 2 Respondeo quod in nullo casu voquam danda ef hostia non confecrata quafi confecrata quia per hoc daretur occasio idololatrandi. Gab. in a.d org. 2.212. dub.r. \* Latrant Gratores, nonloguuntur, Cicero in Bruto. . Sel iftud non videtur probabile: cam in adoratione Eucharifia, femper fit tacita conditio. confecratio rite fit celebrata. Adrianus VI'in quaftionibus Quodlibeticis q- 2.2.3. gravi eventu, vbi grande occulto peccatori à communione abstinenti periculum immineret, probabilis eff opinio D Bonaventura: fi tamen prapenatur hoftia confecrata adoranda, & à tergo post illam non sacrata apponatur, ità vt nec videat, nec adoretur: nec adoret hostiam non consecratam, ve peccatum & periculu vitet. Flores sentent. q. a. de Euch a + diffic. . Ad tertiam dicitur, quod beffia eftlavanda, & comburenda, vel fi quid aliud fuerit,vt pluma, lignu, vel hojulmodi: Et confervari debet in pifcina. Majotd. 11.6 4 Si musca, vel aranea in calicem post consecrationem inciderit, debet animal caute ca pi, & diligenter lavari & comburi, & ablutio cum cineribus in Sacrarium mitti, \$1 vero venenum ibi effe deprehenderit immillum, nullo modo debet fumere, nec alij dare, ne calix vitz vertatur in mortem: fed debet diligenter in aliquo vasculo ad hoc apto com reliquijs conservari. Thom. p.3.q.83. a.6.ad 3,

capi favel Thomas, you must take it out warily, and all to wash stand when you have done, burne it, and lay up the after by the Altar for a holy Relique. Paladania gives you charge vou eate it not : and bee tells you a ftory of a filly Prieft, who having more zeale then wit, drunke off Spider and all; and yet by Gods pirty voyded all up againe, and fliam venenowas never the worte. The fame they fay, when either Hoft fam fun ere deor Chalice is poytoued. The which poyton fthey preferve bet. Ferturauamongst his fellow-Reliques. For you must know, the Ita- tem quidam lians have vied their Art in the bieffed Sacrament. I will facerdos fimnot be inquifitive, what fuch a Pope, or fuch an Emperor were poyloned with the g one in the Hoft, & th' other in quid facer a the cup? I know it was not the body and blood of rancam cum Chrift, God forbid : but formething for footh it was that fanga ne famwas tempered with it. It stands vpon record, and their own histories mention, how a Dominican Monke vpon a cam cum fan most devout and holy pretence of faying Maste, and giving guine primatis the Sacrament, poyloned the Emperour. Neither will I emififes quod pulle you with a neighbour-question, what sowres or molds, if according to your good custome either part of fur simplicitethe Sacrament be kept too long ? though (pardon me) is compation-Priests have feldome patience to put wine to the tryall, tis. Pal in aid. Now if a drop fall upon the Altar, Table-cloth, or ground, 119 1 a. .. com Lord what a ftirre there is about it? The Priest i must lick

pleasex divos tione nefciens file, & pofted fuit miraculum Thome ubi

fupra. 8 Poft aliquot dies non fine suspicione dati veneni mortuus est. Subornaverant enim(vi fertur) Florenzini ab co g avissime incensi pollicitationibus & pramijs quendam monachum, qui Eucharift am veneno illitam ei ded t. Supplem (hronico il per Philip Bergom I. r. Qui prevaricator rogans, vr die festiva coram Imperatore divina possit celebrare, & eldem porrigere corpus Chrifti, po rexit intoxicatum Paral pomenon Cour. VI ere in Henry vereno fublatus dicitur à Dominicano, cum facrofanctum e hrifti coi pus fun eret. thronographia Genebrardi lib 4. Pont fex creatus ftatim Gregorif partes fuscepit. Hanc ob rem eredid rum eum quoque Henricum Regern hoffem habyille: cujus fraude fer Martinus feribit) veneno in calicem injecto necarur Plarina in Victore 11, ' Si per neglie entiam aliquid de sanguine Domini stillaver e in terram, lingua lambetur, & tabula radetur. S non fuerit tabula ,vt non conculcetur locus corradetur, & igne confirmetur, & cinis juxta altare recondetur, & facerdos . o diebus poeniteat : fi fupra a'tare fillaverit calix,f rbear minifter fillam, & fribus diebus poeniteat. Si fuper finteum afraris, & ad alind filla pervenerit, 4 diebus poeniteat: fi viq; ad terrium, 9 diebus poeniteat: fi viq; ad quartum. to, diebus poeniteat: & linteamina que tetige ir ftilla, tribus vicib is mir iffer abhiar, calice supposito, & aqua abhitionis sumatur, & juxta altare recondatur. De conf. d. .c.17.

it up, and the ground or Altar where it lights, mult be foraped, and the fcraps burnt and powdered up for holy Reliques: The Tablecloth must be washt three times, over no worse then the very Chalice, and the suddes will serve for Holy-water. Which strange superstition they most impudently father vpon Pins the first, having no evidence for

almost a thousand yeares.

2 Quidam ad inftar ligni vitæ ad numeru duodenarii reducunt, quida ad fenani fe. cundium fex nomina bujus, Sacramenti Bielibid.a.t. & Baptifinus excellitomnibus, quoad effedu remittendi peccata: nam tu originale, quod nullo alio Sacramenta remittitur: item remitrit

Now the benefites that redound from Sacramentall case ting, k fome reckon fixe, because of the fixe names of this Sacrament: some rwelve after the number of the fruits of the Tree of life. So Pythagoricall they are. And they extoll not fo highly the inward matter and content of this Sacrament, but they speake as basely of the effect and vertue. Baptisme, wherein onely (by their owne confession) is a forrituall prefence, they acknowledge to be more power, full: That was ordayned to ! forgive mortall fin: this onely veniall. And what wonder? whereas a they teach, that a man need not be in the state of grace, but in very mortall fin may come worthily to this Sacrament. The common voyce of all the Doctors, fayth Ledefma. The pardon of remitti e pecca- mortall fin, and gift of the first grace, is not (a sayth hee) the proper and kindly effect of this Sacrament . for all Mortal! ( they suppose ) is taken away before by Bap tisme, or Shrift. . Whence they flicke not to say, that one

omnia actualia, & omnem pænam eis debitam, quod non faciunt Sacramenta catera Bellarm L. de Sacr. in genere cap. 18. " Ut quis hoc Sacramentii fuscepturus novii pee carum mortale non incurrat, non eft opus ve in statu gratie ad illud accedat, pereste nim quis in statu peccati mortalis existens digne ad illud accedere. Hac est omnium Do-Aoru communiter. P. Ledelm.c. 1 1. Concl. 7. " Remissio peccati mortalis non est effe-Aus progrius hujus Sacramenti, nec illi ex propria fua specie aut infittutione convenient Ledefm, e'10. Concles. Idem negat de effectu faciendi ex attrito contritum. ibid. fcesi proxima . Adde poffe fieri, ve faltem ad breve tempus aliquis careat omni peccato, etiam veniali. Bell. 1. s. de Amiff, Grat.c. 11.ad 12, Nec obitat, quod poffernus afferere nos effe fine peccato venjali contra illud, Si dixerimus nos peccatum non habere veritas in nobis non eft: fed (ve respondet Thomas) mirum non eft, fi ad tempus fimus etiam fine veniali, Salmeron tom pin Matth tract, 25. Vide Thom, 9 79,2.4.ad 2.

may be for a while without all finner. Then for that time most S. John needes prove alpar, when P he fayth, If wee fay, we have no finne, we deceive our felves, and the truth ' t.loh.t.s. is not in us. Takea like blafphemy: that Christ's in fuffering upon the Croffe ferved onely for the pardon of finnes i Nonnulli pall, but the Lords Supper for finnes to come. Sylvefler prateres extis notes, that veniall timne may hinder spiritual comfort, inter dicendit but not the Increase of habituall Grace: Iomit & Santte-ferenties fuas. fim , deriving the benefite thereof even to the prefent inte audivi Fri-Besievas Y to the vone line wheely a vbod of the sold

One of their Williams talke like an Apothecary : hee charitim tallfayth, the Lords supper is potionatio populi dei per antido- factam docuctum & Syropum; and he fayth in his language that we are runt ve passio Sacramensed by it, and that the Maffe is a Sacramentation, quiden thrifti Valquez relates to us a x ftory of Cardinall Mendoza, pro percatis

dentitai Euprateritis ne coffaria fucrit.

or when h measure it had proremissione verà futurorum necessariò fuje aliquod Sacramenti condende atq; Moc famamentu fuife Euchariftiam Necenim videri a quitati aut cationi confonde quo Poeter punièrie filium pro peceatis futuris nondu actu perpetratis. Salm tom. . in Drang tract. 15 Erin Margine Refellitur opinio quorudam Catholicoru afferentiu Chrifte Paffionem remillioni duntaxas præteritoru peccasoru , Euchariffiamvero fulfit rendificant Altaroffian ordinaram. Omnia ex Thoma percara ventalia impediunt quoad refectionent dukedinis fairitualis, non autem quoad augmentu gratice habitualis. Solv.p. ande Euch. 11 Ex Euchariftia fumpta viger quidam apparet aliquando in corporibus. Repet. 6. de Euch c. To. Attende etiam, quia Mille celebratio diligeneer intuentibus non eft nifi populi fatt-Chificatio per invocationem divini nominia de facrificia & actio, feu ventilatio caufa ejufdem sopuli coram deo per preces de munera, demedicario siufdem populii five portonatio fpiritualis tanquam per antidetti & Syropti, Gulielm, Parifienfis de Sagram, Eucha. rill.c. a. Et cum fanguine fun, qui eft velue firopus mulecbris atq; dulciffimus, atq; tariquam medicina liquida, valens contra omnes animaru languores . ibidem. Officium Miffa Sacramentationem & fandificationem totius populi dei elle nuilli dubiu eft. Quia ergo fidehfunum facerdotem ad faceamentandum populum &c. Gul Alverus five Parifiensis ibidem. " ante quadraginta annos in nostra Hispania Cardinalis Mendoza Episcopus Burgenks, non minus literis quam sanguine illustris, habens fermonem ad populu publice docuie per hoc venerabile facramentil digne fumptum fideles non eantum con. fequi vnionem charitatis & affectus cum Chrifto , fed etiam realem & fubftantialem naturalemq vnionem carnis fine cum carne ejus. Que propolitio non paucis Theologis illius ztatis principijs fidei nostra parum consentanca vifa eft. Atque hac de causa idem Cardinalis, ve cam ab omnimota defenderet, librum feribere compulfus fuie, ton log son Camando, 14 fam and Capana and Capana

7 Tam verò ( v

in alije ctiam

intercedere .

who fomethreefcore agoe publishing this doer i ie in the pulpit, that by this Sacrament we obtaine an vinion, not onw of love and aff thion with Chrift, but even Reall, Subfrantiall, and Naturall, was fo generally difliked by the mol Divines, as brocking things repugnat to the very grounds of fairth, that he was constrayned afterwards in writing to apologize for himselfe. but now (fayth Valquez) this the the common and received opinion: and fo he defends it non rato acce. rafterwards, that this Naturall vinion ho'ds eriam corrupt dere folce) viq: adro campinio feciebus. Yea, they question, whether a bare Adoration will invaluit ve omnium feripes & produce all thele Sacramentall effects. No leffe curious at they to know, when, or how long this Sacramental Scholas oppleverit. Valq.ib. grace is given ? whether for a certaine time together, a fuddenly in indivibili, and in the rwinckling of an eye Inter cornem Whether again when the Hoft begins to enter the thron noftram de caror when the greater part is let downe, or when all ! the nem ejus peeuliaren vnionem nice questious defturbe their scholafticall braines. Caient opinion was, the Eucharift doth conferre grace . all the

que non medè exiftentechnike fub (peciabus in flomecho, verum etiam, ipfis corruptis, & Chrifto bi fecundum foam ful flantiam non permanente perfeveret ibidem Idem fere Alanus. Sequitur otius hofrinis iplum verbum ac divinitatem numralis quadam conjunctio prater cam qua ex grafi Spiritus Sancti eft Alan. I 1. de Saciamic 28. . An qui timore vomitus Euchariffiam ta tum adorat gratiam Sacramentalem recipiat? Anglei q 2.4.1 diff 4. . . Quidam aff munt hoc Sacram entu effectu foum producere plo infranti quo fumitur: al j toto illo to pore Ledelma caso trach de Euch Conel sa " la affignande vero infranti, mirrium o riofe philosophamur. Dicum igitur vioces tribus modis hoc infrans affiguari polle. Prim modo ita, ve eum prima fuperficies Sacraments pervenerit ad punetur leu terminam in vilibilem gutturis ante quem non est manducatio cone operetur graciam, Secundo mid inquiunt gratiam produci poffe à Sacramento in coinfranti, in quo maxima pars (peciel primum eft viera prædietum terminum in gurture affignatum, q od quidem (me judie) nullo modo : Mignari poteff. Tertio modo dicum gratiam poli produce in orimo inflatisin quo tota hoftia primium manduesta jam eff. feu in quo flomach il primium attiett Instile tamen judicio in his difficultatibns immorari Gab Varquez vbi fupra. Di p. sch c.12, " Intelligo autem in tota hac materia per tempus fumptionis Euchariffia, non il lam folam morulam qua degluritur, fed cum f quente temporis fpatio, quo Chriffi corpu Sacramenteliter in lun ente perfeverat Eft enim tune pra fens corporaliter in vebis, acpe hoc pascens & illuminans spiritualiter animamire sicetiam tilud impleatur, Quandir su In mundo-lux fum mundi. Cajet in q.79,2,11

P ...

while tis in the flomack. John Maior ( fayth Sucrez) dues disendi medel excapitavit made of his ownbead two Detern . Circa hanc minations. Yet he thinks the whole entire Euchariticall difficultation harvest is reaped all at one instant, to there be no alteration Major duosdis in the Communicant. The fame hath & Salmeron, h Comine cendi modos comes in here with his indivisible replications, affirming excapitavit. that the Sacramentall grace is just then received when the 79 a.s. Diput. first point or least particle of Christ's body enters the stomack, Yet he holds it very probable, that i while it conti- Dicendum nues there upon improvement of a bettered disposition, imprimis videthe Sacramentall effect receives further accession. What that I fpeak of the further effects of their imaginary ferre town fufacrifice? which these Mountebanks hold a present medicin um effection sifor all both things and Perfonse for prefent, ablents Be- mul, & non lievers Infidels: Bedlams in Purgatory : Saints in Heaven, (for they fay, I they feele themselves the better afterit.)

tur Sagramentii Enchanitia cofuccollive, fier parte fubjedi mile fit ratio nay, some say the very damned in hell: Yea, for an old wifes fuccoffionis, ob fick hene for (fayth Cardinall m Allen) 'cis nothing nidicu- faceffirmanglous for a poore woman to procure a Prieft to lay Maffe for menti disposiber hen. And the blinder fort have fo farre exceeded heretionit Suzzibe #Sacramentum non conferre

gratiam quando conficitur, fed quando fumiturs nec quamdiu effin ere, neg, toro tenspor quo species in Romacho esses permanent, ve Sa jetanus & Major asserutrunt: Salm? Harm Eyangel, tom o tract, oo. "Probabilius est tuno primum communicanti conferri gratiam quande Christus petelt aliquo mode dici jam receptus in flomachite ita ve ferundum cam fententiam, que ponit oum integre contineri fub fingulis punctis, faltem fecundum ynam indivisibilem replicationem attigerit inferiorem hunc terminum gutturis aut feeuudum aliam fencentiam, que ponit cum femel fub minimis quibufq, particulis, vas falrem integra salis particula hune terminum transferje, five plures fingul transferint, five non Con in . Thomas q. 79. a. t. dub. a. Conclufer. Quod & interim , dum fpecies intes gre maneatin flomache, melioretur dispositio communicantis, valit probabile off etient gratiam Sacramentalem augeri, ibid. Concl. . Valet Sacrificium Mila pro defunctis, fre in colo, five in Purgatories pro vivis omnibus, bonis & malis, prædeftinaris & reprobis, fidelibus & infidelibus: pro rebus emnibus humania, etiam temporalibus: pro peccatis, triam mortalibus, & non pro poenis tantum: & pro augmento gratia: denig; pro omaibus: pro qu bus & preces. Alamus l.t. de Sacrificio, e.go. 3145 232 . De duobus his confulantur (equentia, " Phi coram deo non ch magia eidiculum un paupercula procuret Sacrificium pro gallina, qu'im rex pro imperio, Alanus ibidem c.ga.

ile

" Damnandæ orationes om nesign a premittunt certas quafdam indulgentias & temporalia beneficia, przferiptifque qui? buldam oratio. mim numeris & candelarum. andd ferre, rel zqua vel igno non decident. eclia tomo 9. eract. 43 .

ins that a fefuite veterly condemned those prayers as ri diculous and superficiens, which some among it them view make with large promises, upon condition they may new ver fall from their horse , and be treed from all danger of weapon, fire and water. The belt remedy in the world (layth . Salmeron ) for fouldiers, travailers by fea and land, and them that take a fiveat in the stove of Purgatory the generall answer ( fayth the) with one mouth and to nable confere of all. Where by the way notwithstanding he moves the s question, whether a honest Lay-man Prayer, or a feald Priefts Maffe bebetter? Nay, the bleffed Saints in glory, and the Chirch triumphant in heaven are not fo happy, but with their holy Masse they will fet then peribunt : ant one degree higher, and afford them at least an Accidental quod ex equo; growth of glory and joy, Alexander fayth, this facts an accident, ment at least-wife occasionally and by accident, doth good as ridicula fant to the very Saints in heaven. to whom joyne Thomas and so superflirios others. Conink faith , a Maffe doth them form Salmin Evans good and therefore multin fome fort be offered for them affirming it the judgment of many Divines, & the general

· None dulli efficacius & magis prefentaneum fuffragium pro amico qui navigar , vel qui in belle versatur, vel longe peregrinatur, quam haftiæ incruenta oblatio. Salm ibid eract 3. F Is. terrogant doctores, quodnam fit poriffimum fuffragium, quo anima Purgatorio igne cinus expletur? Respondente; omnes concordi fenfu, & uno ore nullo magis falutari reme dio animas juvari quam facrificio altaris ibid. Profitne magis anima defuncti viiu laici oratio, an mali facerdotis oblatio? Idemibid. Hoe facramentum per fe loques do non habet efficaciam in bearis, valet tamen per accidens de occasionaliter illis. Alemi q.t v.memb. 8.a. 1.5.3. " Simpliciter loquendo, hoc eft, quantum ad effentiam gloris, hoc Sacramentum non auger in beatis gloria: fed fecundum quid, Relicer quantum ad atcidentale præmium, auger. Aquinas in . d.1 2. q 4. ad 2. Hec facrificium poteff alique modo offerri pro beatis. Primo, quia canfat ijs aliquod gaudium accidentale. Secund proficit ijs etiam ad extrinfecum quendam honorem, Conink in q.8 1. dub. 9. Concl. Beats auget gloriam accidentalem. " Defunctis in coelo regnantibus hoc facrificium alique modo prodeft, and adeo sliquo modo pro iplis eft offerendum. Hee eft multorum The ologorum,& probatur ex ofu communi Feelefia ,que quoridie hocce factificium in honorem fandorum offerre confuerit Ledel,c. 17. Conel. 19. Sylv.p. 4. de Euch n. 1.

practife of their Church. . Allen very largely affirmes, that the bleffed Saints reape great increase of glory by this Sacrifice, and unipeakable joy, more then by all other good turnes and curtefies that man can afford them. Ludeview Bleffim in his Devotions bestowes upon us a couple of ficio acciden-Frayers: the former y on this manner: O pious heavenly tarke glone Father, I for the perfect amendment and fatisfaction for all inenarrabiled; my finnes or the finnes of fuch a one, or fo many together, latitiam: maand for the condigne and deferved supply of the Merites jorem certe that are awanting to me, or him, or any of them, doe heere quam'ex ommioffer to thee this holy facrifice: yea, I offer it to the eternall praise of thy Name, and Salvation of all thy faithfull people officis. Alan both quick and dead. O what a foveraigne and powerfull 1.s. de Sacrie. semedy doth this heavenly facrifice bring, being offered ' Piepater coe. with a bounteous minds Then another with this Pre- leftis, egoin face: The fame facrament may likewife be offred for the mendationen honour and increase of joy and glory of this Saint, or those and fatiffacti-Saints that are now glorified in Heaven, as also for the ho- onem pro onnour of the blefled Angels, in these or the like words : O nibus peccatis my Lord God, for the honour and increase of the joy and sat illorum, ec glory of fuch a Saint, or fuch Saints, I doe offer to thee this in condignant quickning Sacrament of the body and blood of thy onely suppletionem begotten Son: I offer it, I fay, to the everlasting praise of mentorum, thy Name, and falvation of all thy faithfull, quick & dead. que mibivel The Divines of Lipfwich bring in our Ladies Maffe vpon funt, offero tibi

bus aliis humas nis bonis aut hanc facrofan-

dam hoftiam : effero eam ad laudem nominis tui fempiternam, & ad falutem omnium fidelium tuorum vivorum arq; defunctorum- O quam prafens & efficax remedium affert hac coleftis hoftia cum benignitate mentis oblata! Ludovicus Bloffius Abbas Laticasis Enchiridij parvalorum lib. . Poster idem Sacramentum offerri etiam in honorem five in augmentum gaudij ac gloria illius Sancti, vel illorum fanctorum jam in coclo glorificatorum, itemq; in honorem beatorum angelorum, his aut alijs verbis: Domine deus meus, ego in honorem & in augmentum gaudij ac gloriz illius Sancti, vel illorum fanchorum, offero tibi hoc vivificum Sacramentum corporis & fanguinis unigeniti tui : offero illud'ad laudem nominis tui fempiternam, & ad falutem omrium fidelium tuorum vivorum, & defunctorum, ibidem. הנים לאור צייני מנמו ב חבר ביות מורים ומנים ומים מורים ומים מורים מורים מורים מורים מורים מורים מורים מורים מו the new Korde in a sund of mile

· Hujus multiplex ratio alli . enatur Vna hiorialis: Legiturenim fic guod in quaam Ecclefia civitatis Con-Antinopolita. me crat ;imago beate Kirginia coram qua dependebat vela, quod totam velabat imaginem. Sed hoc feria fexta bora Vefperarum recedebat ab imagine, nullo movente fed Colodei miraculos& quali in corlum defeplenum poffet lo conspici. Celebratis verò velocris in Sab-

Saturday,upon a ftrange a accident & miracle.done I know not when at Constantinople. Where (they fay ) in a certain Church, the curtaine that hanged before her Image, didevery Friday at Even-fong of it felfe without any hands fly up to the Church top giving the full view of the Image to all the people and fo continued all Saturday. Vpon which occasion (even by divine inspiration fay mine authors ) it was decreed, that unleffe fome Holyday did interpofe, ou Lady should still be ferved with her Saturday-Maffer Nav the Maffe is fo ftrong a Purgation, that (if you dare believe fome ancient Schoolemen) it will helpe the very damned Reprobates, if not altogether, out of Hell, yet a good piece of the way. They fay, the damned are b fomething lighter at the heart, when they perceive the Church hath not altogether forgotten them. But I wonder what divell is their Intelligencer, and hath nothing elfe to doe but to ride pol betweene Hell and the Maffe house? Albertus holdes the the Prayers of the Church availe the very dammed, an opinion that may very well be mainatined. Hence the Gloffe is fo charitable das to pray for them. And Barmadinus Se. rebatur ur ad nenfis (as e Salmeron reports) accuseth his owne Church as either very fortish, or uncharitable, because they pray imago a popu- not for Infidels. Sylvefer, like one that multeither fpeake or burft comes in with his Dice multa. With whom as it

bato, descendebat ipsum volum ante eandem imaginem, & ibi manebat usq; in sextam Feriam. Hos miraculo vifo, ftannum eft ex divina inspiratione, ut lemper illa Feria, nili Fe. flum impediat commemoratio & Miffa de beata Virgine habeatur. Lipsenses in Can Miffa Litracha C.17. Sandus Thomas etiam tangit unum modum que fufragia pol funt proficere damnatis, non quantum ad pounz interrupcionem vel diminutionem . fel qued ex bujulmodi fullragijs eis aliqua doloris materia subtrahitur, que eis adelle polle, fita fe abiectos conspicerent, quod sui pro eis nullam curam baberent Biel ibidem. Pomit tamen Albertus unum modum qui (ut dieis) fustiseri posset, Sustragia Ecclesia valen. facciali oramus pro illis qui decesserunt in moreali, dummode non fint summe mali. C. 110 Q s.c. Tempus in Gloffa, Ruit properreà ftulta querela transfugz Bernardini Senentis acculantis Eccleliam, quod non offerat facrificium pro infidelibus, tribuentis hoc aut infi-

pientiz, aut parra charitati Ecclefiz, Salm, tomo 9, in Evang tract-03.

is good Divinity, that f the heavenly Saints are besteaded Dico multa: with an earthen Mage, to he thinkes the s pewling foules in Purgatory, are foonest still'd and sull'd affeepe with a yera Theologi-Regniem; and in his judgment h they can take no Receit ca doctrina) more wholesome then the Masse for the day, as enjoying Miss beatis, ad the intercession of that Saint which is the proper Patron quorum honoof it Nay, fayth he, man cannot i doe man a greater pleafure. And therfore what the Priest loofeth at cards or dice, gaudent deoto fave changes he re-payes freely with Maffe : preying us mini bons, pon the body he will pray for their foule. Allen, and I An- quod feinne fitenine Demochares Montiachenus apply it to the confirmation of worldly bargaines.

Now for the value of the Sacrifice, and mof Geometrical alem ordinem Proportions (though by m Allens confession this is a sub- ad cos Sylv.de jeathe Fathers never bufied their braines with, and not a Miffa, p 1, q. &. word in all Antiquity for it ) 'yet first they fall out among liter dicenda themselves, a some holding it to be of infinite value, o- eft pro omnithers denying: not fo much (that I may not wrong them) bus vivis & dein dif-respect to the Sacrament, as with . Dometrius the functis, qui func Idoll-maker, for feare left their Trading should breake, if in Purgatorie, ime in statu one Masse be all fufficient. which is P Bellarmines maine rea- gloria, quia il-

primium (& cft prodeft: qui eri ad laudem dei, maxime de habente frecia Miffa genera-

lipequaliter prodett, & confequenter eft beneficium.ib. P Quantum ad orationem, dide Thomas magis prodeffe Miffam de Requiem. Syl,ib, Aut per interceffionem fan-Min enfus honorem celebeatur: vnde & quidam non irrationabiliter dicunt, millain Mifde de fracts effe falerbriorem quam propriam diei ibid. Homo homini domum maius denare man porch quam Millam, Identibid, b Ve ad exordia omnium pene actionum. maximus qualq, res, five privatim, five publice gerendas , imò pene ad omnia momenta a-Clionum profanarum & facrarum vota ac preces facerent peculiariter per hujus Myfterij administrationem. Al.l.z. de Sacrificio e 17. Mille facrificio non folum confirmation aem illam novi Teffamenti in memoriam revocamus, fed etiam plerung; in rerum confirmationem ipfam celebramus, obid quod nihil co prestamine excogicari possie quo rucius angiram firmetur. Ant, Democh Montiach. Eudzmon 1.4 de Miffs, c.15. . Reliqua uz devalore fingularum Millarum erga fingulos, pro quibus offeruntur, de de modo quo her effecta operantur, hoc loco à Theologis differuntur, Patres fant non artigerunt. Aland. a de Sacrific 34. " Sacrificium Miffe eft infiniti valoris Ita omnes Doctores Ledefic. 17. Con a. " Act. 19.35. " Valor facrificij Milla fivitus eff. Hae eff communis fententia Theolegorumide probatur apertiffime ex ufu Ecclelie. Nam fi Mille valor infinitis effet, frufira multa Milla (prafertim ad rem eandem impetrandam) offerrentur. Si enim una infiniti valoris eft, certe ad omnia impreranda sufficiet, quorsum igitur alia? Bell.a.de Miff, 04. Prop.4. fon

tholicam & ufui Ecclesia magis confonam, & proba bilioribus rati onibus nixam. Salm trad. 2 1. Nos becad lucem rei obferendam breviter fublicimus. Primum. facrificium hoc habere limita sum & definitun effectum. Secundo, fi pretium Missa de terminatum ell, valet profecto tantum ad certam menfuram fui

We magis ca- fon; though he call this the common censure of Divines. and his a pue-fellow Salmeron ever embraced it as more standing both with custome and reason. Allen 1 15 of opin nion, every Maffe that a man heares devoutly, gives an ounce of grace and cuts out a certaine flice or quantity out of the vertue of Christ's death. Conink (like that cavellor, who ever bobb'd his fellow-combatant in the teeth with a Si dominus opponens accipit catapodialiter, concedo ) will feuriffime ad- neitheffay that it is finite nor infinite, but f. Syncapegore. marice infinita as you have heard before of t Caierans Ca. tegorematicall and Syncategorematicall Conversions; or as ( " Scotus to flew his little Greeke, will have it ) Cate. chismaticall and Syncate chismaticall.

Then out of the furnace of this bottomleffe pit arifetha Smoke of new Questions. Whether the Maffe that is fave for a thousand, will afford as large a share to him that long for it, as if it were directed to his benefit only? . Prepole tivus & Y Primitivus (wordy authors ) with others fay, Yes: infrancing as Aquinas relates, in a candle that thines in a Noble-mans houle, giving the fame light to the mes

effectus, applicate, crucem ad certam quantitatem : ut fic qualibet Miffa, quantum adi plum opus facrificij,unum & determinatum gradum gratiz donet , & certum gradum wornz à Dominica Paffione decidat, unde pro nobis fatifirat. Al l. a.c. 35. Vis hujus fe crificii poteft aliquo modo dici Syncategorematice infinita. Alg de Con in 3. Thoma, la 3 44.1 dub ro. Concl.6. ' Cajet, in 3.p.q. 75.2 4. " Torum aliquando tenerus catechi matice; & fignificat idem quod perfectum ex partibus, Aliquando fyncatechilinatice . & fignificat idem quod qualibet pars la generatione fubitantia conversio ef torius in the tum: hoc intelligitur primo mo lo Scotus in Quodlibetis queft 10. 2 Quidam et Prepolitivus dixerunt quod luffragia pro uno al quo facta non magis profunt ei pro quo f unt, fed eis qui funt magis digni. Et ponebat exemplum de candela, que accenditur pro al que divite: que non minus alijs prodeft qui cum co funt, quam pli diviti, & forte magis habeant oculos clariores. Et etiam de lectione, que non magis prodes ei proque legins quà malijs qui fimul cum co audiunt; fed forte pro alijs mages, qui funt fensu capaciore. Thom in 4 dill 45, ar. a quaft. 4 ad 1. 7 Pri na opinio est Primitivi, & Cajetani affirmati tium Salm ubi fuprà. \* Poteft fine cuiusquam detrimento pro infinitis Sacrificium bos offerri & fatiffacere juxta fingulorum devotiones. Cajettom z. Opulculorum trad 1.4.4 Pluribus applicatum abiq; alla limitatione fingulis zque valet. Vafq in 14.83,2,1,Dife 311.6.3.

nest in the roome. Ledefme faythrabfolutely, a this is farre more probable: Sylvefter is of the fame b mind, if it beat . Licet probathe request of many for divers: as for example, if one will bile fit facrifihave Maffe faie for his fathers foule, another for his mo cium oblatum have Malic laid for his fathers foule, another for his mo-thers folde: Yet others norwithstanding thinke it stands fanium prowith good reason, e that into the more pares a river is di- defle cuilibet, wided the leffer it must needes be. Allen layth, this deemes oppositum nimore then probable. To which Auglofin alfoleanes, sas the hilominia mulfafer and more noble fide, affirming that the contrary hath bred great tumults; it being a matter of muriny with the Lod c.17.com common fort, that himfelfe thall rife up with an emprier 33. Romack, when the Price fayth Malle for many. But others 'Si facerdos think to make al friends. They can most curiously carve out physions ad cofevery man his share dividing it inft into seven parts: One lebrandum thine they give to all faithfull at randome, quick, or dead: pro pluribus, another flice they fet up of purpole for them who by the Cut qua unus Churches appointment are daylie mentioned in their Petit Millam Malle: another lumpe they lav afide for him at whose charges or increaty the Maffe was fakle another fragment they nima mattle, deale amongst all the Spectators of the Play, another piece alius pro anima iscondemned to the Prieft : another falls to the Clarkes uxoris) una fare : and after all's done, one gobbet remaines at the fatifacit, tan-

pre anima Patris, alius pro a Miffe omnibus tum valens fin-

palit fieuxomnibus Svlv. S. v. de Miffa q gain !- ! Cum valor ille fit finites , & inter plus se dividatur, minus quillet corum quam finten pauciores divideretur, accipiet, Angl q. La. Con a Finitum coim quo in plutes partes dividitur, eà minor ejus pars fingulis obvenire dignoscitur. Salm ib. \* Ex quo mihi videtur pius uam probabile, quod oblatum facrificium pro pluribus minus valeat singulis, \*Al. 1. s. de Sacrificio e 35. . \* Pars negans magis secura Se celebris eft, quam amptexi fune multi furis-confulti. Contraria opinio non minimum inter populares scandalum excitavite Anglet bidem. .... Quod ut commode intelligi politi. cogitatione diffinguenda lieut varia quali portiones effectas feu fructos, quem ex opere operato iftud Sacramentum habere potelt , quod artipet ad remifionem pænæ. Quædam enim portio contingir om ribus omnino fidelibus, vivis, & de functis, qui es quidem remissione in ligent, epulq, part cipes elle polium: alia quadam portio contingit peculi riterillis, qui ex Eccleliz inflituto nominantur in Millat quadam is, qui procurant ut lacrificium fiatt quadamijs qui allifhint facrificio: quadam ils, qui incomimilitant: quadam facerdoti facris operain: quadam illi cui facerdos vult peculiari intentione facrificium applicare, Greg de Paldifp 6, in Thomam, q. 11, Pundo 1, 5:354

8 Hanc folam porell difpenfare facerdos: buit alieui de terminate perfonz,non potell attribuere de Miffa, 5.1. lentianus ubi fupra ..... molyna tollic centeffimam partem peenz, fecunda elecmofyna etiám sollie tantam pœnam , fed non tantam in quantitate, fed tantam in proter oblationem

q 1,2,1.

Priets disposing for a friend, and ( fayth & Sylvester ) but for one friend, it will reach no further. But I would learne of fuch expert Surveyours, what proportion every mans & ficam arri- there beares, and which of all feven runnes away with the Prize? Mary God knowes that, fayth & Gregory de V alentis protecting his dreame with ignorance . The like Mathe. maticks I finde in their Canon Law. For whereas they alteri. Sylv. tie brag and beare you in hand, that fuch an Almes-deed ( for example) will fatilite for the hundred part of your finnes. 9.9.2.1. Porrò que fit like Chirurgions that love to be finding workers they are proportio ifta. loath to difmile their Patient with an hundred Almes, but rum portioni, (faythi the Gloffe)the next Almes given, diminisheth & deus novit. Va- nother hundred part, not of the whale, but of that which is left, & fic is abyfam, layth Maironius, Thus they will st prima cles. ferch out of you all your money, and you shall never make full fatifiadion for all your finnes, no, not with at housand Almes So, though they make you believe, that one penny fatifies for a full quarter of your finnes, it was never their meaning you should passe with a great, but they will finde you worke, and themfelves profit in infinitum. Another queltion : If a Prieft doe & promile thirty Maffes of S. Gregory, to ten feverall persons a part may he make short worke, and give every man cotent, faying but thirty for all? Item, wheportione & fie ther he may take ten-fold wages for his labour as indeed semper aliquid Salmeron complaines of the most bale and sharking exremance de rortion of fome beggerly Priefts in this kind. A thing conpoena, Si prop demned long agoe in Spaine by S. Deminick in the Frian vinus denarif of his Order, m faish Dominism Soras But others very tallicus quarte pars peccatorum mortalium vet venialium, per oblationem fecundi dena rif tellicus canteur in proportione, non tarreut in quantitare: & Chiper affiquid remando licet omne argebrum chandererur. Gloffa in C. 15.4.2.c. Tempus. An facerdos promissens so. Miffas S. Gregorif vo personis, fatiffaciat dicendo so. Miffas pro omnibus, Salm wach 5% 1 Quia egregiam & speciofam veri speculationem continet, & ad facerdotum quorandam fordidam & quæftuofam avaritiam profligandam valet plurimum, exiftimati presinnioperæ me factimum, fi ad hujur nodi diffolutionem avecntius ac diligentius metbuero Sahn ubi fuprà. " Quocircà optime in ordine nottro confultum eft, ve pro via Milla non recipianter à pluribus elcemolyne, ac fi pro vao effet offerenda, Sotin 4 d. Tse thriftily

thriftily like good husbands, can make one Maffe firetch to an hundred. And Inglofins will give you the Maffe . Et viterias free marry you must pay for the fawee. If you be fpeake a excalatur fex-Maffeagainft fucha time; for very etimes lake he will have to, quia celeconfideration. This is not Simony: Thele men frome So interionen tus his P duas pietanginispooreallowance but in the

No other fountaine have their melancholly Privat Masses remotam coru hiding themselves in corners, and therefore a called mon. quibus promilares; but veriens non queris angules. For though Pope Inhecent thinke it unreasonable, and against the Canon, to : fay, The Lord be With you, and Dearely beloved brothren pray for lum effectum me, when there is no body by but the Preist and his dog: quem facit or that like a mad man, he should talke to the walles, and Miffa pro co fay, Er ountum circumftantinm ; yet a Alexander findes him play-fellowes, and puts in sugaleto make up the meate. Is opinione, But what if the Angell prove a Divell ! Others excute it, poffer promitthecause he is a publicke person and doth it For the com tendo centum mon good. What then? therefore the action is publick, & vnam Missam, he is in company when he is alones Yet Salmeron a fayeth, es fela. Sylves

brat fecundum principalem & fit:que cheve is pro quocelebrat, habeat ilfolo celebrata.

or sellis by rod by a rectory becaute it considers have no Hinc integramierit facerdoti pro labore qui non fie foirituali miniferio annexus, flipendium recipere, yt fi conducatur ad celebrandum certa hora, prima feil.mane, vel meridie. Anglef.q. 3 a. 1. in difficult appendice Conciuf. 1. P Quapropter cadem ratione illic dizimus, & nunc dicimus, quò i pollit forfan facerdos duas pittantias pro fuo victu fuscipere: dus (inquam) pittantizi,ve amber argenteum nummum, vel paulò plus non excedant. Sous vbi fupra. 4 Angulares, quia ad minera altaria fiunt, appellent. Alan, L z o 16. Statutum eft autem in facris Canonibus, ne mulius presbyterorum Miffarum folennia colebrare præfumat, nisi duobus præfentibus fibig; respondentibus ipse tertius habeatur: quia eum plarafiter ab co dicitur, Dominus vobifeum, & illud in Secretis, Orate prome, apertif. fime convenit, et illius falutationi respondeatur à pluribus Tanoe III.lib. s. de myft. Miffix, 0.14. Piè quoq; credendum eficquod angeli dei consises affiftans. alex de Hales, p. 4. q. 10.m. 5:a.a.5.7. 'Illæ quoq, Millæ verè communes cenferi debent : partim quòd in els populus spiritualiter communicet: partim verò quad à publico Ecclesia ministre non pro le tantum, fed pro omnibus fidelibus, qui ad corpus Christi pertinent, celebrentur. Concil Trid-Sell as, c. 6. " Enquo facile perspicitur omnes Misses communes censendas elle, ve que ad communem omnium fidelium vrilitarem & falutem pertinent Catech Conc. Trident de Euch, num sos " Non funt abrogande sales Miffe, in quibus nemo communicat: quia Ecclefia, & facerdotes, & mortui, & inflitutores alragium fraudaremmr fine culpa, Salm ib.

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this cannot be abolifhed without great injury both to the Prieft and dead, and the first Founders. And Chryfoftome is ad illud au y too hyperbolicall for Bellarmine in our behalte. Nav. em quodchry- they put a trick apon the hungry Spectators they give follows dicit them nothing spand yet make them believe they have intereffe Geri. both eaten and drunk Christ hirtenally ficio quam in-

tereffe, & non communicate.dico Chryfohomum (vt quadam alia) per exceffum ita effe

locutum, Bellarm. La de Niffa,c. 1 00 Dieft. 6. Concil-Trident vin Supra.

ND what comes upon all this? What fruit bach Realt Presence brought? Namely this that they make even a god, or rather a flat Idoll of the Sacrament. The confecrate Holl (fayth a Waldenfis) is identically god accor-

ing to effence So b Clauding : The Sacrament is not called Christi & des god by Synecdoche, because it containes him: but properfecundum ef. ly and fenfually the Sacrament is god, tentually god is feen, fentiam. Thom, toucht, and handled therein. And this they un derstand not onely of Christ's body therein contained, but even of the outward Formes of bread and wine, whitenesse, roundness, Qua de cau fweetneffe, and the like Behold the Papilts god Wherfore they worthip and adore the bare Accidents, as Whitenes, Patres Sacra- Roundnes, with what honour think you? even the very felfe-fame which is due and onely peculiar to the facred Trinity that ever-bleffed one god (called by theme Latria) ille quoc, Millavere communes venier dellent

per Synecdochen quafi via res exiftat que aliam exillement contincars fed proprie ac fenfualiter saeramentum effe corpus Chrifti & deum; fenfualiter item corpus chrifti, & deum vider, rangi, & tractari. Claud de Sanct. Reper o. c 6. Chola Theologorum non fine caula exconitavit illam diffinctionem de latria & Dulia. Nam cum mire inveniatur manifella diffinctio inter cultum dei & fanctorum, oportebar etiam ad yitandam aquivocationem invenire diffincts vocabula Belld. ide Sanet Bestit et 32 2000 2016 2016 2017

and

and cannot without the manifelt now and highest dogree of Idolatry and Blafphemyl be communicated to any 6 ther And therefore he addes that they adore and worthin the showes of bread and wine with one and the same worthip wherewith they adore Christ Jefus: We ought not to doubt, & faith he, that properly, and not figuratives & Non debennes ly or by Synecdoche, the Lord is feene of us, toucht, and dubitare oro worthipt, when he appeares in the shape of bread & wine, prie & non fywhich shape we are bound to worship with one and the needechice a felfe-fame worship that wee give to the Lords pre-minum, & ranfence: whereby it is fultamed. The fame hath Gregory de give adoraris Valentia: Certifima fide testendum, It is to be held with cum appareria most certaine Faith, that the Sacrament ought to be ado. panis & vini most certaine Faith, that the Sacrament ought to be and effigie squamered and worshipt with the very Divine Worship, called vaica enamered Luris both inward and outward. I fay fecondly , fayth doratione cole Sures; that not onely Christ, as he is under the freeze, response aim but the whole visible Sacrament, as it it consides of Chrift donani pratenand the preser or outward Formes are to bee co-adored tia, a qua finanthe preser or outward Formes are to bee co-adored flentatur. Sanwith one and the felfe-fame all of Divine worthip. Con- accibile elufa of certifains, a most certaine Conclusion, fayth be. Qued actine And as though he had not faid enough, he s addes more-ad venerations ever, that this Sacrament ought fimply to be adored with hujus Sacrathat absolute & perfett Divine wor hip by which very wor- ma fide tenenthin the Outward showes of bread and wine are co-ado- dum eft diving redor worthipt together with Christ. Judge you whether cultulatria inthey make not an absolute and perfect Idoll of it. And terno & exer-Bellarmine is no better then his fellowes: hee fayth like-randum effewife, that Divine worship belongs even to the Symbols Greg de Val

nobis videri de -Difp.6 in Tho-

mam, q. ro, puncto t. Dico fecundot Non folum Christus fub speciebus existens, fed eriam totum Sacramentum vilibile,ve ex Christo & speciebus conftat, voico latriz adm adorandum cft. Conclusio est certiffina Suar in 3, Thoma, 9.79. Difp. 16 5,1, & Dicendum est simpliciter hoc Sacramentum adorandum esse adoratione latriz absoluta & perfecta, qua per fe adoretur Chriftus, coadorentur autem species ibid. 5.2. Cultu autem latria dicimus per fe & propriè Chriffurs effe adorardum ; & cam adorationem ad fymbola eriam panis & vini pertinere, quatenis apprehenduntur ut quid voum cum ipfo Christo quem continent, Bellarm, L4, de Sacram, Euch. c. 29.

alfo

allo of bread and wine, as they are confidered as one with

tholicm eft qui doceat ipfa Symbola externa per felec er epriè elle Sunt qui af-Sacramento. e-17.

non inhæreant, realiter ta men incredibili vinculavia, ad idiomatum fanc communi. cationem illud fibi coniundii Se annexum habent Idem ibld.

- Deferunque per templa & vices folconi nompå ad me-

Christ whom they containe. I say once more, behold the Neg, vilus ca. Papifts god though they adde, I that Christ is there work thipt properly, and of himfelfe, and the peries onely for company. But all in vaine: for we question not, nor object against them. Whether upon like reason, but whether for any reason, the same Honour and worthip that is properly aderanda cul- due to God the Father , God the Sonne, God the Holy tu latrie Belib Ghoft, may lawfully, and without execrable Idolatry be communicate with the formes and out-fide of a piece of flasied corpore bread, I hope they will not dare to fay; bare Accident christi write ef. (fuch as Colour and Pigure) are joyned in Perforall union fe. alan. br. de with Chrift; though klome Papifts have not fuck roal firme as much; others! ( which necessarily inferres m leffe ) that Christ is united with the periespuen recomm Be fentio: quia nicarion of Properties : according to whose new Divinier accidentia licer Chrift shall have foure natures, and not onely be God and Man, but participate likewife of the nature of bread and wine. And to this end they hold up their Diminutive god above their heads, (they fay, in imitation of Airm Heave offering) to be sprinkle the whole Church or Mail house with the same Idolatry. Others say this is deneit imitation of Pelare, when he faid Behold the mane as indeed they are not behind with Pilate for that. But beare their jolly proofes. Antichrift fits in the Temple of God; em the Sacrament was elevated for adoration in the Primitive Church. for this cargument we are all beholden to San Hefen. Then also (for joy, they P fay) they light candles

moriam ingreffus domini ovantis in Hierufalem. " Sacerdos elevat Chriftum in Saem mento, et oftendit populo, vt illam opprobriofam oftensionem, qua Pilarus eum Iudas oftendit, dicens, Ecce homo, ad memoriam revocet. Lipfenfes vbi fupra. • Et feilleet hoc modo opponat fe & fubflituat Chrifto, & adoreter ab his qui adorabant Chrifting monftramm in elevatione facrificij, Sand Repet-9, c.7, P Sciendum etiam, quod bon elevationis candela accensa tenetur ad fignum latitice demonstrandum, & in fignum hujur, quod corda fidelium accendi debent devotinade inflammari ferventium Lipfenfer in

Campnem 1 2 wach 3 e.L.

they ring bels, as an alarum a against the Devill. And what wonder if they adore the Sacrament with ve 4 Sciendum ere Divine Worship, whereas out of the liberality of this tiam quod he free-handed Devotion, they bestow the same divine Ho- ra clerationis nour upon Patin, Chalice, and all their holie veffells. I campana pulthinke (fayth Sucres) that this way of worshipping any thing confecrate and god, by one all, is possible, honest, and bolum intente liwful wherfore he calls this adoratiof of fuch holy things featimet, ficut a Latris, though respective, secondary, & imperfett And exercitus bel howfoever Scotte with tome of his followers, by reafon of the uncertainty both of the Prietts intention and fet Sunt pratered forme of Confecration ( which he tells ons certitudinaliter campana, re is very uncertaine) have very wifely concluded, that we excitent fideles are not to adore the Sacrament but a upon condition, if it ad bellum combelawfully confecrate : yet the great Doctours of our age mones. Salmen areofanother mind. Sarrez: To speak properly, and ex- tom, in Euan cept fome particular circumstances, the Sacrament is ab- tract 14. folistely x to be adored, not adding any Condition in all. Existing oge Some (fayth Claudius) doe thinke we should worship adorandi rera this Sacrament with a Provife, if it be duely administred: facram & debut others that have more braines in their heads, wil have um per unum irabfolutely adored at all adventures.

fatur, vt populus contra Dia-Lintium auditis tubis. Linf ib tra Cacodas

trumq, adores tur ve objectum

od.efe polibilem & honestum ac licimm. Suar. in Thom. q-\$ 312.3. Difput, 91, 5.3. Vaam adorationem dicimus tribuendam effe Deo,quam absolutam & perfectam Lagiam rocamus: aliam verò rebus facris quam vocamus respectivam vel secundariam atq. imperfectam Latriam-Suar, ibid. Dico breviter, qued non est nobis traditum omnino certitudinaliter, an ad formam confecrationis fanguinis pertineant aliqua verba poli illudi fanguinis mei &c Seet in 4 d. 2 q. .a.t. " Dico hie, ficut in quodam cafu tuperins premillo (fi quirfacerdos inciperet fic loqui, Hoceft corous meum , non priedicens verba pramida totaliter) quod in omnibus talibus non ell adorandum nifi fub conditione fi vere confectarumeft. Sc. in 4. d. 8 q. a. 5 De ifto. Gab.in 4 d. ro. a 3 dub.s. 2 Dicendum vero eft per se loquendo, ae seclusis specialibus circumstantijs, absolute adorandum effe hoc Sacramentum, nulla in actu appofita conditione. Spares voi fuprà. 7 Alije placet cacitam semper subesse conditionem , vipote si rite ac debito modo administrata fuerte confectatios serum cordatiores alij absolutam adorationem hic requirunt, Claud, de Sand Rep.g.de Euch c.4.

thus, if for want of Intention or due Confectation, (the Priest peradventure the whilest thinking on his whore there prove to be no Conversion of the Elements, and fo no reall Prefence, but bare bread: by this meanes finalliall the people a in the whole Church bee bound and forced with no leffe then Neptunes three forked mace, a Tridentine Anathema to fall downe and worthip a piece of bread melaking it for their gods and to the whole Church shall commit most open and grosse Idolatry, in afcribing Divine worship to a meere Creature. Nay, (which question pussed the gay old Fathers bat Trent) suppose for want of due intention a childe according to their grounds be unbaptized this child afterwards being made Prieft, all the hoftes that ever he confecrates shall be but bare bread, and fo all the Maffes that ever he fayth all his life long fall make all the people Idolaters: if this man come to be Bishop, the fame inconvenience shall befall all the Priests that ever he maker and Churches that are under them . It plainely therefore appeares what continuall danger the whole Church of quid desit, non Rome and every Papilt are in, of most palpable Idolatrie

cramentatribus perficient tur, videlicet rebus, tanquam materia, verbis tanguam forma, & persona ministri conferentis Sacramentum cum intentione faciendi quod facit Ecclelia: quorum fi ali-

perficitur Sa-

Ornnia Sa.

cramentum. Eugenins I V.in Instructione facts ad Armenos. \* Detur impins quispiant facerdo. qui fingat, nequanimum habeat ministrandi parvulo verum Baptifmum: parvulus hic m factus creetur episcopus populose alicujus civitatis ac provinciam cam multisannis admimifrans Sacerdotes magno numero inftituat. Hie neceffario flatuendum eff , epifcopum qui baptizatus non fuerit, non potulife confecrarit ac nihilò magis eos quos facris ille initiarit, Ita in magna ea civium frequentia, neg fuiffe ministratum Enchariffin Sacramenum, neg, Confessionis. Ifta enim fine Sacramento Ordinis non constare, nec'illud fine Epifebpo, necad facres Ordines admitti qui non fir baptizares : ate; adeo vnius miniftri in voica aftione malitia infinitas Sacramentorum nullitates evenire. Exertim qui existimaverit Deum in tanta populi frequencia defectum hune omnipotentia sua refarcire, & rebus quotidie accidentibus remedijs extraordinarijs prospicere, annon hominibus facilius perluadebit Deum providentia fua pracavisse, ne hujufmodi in vitam hominum accidentia incurrerent? Et antè Et quia objici poterat hujusmodi cassis esse è rarò contingentibus, ad vota confugiebat epifcopus vovens vt ita effet, neg depravato hoc fecolo verendum foret ne nimis fint frequentes Hiltoria Conc Trident Lo. Hz ratio. nes Boifcopi carteros Theologos dederant in fluporem, quid ad cas sespondendum effet sefcios. Miltsconc. Trid. ibid.

for like the Samaritans, they know not what they worfbip, " Ioan.4.219 whether Christs body or a bit of bread, whether his blood. or a cup of wine, no man being privy to the Priefls thought but himfelfe: and yet they require an absolute worship, or (as some terme it) Categoricall. He that worships the & host Caregorically, fayth Maior, finnes not. Who in this case layes all the blame upon the Prieft, nay hee faith, that the people worshipping bare bread in stead of God, sinne not: adding e further that if people were taught to worship upon this Condition if Christ bee there, this might give occasion to thinke that Christ is never there at all thusthey are as carefull to keepe Reall Presence from blowes as a-Serpent defends his head. I have told you before of Gabriel Biels worshipping f Christ in the Sowes belly. but I adde that of Claudin: who plainely faith, s that if one were fure, how long the Sacrament remaines whole in the belly of either man or beaft, so long we might lawfully adore him even with divine worship in their bellyes, unlesse peradventure some ignorant and simple man stood by, who might thinke you gave that worship to the very man or bruit beaft. If this be true, a Papift may worthip Christ in Objection any beaft or vermine, as soone as it hath devoured the Sa- causgorice agrament: for it is not digefted of a sudden.

And what shall I more say of th'outragious pompe latria colat

dorans, fi culta panem, peccat,

Refpondetur de communi medo lequendi non est vis. Sacerdos enim dat occasionem populo quantumeit de fe: populus autem non peccats Major in 44 d. 11. q. 31 . Secundo nego quod sit melius conditionalitet adorare. Multis namq; simplicibus darerur occasio existimandi, quod corpus christi sunquam contineretur sub illis speciebus, Major. ibid. Biel in canonem, Lect. 84. Intra hominem verò & bestiam , quia incertum eft quamdin durat ilizium, proptereà regulariter & ex fidei pracepto non adorandum. Siconflaret tamen aliquantum temporisintegrum Sacra men tum etiam in bruto, aut consumpto Sacramento christi in homine præstare, tamdiu justum forer in adoratione perseverare, nisi forte timeretur de brati vel kominis propter rudes & imperitos aderamone, Sand.Rep. 9.c.4.

and more then Heathenich Processions, whereby they have

either bewitcht or forc't the world to fall downe and adore their Idoll? Hence (faith & Allen) in processe of time Eadem facra hujus myflerij the Church would no longer take it as it had done nor perreligio effecit pofteà, ne Ecclefia Dei pervia paffim à fingulis circuferri, aut in do deportari aut in profanis z. dibus vel confici,vel refervari, aut muda laicorum manu attingi Alan-L. I C.10. Teleprine 3 ושר וש ושרושה See's traine i. why. Dionyf. Halicarnal, Originum Ro. manarum l. .. \* Defertures per templa &c vicos folenni & religiola pompa ad memo-Domini ovan-

mir every one to touch or beare it, nor to every place, nor let it be confecrate, or kept every where they doe well to mitteret aut in put us in minde how old Pagan-Rome used her Idols in Tolemne procession: witnesse their Prime-Historian, Diany fins Halicarnaffeus in his feventh booke of Roman Antimum privaram quities. They thinke they have a ground & for't in Christs riding to Jerusalem : but, alas, all's contrary : there Christ made small show, hee rode but on an affe: but heere Affes amble it in all State . Where were then that which ! Some Elefine tells us of now, Tapers and Torches, hangings all along the streetes, bells, and all Nebucadnezzars Musicall Inftruments? Then, faith m Allen, ( namely, in thefe later dayes, when their Church had more profited in impudence and Idolatry) were in all places vowes made to this Sacrament, Altars erected, Donaries contributed, Tapers where a part lighted nightly and dayly Prayer-rasks performed, Playes 'arten ent and Comedies acted, Colledges founded, bookes dedicated with other innumerable offices of Romish devotion And doe you thinke the Priest is loofer by the bargaine? Therefore by their owne contession the Primitive Church was never fo franticke as to dedicate bookes, or fo prophane as to make playes and Interludes to the Sacrament And when his Holynche is pleased to goe a progresse, a mongst other rablement the Sacrament i carried upon a riam ingreffus Mule in the first place, a for the Popes Provender. No won-

tis in Hiernfalem Alan la c. so Apparatus uminum, perifromatum à parietibus dependentium, frondium & florum per vias jactatio, cum mulico um infromentorum fonitu, & tintinnabulorum erepitu. Sanctefius Repet 9.c.s. " Tunc palfim fancto Sacras mento fiunt vota, eriguntur altaria, applicantur donaria, accenduntur cerei, felvunturo rationum penfa diurna atq; nocturna, exhibentur facra Comedia, inftituuntur Collegia, dedicantur libri, & reliqua innumera pietatis officia constituuntur. Alan. vbi supra. Pontifex, cum peregrinatur, folam speciem panis pro viatico ante se gestari facit. Salm,

som, 9.id Euang tract, 5 1.

der though . Gropper (a pue-fellow of their owne ) was dri- Qua de caufa ven to exclaime against themrollerable abuse and excesse of Gropperus non these Processions, as authours (inflead of pretended Reverence) of further Impiety and Prophaneneffe. Yet Glandine thinkes, that in these things and all this Pompaticall flou-venerandum rish lyes th' Pannuntiation or declaring of the Lords death Sacramentum spoken of by th'apostle. But of late, a thousand and almost in Processioni-3. hundred yeares after Christ, they have found out a new bro profanate. way to declare the Lords death: the 9 Pope hath like and- no Sant Rether leroboam devised a Holyday of his own heart, the most person !. Idolatrous feast of Corpus Christi, under pretence of manifold abiliractions that hinder preparation and worthy receiving at Balter, which inconveniences the Primitive Church could never efpy : and therefore hee will have it mustada chriupon Thursday after Trinity, charging all that feare him filmorte Sanupon their obedience and as they hope to have their finnes de neps.c.s. forgiven, (or, to fpeake his Latine, in remifienem peccami- inftrutum fuie

abufus reponere, guod boc bus simis crechariftia continetur in præ. cepto de anfolennitatem

corporis Christi cum Processionibus & Octavis à cundis fidelibus celebrari ; pro quibus & maximas concellit indulgentias: ejulq; officium ex Veteris Teftamenti figuris per D. Thomam Aquinatem centinit elle fiendum, Phil. Bergomas Supplem Chronicorum lits in Visao . Licetigitur hoc memoriale sacramentum in quotidiania Millarum folemnijafrequentetur, conteniens tamen arbitramur & dignum, ut de ipfo femel faltem in anno ad confundendam specialiter hareticorum perfidiam & infaniam memoria folemnior & celebeior habeatur. In die namo; cone Domini, quo die ipfe Christus hoe infhimit Sacramentum, univerfalis Ecclefia pro poenitentium reconciliatione, facri confedio ne chrismatis, adimpletione mandati circa lotionem pedum, & alifs quamplutimum oecupata plene vacare non poreft eelebrationi hujus maximi Sacramenti. No igitur ad corroborationem & exaltationem Catholica fidei dignè ac rationabiliter durings flansendumant de tanto Sacramento, pester quoridianam memoriam quam de iplo facit Ecclesia. & solemnior & specialior annatim memoria celebretur, cerrum ad hoc defiguanves & describentes diem, viz.feriam 50m praximam poft octavam Pentecolles, ve in iple devote turbe fidelium propter her ad Ecclefias affectuofe concurrant: tune pfallat fides. spestripudiet, exultet charitas, devorio plandat inbilet chorus, puritas jacundetur. Ideog. universalitatem vestram monemus & horramur in Domino, & per apostolica scripta in virtute fanta obedientiz district pracipiendo mandamus, in remissionem precaminam injungentes, quatenus tam excellium & tam gloriofum festum pradicta quinta feria singulis annis devote ae folenniter celebretis, & faciatis findiole per vniverfas Ecclefias civitas tum veftrarum & dicecefum celebrari, tubdites veftres in dominica dictam quintam feriam proxime pracedente per vos de per alios exhortantes &c, tertio Clementinarum, Descliquijs & venerat Sanctorum,

Intelleximus num ) to celebrate it most devoutly; and that publicke war. ning be given in every Church or Chappell the Sunday be autem olim dum in minore fore: though alleadging for it ' no other proofe, fave an ellemus officio conflinti, quod Anabaptiliticall dreame or Revelation. And for their better fuerat quibut incouragement out of his owne purfe he gratin bestowes dam catholicis upon every one that heares a little Divine fervice that day, divinities reve full fourty dayes Pardon: but if they heare out Malle, a latum, feltum whole hundred . But Pope " Martin in a brave minde hujulmodi generaliter in Ec. gives exceedings, even double, beside new Pardons cleffs celebran- to them that fast the Eve, to them that receive the Sacradum clement, ment, to them that goe in Procession . Though the & So. vbi fupra. lemne Procession (if we beleive Claudius) which is now Nos chriftifiused upon that day, was not so earely an upstart, the Poper deles ad colen-Edict being y not forthwith embraced by all or comming dum tantum festum & cele- into publicke request, but after his death and by degrees brandum donis fo that for it he can finde no higher \* Antiquity the 1404 volentes fpiri-And because their Conscience tells them how farre the tualibus animare omnibus have strayed from the doctrine and Practite of the Anverè perniten-

tibus & confellis, qui matutinali officio felli ejustem in Ecclefia 'in qua idem celebrabi tur interfuerint centum: qui vero Mille, totidem! qui autem in primis folius fefti Velperis interfuerine fimilitet centum: qui verò in secundis, totidem : illis verò qui prime, tertiz, & Exte, nonx ac Completorij officijs interfuerine, pro qualiber horarum ipfann quadraginta: illis autem qui per Octavas illius festi Maturinalibus, Vespertinis Milfæ, # prædictarum horarum Officijs interfuerint, centum dies fingulis Octavarum ipfarum de ebus, de omni notentis Dei mifericordia ac beatorum Apolloforum ejus, Petri & Pan anthoritate confili de injunctie libi pornitentije relaxamus; " Sitita, ve in confrantient Synodo Martinuscreatus Pontifex indulgentias ab Vibano pro fefte datas duplicans alia eriam addiderit ejus festi Viziliam jejunantibus, & in festo communicantibus, & fequen tibus codem die Sacramenun et quando ad infrmum defertur. ib. \* A quo vero vel quo tempore foleanis illa procellio, in tello corporis Christi mitium acceperit, feriptoribit noffris non liquet. Vrbanum IV. conftat festum iliud introdumse ante precentos anties cujus decretum poffed fuir confirmatum et promulgatum, in concilio Viennenfi fub cle mente v. In co cum observanda plurima in felto narrennit, minim agitur filentium de Procefuone: nec Thomas qui Vrbani juffu divisum felh officium composais, Procefue y Quod a non statim in publicam, nec in eam quam decet folenniratem Processio proruperit, quid mirnm? cum nec Prbani decretum fratim venerit in vium, ich Paulatim post iplius mortem inoleverit per Viennense concelium : nec semel ab omnibut fuerit receptum, vel executioni per omnia de nandatum, fed tempore eguerit ! nec feripil fit, quo anno apud fingulos, vel apud vaiversos obtinuent. Sit ita, vt Mediolanensis biftoria recitat, anno 1 404, menfe Maio, de Lovis, corpus Christi folenniter, ve postea facti tatum eft per Papiam vrbem eircumferri corptum fuife, cient

bient Church, they even fland our against it, and in plaine rearmes sticke not to preferre their owne late inventions before those apostolical times: hearken the fame Clauding, though in the next point he shall not goe without company: How many and how great things (faith hee) are done . Quot & qua. in the honour of this Sacrament even against Antiquitie? ta etiam connot a few things therefore, but many not trifles, but great) tra antiquitaand all against the Primitive Church, as though there then tem in home wanted either skill or zeale in the due respect to this Sa - cramenti fuecrament. Headdes; For not alwayes the elder is the better, runt aliter but commonly the elder the ruder, being afterwards quam folerent more polished and refined by later experience. Who now, claud hid Sir,oppoleth yesterdayes novelty against Primitive Anti- Non enim quity/Protestant, or Papist ? And in one word, what soever semper meline hath beene observed before in their most superstitious quod verustina; ale of this Sacrament in all the last Section, referre to cum ferèvethis head.

Another maine Consequence and effect which they make of Reall Presence is meere Sacriledge, as the last was am poliuntuit. Idolatry: even the robbing the Laity of the Cup; which Vnde & circa Christ in his last Will and Testament bath bequeathed ynto theme for feeing they hold against Scriptures, Christs blood to be contained under Forme of bread, hence they auda eff & coconclude that it is needeleffe for the lay people to receive fligata. Olim the Cup:and not needeleffe onely, but fruiteleffe. for (fay dabatur in mathey) as much profit: nay, if you beleive Caietane, even &c. Hae & G. more may be reap't by receiving under one kinde, (that is milia tempore to fay, by altering Christs holy and facred institution) as by corrects fund fullfilling it, and receiving under both . Heereby ( fayeth ibid. Buarez Jis a no profit or benefit taken away from the faith- iera H. full:but a great deale of reverence and respect accrues to Per her nibil the Sacrament. Caierane fayth that Communion under one commedi vel Linde hath a no finne, no loffe adjoyned. A lawfull, holy, and vilitatis fideli-

sufficra fins rndiora,qua per experienti-Enchariftiam cautio ac reverentia tempore · V. de infra li-

bus adimitur.

milum autem reverencia acvenerationis Sacramento ipfi providetur, Suanin 3 p.q. Sa. 2.14. Difp.71.5 3. Communio popularis fab specie panis tantum, nullum habet anactum peccatum, nullurave damaum, Cajet,ib,in Appendice art. 12. q.3,

unblameable

unblameable custome, fayeth & Salmeron, and even to be held as a point of faith. And what wonder? whereas the a fore Ritts com municandi lai- faid Cardinall plainely denyes, that to speake properly the outward Sacramentall formes, or the use of them, are any cos fub specie panis, vt liei . instruments of Christas hee is contained in the Eucharit. rus, fanctus, & Nay, fayth he, if the thing be well wayed, we shall find that inculparus, eft Communicating of bread alone is more profitable to ampledendus. Christian people; and why? because to receive wifely is more atq; adco fide senendus Salfruitfull for the Spirit, then to receive leffe wifely, that is to meritomo o, in fay, as th'apostles did from Christs owne hands. These me Euangelia know better what's good for them then Christ did, and tract. 17. are even wifer then god. And he tells us'tis i mericorion s Non funt in-Arumeta Chrito be obedient to Christs Vicars, and to shew due reve Ri contenti in rence in preferring the honour of this Sacrament before Euchariffia our owne private affection to both kinds. A notable respit foccies Sacraindeed to the Sacrament, which keepes us from uling it mentales aut Sacrament, or any part of it. Wee must preferre & the Put vius carum, vezè & propriè licke good before the Private, fayth Salmeron. I am for loquendo, Cathe publicke good of Popery Swarves fo far from the fin icedida Appendice ar, institution, and stands no better with the Gospell. It is no ther evill in it felfe, I nor forbidden by Gods law, (fart Et fi perfpi-Suarez) to receive under one kind. Where I would do cacins confidemaund a short question, Whether there be any command ratum fuerit. in the Bible, for to receive at all? Bellarmine fayth, therea invenietur ex przdictis, quod m when'tis faid, Doe this in remembrance of me. But he villor eft pomight have remembred, that the very fame words area pulo chriftiano well repeated after the Cup. Where I wonder, how the Communio can find more ground for the Priefts facrifieing him under fub fpecie panis tantum

quia reverentia fute non caret mercede fua, & prudenter communicare fructuofine ' Secundo ad meritum, tam obedies fpiritul quam minus prudenter, Cajet ibid.q.3. tie Pralatis parendo quam reverentie magnificando plus Sacramentum hoc quam # fectum proprium ad veraing; speciem, ibidem. \* Bonum commune eit praferende privato.Salmer.tomo gin Marchaum,trach 31. Veritas Catholica eft, nec per feit malum nec jure divino prohibitum unam speciem bujus Sacramenti fine altera sumero Suar ubi fuprà, Difp 71.5.1. " Nec camen valet illa Lutheri confequentia, schriften non dedit Laich, ergo non poreft dari à nobis. Nam etti non dedit, non tamen prohibit

dari: & alibi juffit et jam dari,com ait, Hoc facite Bell. 4. de Buch.c. 85.

both kindes, (a thing not mentioned there ) then receiving by all the Company present: it being added, Drinke " Mat 26.2. ye all of this, which was not fayd of Eating. fo that if a Etided manifellumeft quod man forbeare either, it were better to abstaine from the homo tenerar Formes of bread, feeing Christ faid not, Ease yes all . The- boc Sacrainenmer faith. It is manifelt that a man's bound to receive the tum fumere, Sacrament not onely o for the Churches Injunction, but non folum ex Sacrament, not onely rorting Charles injunction, out flatuto Eccle-Christs Command But hath not Christ commanded both flat fie feder man Here they are very fecure. Salmeron fayth, it P skills not date domini whether the Commandement becexecuted thus, or fome dicentis Hoc other shorter way, (this man hath found a neerer way, then facite, Aquin. Christ ever did) so the same effect follow: neither are wee pay q to a tree fi to thinke lo much (faith he) of the way, as the journeyes virum mandaand but he is foully deceived in thinking by walking his tum hoc mode, owne by-wayes, ever to reach heaven: Nay, fome Papifts vel breviori have gone so farre, as to a deny that there is any Com-compendiofize, and that they have no other warrant for it, the the Church dust nec tam The Church (layth Sweez) hath very wifely and reaso- anxie de via mbly forbidden both Priest and Laity Communion under quam de mera both kinds Sorm: The Church hath most deliberately and cogitandem mot holily interdicted the people the Communion of the april 120 Op or Blood, and in the Margent: Tis a most decent de a Ex Scholant. eree of the Church for the Laity to communicate under cis non defue one kinde. 'tis to be noted, fayth Gabriel, that many things runt, qui existiare lawfull, which are " not expedient: even to (fayth hee) marent prace-Euchariftiam non effe divinum. Vafquez in 3,p.q. to. 4,11. Difput, 213. C. 1. Quidam putant nos folo precepto Ecclefiaffico ad eam teneri, Conink, ib dub, I. Quantum eff de le non eff de accefficate falutist fed de ordinatione Ecclefiz homines obligantur fecundam Ecclefiz fatutum, corpus Chrifti femel in anno famere Thom-in 4.d.9.2.1. q.I. ad . Adverte in hoc loco hanc materiam non apparere viq; adeò claram , quoniam multi delli renent communionem non effe ex Chrifti, fed Ecclefia pracepto neceffariam Cajet. in Thom vbi fupra . F Palde prudemer ac rationabiliter Ecclefia laicis facerdonibliq, vensia, focciei fumptionem prohibuit. Suerez voi fupra 503. Ecclelia confultiffime ac fuchifime interdixie populo hujulmodi languinis communionem. Sotus in 4. d.12 q.t. ar. Incon ... Decentiffenum Ecclefia decretum, ve faici fub vna fpecie communicent. ib. Artendendum quod fecundum Apostolum multa ficent que non expediunt : fic in propolito communicare sub vtrag, specie de se non est illicitum, non tamen expedit. Biel ibid q. z.a z.dub.t.

to receive under both kindes of it felfe is no unlawful

ab olim licuit

dis Pontifici respondere

Dia degulta

mus Salamibid

thing, yet notwithstanding 'tis not expedient, and fo wal denfis: To this a rath intention (as ir pleafeth this blinde buzzard to fule the practize of Christs first institution! 'twas ever lawfull for the Pope to returne th'apostolicall answere. All things are lawfull for me, but all things are not expedient. Salmeron fayth, it is a part of good manners y not to cate of every thing that's fet before us: and often Muic intenti- times, laveh he, we forbeare wine. I thinke in my confeioni, temerariæ ence this lesuite would for sake heaven for good manner mune & femper fake. but they fay, 'tis the best manners to eate our mene Apollolice fe- when it is before us. It is very fitting (fayth Greg de Val.) that the Ministers of the Altar should have a larger share of the Sacrifice then the rest of the people, more then good ait apo-Chry 6 frome could ever fee, who herein finds no difference folus Omnia betweene lacke and his Parish-Priest . Yea, fayely Chamihi licent, fed non omnia ex- dine, it is lawfull to receive under one kinde eve pediunt. Wald b without any necessitie. folittle reckoning make the som, 2. de Saof Christs example and the first Institution . No eramentis,cap. ( wherein onely they make a show of imitating Christ the Prick himselfe receiving both the Elements, ) even P Non enim there they take aliberty, and hold that they may law cupe invitati fumus, omnia fally confecrate bread onely without any wine, Claudia fercula propomoving that old Schoole-question, Whether bread maybe mus: & 2 ring confecrate alone? returnes answere that the greater part and the more both learned & ancient holdit may. He that (mpè abftine-

Decet guoge ve altaris ministri plus de facrificio participent quam reliquus populus, Greg. de Val. Difput Sin Thom. q 8, puncto 1. 5.10. 'Es 3 lou id disput i iquie in aggulie der frem Mendebies d'e mer openent purperier duline par mille afrejude men areit, il co-Same in) wie subalar, miele i ignie iden , mi 3 i urgipliger , g Sigur en bei mi baf perion of perion and and and hald men is more agreem a written is. Chry foligin a Cor. horn, 18. Briam fine villa necefficate licet vnam speciem capege. Claude de Sancta-Repet, to-c. ? Quamobiem disputarunt Christiani Patres ( foraking of fine upperature and furb fellower) an vna fpecies confecrari poffit à Sacerdote omilla alteva I plurefque & antiquiores ac doftiores in cam fententiam defeendunt, vi pole St ibidem.

confecrates bread onely, I makes a crue Sacrament, fayth Anglefin . Sulmeron ; and f. Walencie fay; the Pope bath power herein to dispense citing Adrian, Gabriel, Turreremarkand Albertus. Alles professes himselfe of the fame indgement with Alensis and Pope Adrian, that it is gnot effentiall to the Sacrifice (much lette therefore by their dodrine to the Sacrament) to ale both kinds. Wherefore of all the dayes in the years upon Goods Friday the Preid panem selfedorh b not conferrate Wine at all

But all thefe are trifles in comparison of what followes, ficeret Sacrahitherto(as can be expected of their Religion) they have, mentum and kept pretty well within compasse. But now not content glef quidit 4. with equalling (yea, in plaine words preferring ) their . 5; calls in u-Comminion under one kinde before Christs under both, niverfum onthey most basely and blasphemously inveigh against it, and nibus Laich Ricke not to fay (and as yet I fpeake with the leaft) that effer concedenmore hurt then good comes of it, Neither will I make my effecter Syno. recourse to old Papills, who cither knew not, or were not domgeneralem releaft to Satannically obstinate in this new Doctrine: but sacredar quem choose rather some chiefe of their Moderne writers, even admoditin, it Bishops, Cardinals, Jefnites . Therefore (fayth Malanus) high th' Apollolicall See forbidden the use of the Cup, even where it was petitioned for, because i nor onely no rius fieres per good, but even's great deale of hurt and dammage did Pomilicent to. acerue thence to Christs Church . Oftop the blafphe manum.Salm. mous mouth! But you shall heare greater abominations.

crarer, verè co-Concl.s. lex cum quibaf. dam di renfanda, convenien-

tomo,tradas 8

radriahus, Ga-

mata, albertus fentiunt aliquando posse in hoc dispensare Pontificem ve confecratio fiar in altera tantum specie, Greg de Palentia Disp. 6 q 10. puncto 4. Angelus fiso more in dereminando audax dicit Papam in hac posse dispensare. Sylvestring Summe pet, de de Euch 5.1.9 5. 1 Ego hactenus fentio quod de alexandes alenfis, & adrianus Portifer fummi virifentiunt, non ad rationem ac effentiam, fed ad integritatem Sacrificit hours percinere, ve fit in duplici fpecie. Alan la. de Sacrificio, c. 20. Deinde omiffis orneibus que dici folent ante fumptionem Calicis, immediate particulum hoftie cum vino reverenter fumit de calice. Miffale Romanum Feria. VI., majoris Hebdomada in Paraferye. Ideog; apoftolica ledes Calicis vium poscentibus non concedendam effe indicavit, quod non folum nullum fructum fed infuper etiam magnum in Ecclefia Christi detrimentum

adfetret, Molanus Compend, Theolog, Practice, parte 4.c. \$. Concluf, 3; min, 3 0

importunius flagitare, ,quin ignorantia multa laboret. aut aliquem ac receffit animi foreat 5 andeliRepet.10. de Euchic. 6. Ex petitione. Communionis fere detegitur, qualis quisque Ouod zelum anidem habe. ant, fed non fecundum fcientiam,ibid. qui improbat confuctudinem communicand fub altera tantum foccic.ib. puri puti Catholici internolcendi lignu certum retiet à quibulcunque fedis, fi recte

fentiat & com.

None is earnest or importunate for both kinds fayth Class \* Nemo utraq; dim but kenther he is groffely ignorant, or elfe he harbours freciem potest formerrousen his bosomer adding in the Margin, how by his defire of the Communion 4 you may discover what a man is He tells us further, that these men have m zeale, but not according to knowledge yea, in plaine words. That he is a Hereticke wholoever millikes Communion under errorem in fine one onely kinde; and that to fland for Communion in one kinde is the o onely marke, puri puti Catholici, of a meere downe-right Papift. A true Signe or Evidence without queflion to foriake the first Institution, Christ, Apostles, and Primitive Church, even for above a thousand yeares afree Christe an infallible badge of Popery. Heartells us moreover, that & Herefies hinder their liberality of the Subrand that it is long ajof. Herefies that they leave the forme of the Commandements, and things both lawfull and acoultomed they confelle therefore our manner of Communicating to be more ancient they confesse that it is not lawfull onely, but even commanded . Hence it is that Hereticuseff, they deny the use of the Cup not onely to us Protestants though it were upon Conditions of Revolt, and hope of reclaiming us but even to their owne Pfendo-Carholickes. (no wonder though they be churlish to us ) yea though they beg it upon their knees: Salmeren addes even whole "Ita yt vnicum Nations. At mens tables one may have drinke, at least, for calling for but here even whole Kingdomes and Countries shall be denved. With which kinde of Papists, O how anry is their Bishop Claudius the calls it a most infolent madnelle though fome (layth he) who faine would paste for Catholicks, hold it wiledome and prudence, and hee

municet de folapanie (pecie ib. P. Mareles impediunt ne concedatut calix ib. 4 Propter bereies a praceprorum forma secenitur, & rebus heitis atq affortis, ibid. c 4. Irem, Altera fufficiens immumationis caula of harefis. Examinandum eft jam, an faitem aliquibus nationibus illud instanter postulantibus fit per dispensationem concedendum, et potiri calice valcant Et poff. Non expedire hujufmodi calicis conceffionem, cum difpenfatio vulnus Gt juris Salmatra (1.37. Attamen infolentiffima bæc infanis à quibufdam qui se Catholicos videri volunt, apientia & prudentia putatur, Sanct, vbi supra c.6.

gives me the reasons for (fayth he) if we yeeld this to them they will proceed to 5 other points, and question in the end the whole Church Discipline: Whom hee therefore compares to Admis, tearming Communion in both kinds adeng liber-Abilbag in these words, They petition not for Davids wife, tatealij Cathobut " Abifbag the Shapamites Adonias or the Hereticks put int lice de alijs ritiinfor every thing, faus quely a Abifhag, that is to fayin Commenion under both kinder. O acute Commentary! I date fay in cadificina his commendation, it is spannew. I hope the lesuites will hastabunt : mend the matter, but thele are worle the all their fellowes. atq, (vt funt hearken, who have the patience, to Father Salmeron. I paffe bomines varieby the fmaller things: as where he fayth, they that stand to inventence much upon the Cupare either y Heretickes, or very thil- out malta mudish in judgement: even taxing them to fextreame pride, tarevolent, arg; as going about to make the Church stoope to them. Wee infuam featenmult not incurre, fayth hee, a generall offence for a a few tiam conabunproud fingular fellowes. Nay, that the granting of the Cup resabducereib makes men rather Rebells : neither must the Church for cap.6, every peremptory fellow dispense with her owne lawes. Nec perunt thus if you believe the Lesuite, Christ was a Ringleader to dissed Abishag Rebellion And hereupon he casts in our teeth our ill for shimanitime times, objecting to s the Gregians and Easterne Church is ( who likewife administer the Sacrament in both kindes \* Admias veas well as we) their many errours and miferable flaverie to, five haretiunder the Turke. as who should fay, that was the cause of ci, non quodvis it, much like as they object to & S. Austine and a whole bishap, id che

illi quibus caliz permittetur, cbus & tota Ecclefiæ Catholirum ingenioru)

Sub utraq fecie. ibidem . Vium calicis urgeners aut herericos elle, aus certe fenfum ha. bere puerilem. Salm tom. 9. in Matthetra 2, 37. 2 Nam tales aperta superbia laborant, qui Ecclesiam abi potius volunt humiliari tollendo vel relaxando legem ibid. 1 Ob paucos, atq; illos quidem lingulares ac fuperbos non funt multi perturbandi aut offendendi. Salm.traft. 27. " Non enim calicis concessione ipli reddentur Ecclesiz obsequentes, imò rebelles magis, alia ulterilis petendones ob quenvis protervum leges fuas Eccletia relaxare debes.ibid.tract. 38, ' Ufus calicis male fuccedi t omnibus qui illum obfervant nam in oriente varijs erroribus laborant, & fub infidelibus infaliciter degunt: trad. 37. Quidam Papifta qui Concilia edidit, & annotatiunculas quasdam in illa scripsit, ante hoc Africanum PI. Concilium ficait, Quomodocunque res contigerit, hanc Africana Ecclefiz irreverentiam vel inobedientiam erga Romanam mirifice ultus eft Deus, immif-Gs paulo post Pandalis, Gul. Whitak, de Rom Ponta. 4.

Primaria can Ca cur calleis enim eftaqui fit.Salmaibid Sed quia demon poffra ip. cundo ortum habuit.

clefiz otim epilcopus cum uis collegis, ia temporibus predecefforum eoftrorum. Bonifacij atque Czleftini con. tra Romanam Ecclefiam cz-Calofyrium. Capit autem ea confuetado in Ecclefia Latina effc gene-

ante tempora

nendam derretum ch, Greg de Wal, difp. 6.9.8. pund. 5.

Provincials Councel in Africke, that because they with flood the Bifliop of Rome in his fappoled authority of ulus peterener Appeales from beyond Sensieherefore by Gods fult judge. ab Occidenta- ment they were (nor long after) fo cruelly perfecuted by libes, Daman the Vandalls. And who doe you thinke, this lefuite makes Lutheri proces the authour of our defire to follow Christ in communica--ring under both kindes? no leffe then the Divell . The thi hanc peti- of Divett, (fayth he) Luibers mafter was the Prime caufe, tionen linger why the Westerne Church defired he Cup: for he it was that suggested this Petition to him. and againe, But because the Divelluseth our owne Corruption and Concufa concupilcen- pilcence to feduce us hence rooke it his Originall. O Ditia ad not iplos well incarnate! shou art farre deceived; from Christ wee feducendos ati derive it s unlesse according to thy Religion thou call Christa divell by craft. But we may well beare it, for Pope Boniface faid as much to S. Anfine beforeus, & all the lear-Aurellus Car-ned and holy Bishops affembled in Councell with him: thiginensis Es chatinfigunes & distole, by the Divells owne ferring on, they opposed the Pope in that matter of Appeales.

But I prayyou, Sir, in the heate of your Investive tell infligance dia-me but this: what was the Practize of the Primitive bele, superbire Church all this while? how were they want to receive the Sacrament, when times were at belt? here they diffemble not, but freely acknowledge and confesse, that the manner of their Receiving now, differs from that of the Primitive Church. I understand: but when I pray you began this alteration I would faine learne th'Antiquity . Valentie pit Booif and afforce us that a Communion under one kinde began to be common a little before the Councell of Constance, that is to fay one thousand foure hundred yeares after Christ . I hope they cannot now cry us downe with Antiquitive Lathers Grandfather might have beene living at that time. ralis non multo and he informes us further from Thomas Waldenfis, who

concilii Conffantienlis, in quo tandem pro lege ab omnibus cam conficendinem effe te-

lived and write after that Councell, how authority i was Rill left die maiorum gentium to greater Prelats that in their discretion they might grace with the Cup some more eminent personages, as Princes great Doctours, and Priests, or others famous for faith and piety, (thus Popery Reales concilio fuiffe on and ferues her felfe in by degrees) affirming moreover that some Monasteries in his dayes had the same licence. Totibus Prala-Alphonfus de Castra professeth ingenuously, though hee had spent himselfe in the search and done his utmost, carent personas yet ano Author that ever hee could light of, gave him further Evidence then fome two bundred yeares agoe, the Councell of Constance. Well, to rife one step higher, how did Christ institute the Communion ? Wee never denie, fayth Salmeron, I that the Eucharist was instituted of Christ in both kindes sthen be notangry with us, good fide vet pietate sirif we leave you and follow Christ, holding us to th'Inflitution. The Counfell of Constance comes in refolutely with a Non obstante: that, howloever Christ administred this Sacrament to his disciples in both kindes, yet goingiamson notwithstanding all this ( thus they breake the fence ) nullis Religiothe contrarie custome is to bee held for a law, which forum proposiought not to bee refused . Nay Clandin sayeth plaine in guog inby that their Church goes a against Christs owne pertinent feis

Quanquam. Thomas Waldenfis fatis a. perte declarat relicam tunc a facultatem matis, ve quando expedire judiqualdam infigniores, yt Principes, Doctores infignes, & miniftros etiam altaris aut alios præstantes ad communionem fub virag: ad-

paretenim hane veluti extraordinariam confuetudinem tempore etiam concilii Conffantienlis viguifie, iplaque adeò praxi tune fuifie declaratum non improbari ejulmodi confuetudinem extraordinariam à concilio. & Si quis à me perat, quando Communio fub vtraque specie inter laicos desierit;ego (vt ingenue loquar) ignoro: Nam etfi în re hac învelligando omnem adhibuerim diligentiam, apud nullum tamen feriptorem potui hujus rei invenire initium, neg, vllam ante Concilium Confiantiense invenio de hac re Ecclesia definitionem, Alphonfus de Caftro l. 6 contra Hærefes tit de Euchariffia. 1 Refoondemus nequaquam nos inficiari inflitutam fuiffe à chrifto in verage foccie Eucharifiam. Solm tomo g, in Evangerach, 34. " Declarat, decernit, de definit quied heer chriffus poltcenam instituerit, & fais discipulis admin straverit fub vtraq; specie panis & vini hoc venerabile Sacramentum: taur en boc non obstante Sacrorum canonum authoritas laudabilis & approbata consuetudo Ecclesia servavit & servat &c. Et paulo post i Habenda est pro lege, quam non licet reprobare, aut fine Ecclefiz authoritate pro libito mutare. conftant. conc.Seff.rg. " Quid fpeftaret Ecclefia , antequam ageret contra domini przecetum, Repet. 9.c.4.

riftiam Ecclefli factum.ibid, P Etfi olim com munio feb.vna foccie non fuiffet probata. non fequitur tamen modò non effe proibid. Y Proculdubio intrepide pronuntiavit fibi fas & in potefate fitum id agere vel pracipere, quamvis infirutioni & Scripturis id confpiceretur repugnare.ib. Nec tantum Eccleliz poteflas einca materiæ varium u. fum in Sacra-& verbonin mutationem protenditur . quibus Sacramenta confecrantuc ibid. Leclelia non

expresse command adding moreover, that in the Eucharist it hath changed o many things against Christs decde and fia plura muta- example, and therefore he concludes, that it followes not. vit contra chri- if Communion under one kind were bad or to be milliked once, that a therefore it frould be fo now. He fayth further. that out of all doubt the Church did provett increpiale confidently and without feare, that the 4 hath right and power to doe or command this, though it bee feene to croffe and contradict both Institution, and Scriptures. and that the Churches authority is extended not onely to the Matter bandam claud of Sacraments, but even to the Change of the very Forme and words of Confectation. Salmeron favth . the Church Thath as much authority as th'apostie Paul . And although Cardinall Hofins tells us very tartly, it is not for boyes to be inquifitive, Whether lawes be good or bad yet, if a man may be to bold, I pray you acquaint us with your Myflicall realons, for we suppose they are very ferious, grave, and weighty) why you leave Christs example and primeinstitution, in turning Drinke yee all of this, into Drinke yee none of this and what unavoidable inconvenience you have found in giving as Christgave, and taking as eliapoities tooke, which neigher Christ, nor Evangelist and Apostle, norauncient Martyr or Bifhop, nor Primitive Church had either the wit or forelight to prevent. In fo ferrous a canfe let us heare two grave Senatours, Cardinall Bellarmine and mentis, fed eti- Chancellour Gerfon. John Gerfon Chancellor of th' Vniverviq, ad forme fire of Paris the very fame time when the Romith Synagogue in their generall Conventicle interdicted Ohrifts people of Christs Cup, what folid arguments and unantwerable demonstrations, imagine you did be bring. when the matter was now fresh and new set affoate, to

minorem potestatem habet quam Apostolus Paulus. Salm. tom s.in Eugng. trad. 14 · Invenum non est quarere leges reftene an contra le habeant Mosius Confost. Petroeovienfi ct 401

farishe the whole world. You shall heare. " The wine may be shed, may freeze, may sowre, peradventure prove meere vinegar, may breed wormes, and grow loathfome, (which he calls a very strong reason) would bee great charges, in . Et hoc pro-fome places is hard to come by; wee would scarce get vef- pter evitatiofells bigge enough. And are thefe reasons, why the whole nem multipliworld should be debarred from th'one halfe of the Sacra- capericus, itment? will yee any more of them? Then Lay people [candalicirca should touch the Cup, (they thinke none should touch it susceptionen but the Priest with his fanctified fingers ) they have long bujusmodi bebeards (belike they are afraide least Christ should sticke nedicti Sacraupon one briftle, as an apple upon a hedge-hog pergite Pie-menti, Primam rider) we should bee force to drinke after others in the effusione Se fame Cup, every hob-nailed fellow would bee, as good as cundum in dehis Parish-Priest. Nay then the Church of Rome & Coun-portatione de fell of Constance should erre, (they take it for granted that loco ad locum, this is an abfurdity, ) yea all that ever opposed it should be forum fordidadamned. The very innovation would breed much ledition. none, our de-

berent effe fa.

mata, nec paffim eraftata veltafta à laicis. Quartum in barbis longis laicorum. Quintum in conservatione pro infirmis; quoniam posset in vase acctum generarise ita desinerer ibi elle fanguis Christi. Et fieri pollet quod daretur acetum purum pro fanguine Christi. Addito, quod in aftate bibiones aut mufce generarentur, quantum cunque effet vas claufum. Quandoque etiam putreferrer, aut fieret velur abominabile ad videndum. Et bec ratio eft efficax valde. Et ex alia ratione, quando alii multi prebibifent. Et queritur, in quo vase fieret consecratio tanti vini quantum requirereur in Paschate pro decem aut viginti millibus personarum? Sextum damnum effe in sumptuolitate vini , saltem apud multas partes, in quibus vix invenitur vinum ad celebrandoro: & alibi charè comparatur. Effet presered periculum in congelatione. Effet rurlus periculum in faliz credulicatis inductionet Et hoc multiplieiter. Primo, abod tanta effet digni tas laiconm circa famptionem corporis Christi, Gent & facerdotum. Secundo, quod hoc facere femper fuit & eft necessitatis: & ita perierunt omnes, & pereunt alieer sentientes, facientes, aut docentes: & omnes generaliter, eam Clerici, quam Doctores, & Pralati, qui non poile tenus oppofuerunt le tali confuerudini verbis feriptis aut lententijs: & quod faeram Scripturam omucs illi perverterent. Tertio, quod virtus bujus Sacramenti non eft principalins in confecratione, quam in sumptione. Quarto, guod Ecclefia Romana non rite fentit de Sacramentis, nec in hoc effet imitanda. Quinto, quod Concilia generalia, & specialiter Conflantienfe, erravenant in fide & bonis moribut, Sextò, multiplicites occasio effet feditio nis & schismatum in Christianitate noltra, ficut experientia nune manifestat in Bohemis. lean Gerfon contra harelin de Communione laicorum ratione, fub viraque species

dans

And he tells us that & obedience is better then farrince.

\* Nec valet merentur fumendo fub vtrag, fpecie quam fub fola forma panis, xelbondetur falfum effe, quia melior eft obedientia, quam vidime. AN HARMANITO

\* Primum in. commodum eft impoffibilitas !

The quinteffence of these intollerable waighty reasons are in Bellarmine: who moreover addes, that when tis carryed to the ficke x it may be fo shaken as none will bee able to drinke it: Some people cannot away with wine, few. cum inducunt Priefts are guilty of that finne. But among ft ail his reasons, quod laici plus this is very remarkeable, why the world through the people are denyed the Cup because there is little or no. wine to be had in Japane. But Panlus Cortefins the Popes Protonotary condemnes this Sophistry, telling them that fo y much wine may eafily be supplyed out of other countryes as will ferve the Communion Hes nominaffeeff refutaffe. And here they are montrous fcrupulous; Cajetane makes it a matrer z impossible to administer the Cup amongha multitud of people, fuch as is especially at Easter; ibidem ratione without shedding. Allen fayth, he can neither a fee, nor can any Hereticke ever teach him how the Gup can conveniently be given at fuch times . But I would have thefe two Cardinalls to tell mee but this : How did the Primitive

implendi legem in ijs locis vbi lie populus valde numerofus, & vnus tantum facerdos v ve Sepe acciditin frequentiffimis pagis, Secundum incommodum elt irreverentia fanctiffi mi Sacramenti. Fieri autem non potell, ve languis domini ministretur tantis populoram turbis, quant ain Pafchare ad communionem accedunt, quip fopide and atur 2 prafertiareum mulei fine fenes, debiles, ruffiei, qui vix ad bibendum de manu alterius ael commodare le norunt, In deportatione etiam ad agrotos facillimum effet, vt vel effunderetur, vel ex illa agitatione turbidum & ineptum ad bibendum fieret. Tertium incommodum est, quod multi abhorienta vino, & vel natuta absternij sunt, vel educatione, Quartum incommodum est penuria vint, siquidem in mu'es regionibus vinum non crescit: & quod aliunde adfertor. partim fummo pretio eminir, partim non dis confervatur. Ex que oporteret phirimos aut nunquam, aut ranffime communicare, fi non poffet fien communio sub una species Certe in Iaponia nulta est copia vini, Bell.1.4. de Euch c 14. Quorum yttorumq verfutiloquax ratio convellirur, cum alteris respondeatur, facile quocunq; tantu meri triticiq; comportari posse, quantum sit ad ejulmodi conficiendi saeri vium fatis: alteris dicatur haud fand tantillum meri ægris hoantibus nocere. Paules Cortelius Protonotarius apostolicus 1,418ementiarum ad Iulium II. dista: 2 Quod popularis communio fub veraq, specie habeat annexam irreverentiam Sacramenti, experiantia teltari potelt: & satio monifrat, nam in popu'is tanta eft diverfitas communicantiu, ve impossibile sie (humano mere de imposibili loquendo) fieri co munionem tot populorum fub veraq fpecie ablq, effusione languinis sub specie vini, Cajet, in 3.p Thomae q. \$0.2.13.4.1 appendicis. Noe non affequimur, nec hæretici poffut demonstrare, quomodo in maximis Parochijs, Paschati prasertim tempore, populus vniversus potuerit commode ex languine communicari. Alan l.t.c.46. Church

Ghurch doe for fo many hundred yeares together after Christ how happened it that they could never efpy this inconvenience? is that impossible now, which was not on- b Et longo reru ly possible, but by their owne Confession even frequent vsu (Ecclesia) then And here they even turne Orators. He tells us what porro animaddangers, scandals, errours, contempts, and prophagations pericula, scanof fo facred a thing may iffue hence; that it may bee spilt dala, errores, either upon the ground, or peoples garments, or beards, or contemptus, table-clothes: that among fo many Communicants, and fo profanationeffew Priefts, even with the fevereit Lawes and ftriefelt quereiomniu care thefe things can hardly or not at all be avoyded. And calice promifvet not withstanding wee (whose long experience in this cue concesso omatteris rather to be trusted) could never finde any such riri queant: Vi-Scarre Crowes as they pretend in this matter, but as the dens in populo proverbe is, The floathfull mane faith, there is a Lyon in the & magis ac way, Lyon in the freezes. So thefe men imagine a thousand magis fide ladifficulties, and as they fay, even nodii in Scirpo. Let us heare bafcente indeanother Oratour. In the very receiving of the Cup ( fayth voto graviffid Claudius ) how many discommodities, dangers, doe mos casus indienvirone and befet use in a thronge and populous congre-cidere, vfq, etigation are doting old wines, quaking old men, dull or am ad effusiowanton Girles, foolish or carelesse youths : while the ne, dum transthronge of people is carried this way and that, while funditur, aut everie one strives, who shall bee served fult, how simes aut easilie by over-fight and much haste, may either the humi, aut vestibus, aut barbis, aut mappis afpergivel necessario accipi: cum vix, aut ne vix quidem , in fuuma (præ rel.qua multitudine) celebrantin, sacerdotu pancitate, severissumis legibus, fummaq, observantia saris caveri possint hujusmodi: Videns pratereà plurimos non fine magno nausez periculo vnqua bibere vinu: videns apud aliquot genres & manima regna, vinu non haberi, & vix importatu poffe fervari: reliquaq; que infinita funt, fapientiffime observans &c, Alan ib.c. 47. Prov 16,13. Deinde in ipsa sumptione calicis papulari que incommoda ac pericula circuvallante In populo numerofo & frequenti funt anus de. lirz, bebetes vel petulantes puelle ac muliereule fenes tremu i, ftulti & improvidi adolescentuli. Dum huc & illuc impellitur vnda populi, dum quifq; ftudet alterum antecerte, re,& calicis hauftu pratipere, etiam per canales & fiftulas, quâm facile eft per imprudentiam vel imprudentem pracipitantiam totum poculum aut faltem guttulas fanguiris dominici vel in linum, vel in barbam, vel in maxillas, vel in terram effundi? quum facile plerofg; barbatos proluere barbam & imbuere fanguine illo? quam item facile alios avidius vol incommodius haurientes vel fugentes per tuffim aliquid excutere & respuere. Claud.de Sainct. Repet, 10, de Euch.c. 4. whole

whole Cup or fome drops light in ones bosome, or upon

their cheekes, or beard: how easie for many bearded-men (Obeard-leffe boy ) to dip or drench their beafds in the blood? how easie by greedy drinking to spit or coughin out? And when 'tis carried to the Sicke or kept a purpole "Tertio ex Eue how many diffresses, croffes & missortunes may happen chariftiz cua little wine will foone grow fowre freeze in Winter, pp. flodia pro intrifie in Summer, (dispatch it out of th'way then) andin firmis & einfdem deportari. the very way, or in ficke-mens houses and Chambers how one quet incimany bad accidents may befall ? Againe what abundance dere possunt of wine; what quantity or multitude of Cups will then anxietates & neede? what carrying and powring? which how can they be infortunia ? Pauxillum viai done but they must necessarily interre many things (fayt repofitum cità this base and blasphemous Caviller) that would rather acefcit, hyeme an Alehouse then the Church, and strong drinke then the congelatur, 2. blood of Christ ! O brave Bishop ! which makes the ! flate fugit & shops of the Primitive Church so many Tapsters: whenh fit vappa, vel purrefelt. Quo- cannot deny the use of the Cup with all the people to han ties verò deporbeene most frequent. tatur quot oc-

But I pray you tell me one thing, you that are fo quick current offendicula in ria in fented to finde inconveniences that Christ never forefam zgrotorum z. how did the Primitive Church do for fo many hudred year dibus & cubiafter Christ? how happened it that they could never effe culis, in morbis thele impossibilities? Here they are not ashamed to say, be tis. Rident ifta cause they see they must bee desperate, that their late & nagogue hath learned in time to take a better course the the Primitive Church did. Nothing is derogated (fayth # Christi fangui-Lentia) from & Church-dignity: if fome things appendi bid. ning to Practize be afterwards in long traft of time bette

Siropulorum greges in candem Ecclesiam ad communionem convenientes perpendas, quanta in copia opus fuerit? quanta capacitare vaforum, vel multitudine ? quanta deportation, vel transfinsione? que geri omnia quomodo poterunt, quin multa fiant que caupona magis decerent, quam Ecclefiam, & lixivium quam fanguinem domini ? Idem ibid.

E Nihif detrahi de Ecclesie dignierte, si nonnulla que ad Praxin pertinent, rechius pe fleà progressu temporis, quam antea, conflituta fint. Greg de Val. Disp.6. in Thomas

puncto 5. 5,10.

iplis & ægro-

qui non cre-

dunt ex vino

ordered

ordered then they were before : adding further that hee fees h no inconvenience, why the later Church may not profitand grow in efpying inconveniences about matters of Practice. if we should tay so, how would they cast Novelty in our teeth? yet thele men that are all for Antiquity, in this matter forget themselves, and are faine to recoyle, Wihill igitur finding their best shelter in the Practize of their present probibet, qua Church. Antiquity is not so much to bee look't after in minus Spiritu Religious Rites, Cayth Claudin, as th' Vniverfall Custome Cando fugge of the present Church. The like you heard him say before rente, proficiat in the point kof Adoration. Nay, even in matters of Faith. Ecclesia in ani-Gregory de Valentia neither allowes Scriptures, nor Fathers incommodis, and Councells, for fufficient Judges: but for finall Refoluti- autedam comon he referres us to some Authority now living and pre-modis, qua ad fent, without which he holds all the rest unfurficient and morum instituimperfect thus they polt us of from Scriptures to Fathers, ibid. from Fathers to the Pope: all will not doe without him. Negneed a-Their pretence therefore of Antiquity is but for a flow; ded in ninbus and to delude the world: when it croffes them, they care as religionis qualittle for't. And the fame Santlefins very faucily takes up renda tempo-S. Cyprian, hee fayth that he preffeth Christs Inflitution ras, quam quod well-but (layth he) he did not sufficiently consider nor die a tora Ecclesia flinewith w what was commaunded or left free to feverall fufcipiumure persons. You shall be his Turor therefore, and in the Mar- tem. In titibus gin the Reverend old Martyr is beholden to him, for this tun Ecclefia

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perfons observatio, quam antiquitas. Rep. 10.c,6 . Quot & quanta etiam contra anequitatem in honorem eanti Sacramenti fuerunt aliter quam folerent disposita? Non co nim femper melins quod veruftius, cum fere vernftiora fine rudiora, &c Ut ante, Repet of Atq ildem ferme argumentis efficitur neq; folam traditionem viva vocis corum qui olim vita defuncti funt effe regulam fufficientem fidei, que valeat per fe fine alia aliqua infallibili ac prefente authoritate, omnes omninò definire fidei questiones. Nam primium, ficut de authoritate ipfius Seriptura, necesse est per aliquam aliam certam regumiconstare, ita etiam de authoritate traditionis fi ea quoq, revocetur in dubium, Non cum tradicio loquitur etiam ipla clare & perspicue de fefe, re neg; ipla Scriptura, Greg. Palent Analyf fidei Catholica 1 6 c.8; " Recte quidem, quid inflituerir dominus, dilatat & amplificat: fed non fatis attendit & diffinguit, quid fieri jufferit ab unoquoque, unt quid cuique liberum fecerit, nepet to, de Ench.c. I.

" Cyprianus rigidior calicis exactor: quem Ecclefia Africana non probavit,ibid. · Proptereà Ecclesia Cypriamim non pro bavit in co quòd ex præ. cepto & verbo domini populum ad vini et fanguinis fpeciem videretur obligare ibid. Fin re ergo libera & indiffe. renti de vaa. funt apostolia ligioni conveniebatzut Judais unam de Sacrificio fpeciem concederent,& gentilibus utmmq; quoniam inquam,ita recep

tum crat apud

honorable Epithite, Coprism a more a rigid & austere exa. ctour of the Cup. Nay, he is not content with this, but flan ders him further, and fayth that the Church of Africke was against him: whereas he can never prove that any excepted against him for this. But what talke we of o Cym. an, when th'apoltle Paul escapes him not? hee fayeth the Paul did therefore allow the Cup to the P Corinthians, ba cause it was their wont at Idolatrous and Demoniacall & crifices:a reason, I should thinke, rather to the contrary But it makes me smile to observe how they cannot main taine their fingle-foled Communion without a blot and aspersion to their owne Church. Of old (fayth a Cardinal) either the Church did not confider 4 what a perillous thin it was to give the people the Cup: or elfe, because people werethen farre more zealous, there happened no fuch prophanenesse as in the like case now would doe? where in the Margin he tells mee how their late Church hath profi aut de utraque, ted (that is to fay, reven excelled the old) in the Honor of this Sacrament. Onew Divinity. Salmeron: Whereasin quod moribus continuance of time fome Inconveniences were differ utenrium & re- vered in the publicke and common ale of the Cup, the prefent Church is bound to avoyd it, and in fread thered (that is to fay, by his owne Confession in stead of Christ Institution) to substitute a more fitting and commodious Order: and the rather because in that Church, wherein the feare of God and devotion raigned, the ufe of the Cm was more convenient: but now (fayeth the Jesuite) for want of the love and feare, of God Communion under on

utrofq; de publico faccificio participare. At populus Iudzorum abstinebat a libament facrificiorum contra verò gentiles perinde vino facrificiorum fruebantur atq, carne Sa Olim rel non animadvertit Ecclefia, quantum effet periculum, vel que tum servor devotionis singularis extitir, non fuir tanta profanatio quanta nune foret, Alas La de Euch c.47. Profectus Ecclefia quoad reverentiam Sacramenti-ib. temporis decurfu incomme da nonnulla circa illam detecta funt, merito illam vitare debe præfens Ecelefia, & pro illo ritu commodiorem substituere:prefertim,quod in illa Dei Le clesia, in qua charitas, dei mette ac reverentia regnabant, vsus sanguinis conveniebat: nut vero ob defectum amoris & timoris dei magis nobis convenit usus alterius speciei. Salmen tomo sin Evang tract, 39. kinde

kinde befits us better. it feemes they have ill ftomackes being loath to bee troubled and cloved with too much at Sandfillips. being loath to bee troubled and cloyed with too mach at tres fuerunt in once. The like reason doth old Grandlire Albertus give, also seculo rewhy they come fo feldome to it, once a yeare being pretry fredu tempo. well for them. Those tholy fathers (fayth he) were in ano- ris nostri, que ther world in comparison of our time : because then the niam tune no-Church boyled still with fresh zeale: but afterwards came vitio fervore daungerous times, Charitie freezed: then for th'unworthy- Eccleia. Postneffe of Christian people it came to thrife a yeare:at length modum venethrough the peoples more palpable decay and pronenes to rurt tempora all vices and deformity they were but tyed to once; and I periculofa, in would to God they would doe that it felfe well, fayth the quibns refriwould to God they would doe that it lette well, laying the guit charitast fame Authour the next newes we expect is, that they re-unrequipropter ceive never a time at all. And (if all be true " with Leffins) indignitatem they may very well be excused from the Cup, because re- populi Chriceiving onely th'Host, they receive him as good as a thou-cflut eer in anfand times, Christ being there according to his Calculation no communiat least incomplete, infinities. But marke their jugling. They cet, Deinde orofay, the Priest drinkes for them, and bid them believe they pter graviohavey drunke and they have drunke. which notwithstan-rem populi de-ding in case of necessity might hold, when the Sacra-pronitatem ad ment cannot bee had : for then the Spirituall eating vitia & deforand drinking must suffice. Allen commends him as a mationem flamost religious and devout priest; z who over the tutum est ut Holt pronounced the name of both bodie and blood. faltem femel in

nam hoc de-

vote) implerer. Albert, magnus apud Carthusiannm d.12 qu. 5. . Qua inre consideranda eft immenfa Christi in nos charitas, qui fub voa specie non semel tantum, sed millies fe pro nobis dare voluit, ut dum illum fub aliqua specie sumimus, quodammodò millies fumeremus, T.con. Leff, de perfect divinis l. 12. c. 16. \* Fateri tamen poffumus corpus Christi ibi esse infinities incomplete, vel secundum incompletas ( ut ita dicam ) replicationes.ibid. " Et ita dicitur populus fanguinem bibere, qued ministrantes pro eis illum bibunt juxta verbum Augustini predictum, Crede & bibifii. Io. Gerson in libello de tommun: fub utraque specie, ratione 5. . Hinc extitit quorandam reli. giolissimorum vironum inter distribuendum illam unicam speciem veluti admonitio, cum dicunt, corpus & fanguis domini noftri lefu chrifti cuftodiat te. Alas. lib 1. cap. 41.

And some a Papists affirme, that the whole effence of the Hac conclu- Sacrament lyes in the bread, and the wine comes in onely for complement. And Ledesma makes no question, but that fio flatuitur contra quelda bread alone b makes a true Sacrament. Salmeron puts us off modernos Dowith a notable Stratagem. Lay-men cannot receive, unfores, qui dicunt Sacrama- leffe the Priest give it, nor the Priest give without the Bishops leave, neither can the Bishop give a License (though tum Eucharifie in fola fpche would never fo faine ) without direction either from cie panis effenthe Pope, or a generall Councell; Pope and generall Countialiter consicell are flatly against it by th'assistance of the Holy Ghost. Acre, Speciem vero vini foliam Neither can the Pope doe it of himselfe (not withstanding ad perfectiohis boundlesse authority ) without a d generall Councell. nem & integri-He may dispense of himselfe, but not institute generall tatem illius pertinere. Le- lawes. Anglesim tells us, we may bee content to receive as Saint Francis did. And comes armed with foure Generall defma c. 1. de Euch. Con. 12. Councells:not those in the golden times, of Nice, Con-In hoc dubio flantinople, Ephelus, and Calchedon: but of far baler covne certum eft imprimis, quod, fi in the very ironage of the Church, Constance; Bafill, Flofacerdos confe- rence and Trent. Yet Hofim rifethas high as & Gregory the craret unam third. Sanctefins most impudently derives it even from fpeciem live alth'apostles, saying, it easily may be gathered by many good sera, panem a conjectures, that Communion under one kinde was at verbi gratia abiq, vino,va-

lidum effet Sacramentum. Idem e. 4 Concl. r. Laici non poffunt communicare fib p. traq, specie nisi porrigente sacerdote:rursus facerdos tradere non potest, nisi concedenti. bus episcopisarurfus episcopi, etfi maxime vehent, non postunt concedere, qued aut Concilium generale, aut catholice Ecclesia maderator Romanus Pontifex gravissima lege inserdixerunt; poffremò Concilium & Ifuprema potestas Pontificis non permittunt Laicis mfum calicis ob Spiritum fanttum Synodo affiftentem. Salm. tradt. 34. 4 Si calix in uni Verfum omnibus laicis effet concedendus, conceffio effet per Synodum generalem facienda quemadmodium fi lex cum quibufdam difpenfanda, convenientius fieret per Romanum Pontificem. Idem tract. 18. ' Satis eft illis cam Communionem recipere, quam Beatus Franciscus & alij sandissimi viri receperunt. Angles q. z. de Euch. 2:10. Con . . . Eft ausem definita in quatuor concilija generalibus, feil, conftantienfi, Bafilienfi, Florentiaa, & Tridentina.ibid. ! Qua tamen în re non idem apud omnes mos observabatur, quod apud alios utriufq; apud alios alterius santum (peciei fuit vius, donec ad Gregori) s. Pape Romani tempora ventum eft. Holius in confesti Petrocovienti cap, 40. Non defunt quoq; multa conjectura, quibus facile posimus colligere unicam illam speciem ab ipsis apolto is in Ecclesia fuiffe celebriorem & frequentiorem, claud de Sanct, Rep. 10, e. a.

all times more frequent and ordinary from the very beginning. But even in the later dayes of Popery that this ancient custome was not abolish't, may appeare by those i old pipes in Chalices, it seemes for fafer drinking, and to avoyde fliedding, used (they fay ) still at Rome by the Popeand his lufty Cardinalls, or other great States: though Allen thinkes they were referved onely for great men, Cardinals & Canons, and Monkes . Fifter is more blafphemous. Had it not beene for the Church, fayth he, Washing 1 of feete had beer as good a Sacrament as the Lords supper. I passe by Effies dry Maffes, and his m bunting Maffes , which is, when for halte they have no Communion: and therefore they may well call them dry n, because the Priest misseth his mornings-draught. Gellius calles it caninum o convivium die exantiqui-(as you would fay, a horie-feaft) when there is no drinke. tate relies

quædam fiftis-

Ix argentex ac aurex, velut canales, calicibre veruftioribus adjuncta, ut per eas fine effusione, hauriri posset sanguis è calice: quarum in ordinario Romano sit mentio: & adhue in Miffa folenni Pontificis adhibentur , ubi ministri Cardinales aut illu-Ariores persona communicant sub utraq, specie, posteriorem speciem fistula haurientes. Al.l. 1 c. vltimo . Sed illa inftrumenta non fuiffe in ufu apud plebem in Parochialibus Ecclefijs plane existimo fed tantum in facris Cardinalium, Canonicorum, Monachorumg. Conventibus:cum & hodie vifantur tantum in antiquioribus Monaflerijs Ordinis pramonftratenfis, & verelimile fit consuetudinem communicandi sub utraq; specie magis inter Religiofos & illuftres Clericos, quam exteros laicos extitiffe, ibid. 1 Unde fapientiffime dixit Roffensis, tantum abesse ut generaliter aliquid pracipiatur omnibus de edendo aut bibendo ut nisi aliunde ex traditione apostolica & regula Ecclesiaftica institueremur eirea huius Sacramenti ulum, nunquam aufus fuiffer quifquam post apostolos illud aut confecraffe, aut fumpfiffe, imò nec habuiffe pro Sacramento magis quam Lotionem pedu. Idem c. 44. " Eas verò Miffas nauticas aliqui vocantialias portò venaticas feu venatorias, que fiunt in gratiam venatorum: quibusfcilicet ad venationem festinantitus integrum non est integrum Missa sacrificium audire, aut ab ea serò reversis non licer, ib. "Parochus quidam dia cefis cameracentes ante annos viginti quing; fie mihi cam deferipfit.cum no. va nupta offert se benedicendum, solent pastores (vel quia ante sacrofanda mysteria peregerunt, vel quia cibum fumpferunt) submissa voce Missam celebrare quam vocant Sicca, hoc patto: Non pramittunt confessionem, fed incipientes ab Introitu omnia perficiunt usq; ad Canonem:tum Canone omisso, transeunt ad orationem do: inicam, cætera superaddentes: fed non communicant, quia non confecrarunt: Gul, Effius Professor & Cancellarius Duacenfisorat, 13. Prandium abstemium, in quo nihil vini potatur, caninum dicitur, quia canis vino caret Aulus Gell Noctium Atticarum lib. 13. cap. 39. cx M, Varronc,

Hitherto their halfe-faced and lame & Communions which \* Ecclesia istud how deare a brood it is to Reall Presence, let themselves Sacramentum speake: who never diffembled, that the maintenance of difpenfare con-Reall Presence is the master-beame that sustaines this fafuevit fub fpebricke:least peradventure q the necessity of receiving uncie panis tander both kindes perswade the simple people that Christ is tum,tum.propier periculum not wholly under one. Though to speake truth being bett effusionis, quod with reason they goe to Clab-'am, and seeke to make it forte accideret, good by perfecution: telling us to our comfort, that they viai dispensare. I serve all their Opposites with the same sawce. For, as for antiquity. the Divines of Coles put as out of doubt pter vitifinade that before the \* Councells of Constance and Basill, twas litatis amotio. still left arbitrary to receive under one or both kindes. nem, quod fe non immerità Let Iohn Gerson conclude: To receive funder both kindes simplicium ani- is rath, prélumptuous, scandalous, seditious, troublesome to mis ingereret, i Church-governement, and by consequence eterna damnafemper fab spetionis inductiva, brings a man to everlasting damnation.
cicbus panis & vini daremr:

quia fi ita fieret, poffent simpliciores credere quod christus non continescur integre fub. altera specie, Alexander p.4. q. 11.m. 2. 2.4.5.3. Secunda ratio eft, ut tollatur occasio erzandi.postent enim arbitrari simplices non esse Christum totum in qualibet specie, si seorfim alia & alia frecies daretur. Valent, in Thom. Difp. 6,q. 8. puncto 5, \$.10. 1 Debet potius hocfacrum generale Concilium invocare aux lium brachij fecularis, fi opus fuerit. quam ratiocinationes contra tales. Gerson de Commun. Laicorum. In expugnatione tali proficere videretur, quod ferenissimus Rex Romanorum invocatus à sacro Concilio acciperet factum illud perfequendum & terminandum, ficut & alias hærefes in Bohemia, cum potentia etiam brachij facularis ib.ratione 7 . Et hoc tunc fice eis persuafibile , & videant & fentiant in factis, quod queritur in hoc Concilio extirpatio on nium errorum fine acceptione gentis alicujus vel personarum: & quod non folis eis fiat ( sicut nec fiet, domino concedente) perferutio. ib.ratione \$. " lam verò conflat ante conflantienfis & Basiliensis Conciliorum definitionem semper arbitrarium fuisse sub altera vel utraque communicare specie. Colonienses in Censura Carechifini Iò. Monhemij dial 9 ! Nunc verò fumptio talis temeraria eft, & præfumptuofa, scandalofa, seditiofa, & Ecclesiafici nitus turbativa, & ex confequenti eterne damnationis inductiva, ib,rat, 3.

Nd thus in five Sections we have run through the continens rewhole doctrine of Real Prefence with fome fpe- alem immola ciall Dependants. But this is not all, neither rest tionen corpothey herewith content: but as really prefent, they ris christi ficuti will likewife have him really offered. And a Sacrifice they realem prafenwill needes have it, but " they cannot well tell where. Some de Sacrific.c. 11 place it in the Confecration; others both in that, and the Diffentientes Vocall Oblation in the words that follow: another fort, catholicos feriwith all, yea especially, in the very eating and consumpti- ptores habeon of the things offered: others in the breaking, and dip-must quorum ping of the Hoft in the Chalice. Some againe in the dedi-facrificium cation of bread and wine, others in the change and Transub-parties in conflantiation. Nay, for failing we shall have two Sacrifices: secratione, & one in the confecration y of bread, another in the offering partim, idque magis, in Obof Christs body; even as they maintaine, that Christ was latione vocali twice really offered, (though they call it one Sacrifice for fiblequente, fubltace) first a on the crosse, then by the Priest in the Sacra- alij volume non ment:& that in bhis own name, (fayth Anglefises )as well in his tastum as in the name of Christ. though Gabriel distinguisheth. He duabus parti confecrates in Christs name, che offers in the name of the maxime in Church. Nay (that you may observe their blasphemie the Communione more) some add that Christs oblario in the Sacramet derives & consumptino vertue nor force at all from Christs Oblation dupon the latarum consifere. Tertia fententia eft corum qui putant fractionem ac etiam tinetionem hoftig ad facificium requiri, ut fic non nifi quatuor aut quing; partibus absolvatur. Quarta fen. tentia flamit facrificium proprie & folum in Confecratione perici Idem I'a.c. 15, \* Sic igitur explic anda funt ifta, ut neq; propriam rationem factificationis, neq; vnicam pona. mus, vel in mutatione, vel in facratione ac dedicatione panis, ficut multi recentiores, Idem 619 Non conliftit in defitione panis, aut tranfinutatione in cor us, contra Ruardum, & Cafalinum, Salm, tract. 29. 7 In quo genere etiam magis erratum effe videtur ab ijs, qui ita facrationem panis per se constituunt facrificium ve immolationem corporis aliud effe facrificium judicent. Alan ib. 2 Christus pro nobis bis fe obtulit in facrificium : primo incruente sub speciebus panis & vini: secundo cruente sub propria specie verz carnis humanz in ara crucis Franc. Victor. Summa Sacram. num. 103. Heb. 7.2. . Sacrificiu Mille non differt specieab co quod christus semel in ara crucis deo patri obrulit. Ledesmac.17.Con.s. b Offertq, facrificia in nomine propriz persone & Chrifti, Anglef.q. .. diff, a Con. 3. Oblatio in persona Ecclesiz Consceratio in persona Chrifti. Gab.in 4 d. 13, q.r.a.3. dub. 2. 4 christi oblationem in coma nequaquam ab oblatione in cruce fa-\$4,vim fuam & potekatem mutuari, Salm.in Evang. tom. otract. 31. croffe:

croffe: that Christian Religion confids not in the Sacrific · Infacrificio corporis Chriof Christs body upon the crosse, but in the Lords Suppor fti, non ut in that Christis fo often butchered by fthe Priest, as therea cruce, fed ut in Malles. Yet, who all comes to all, they are faine to give it in cœna, versari religionem no higheratite g then Applicatory, as thoughfor this word firam, Alanda, Sacrament on Gods part, Faith on ours, were not fulled ent. Yea, they will make you believe, that & Peter faid f Hæc quæ in first Maffe at Antioch, i James at Hierusalem, evening mysterio fiunt, Pontificalibus, (poore man, I dare fay hee was never wort non tantum per aliquamex- it. Ithat Paul k and Barnabas were Maffe-mongers. I can nins Demochares Moneiachenus Endemon reckons upin ternam reprefentationem, : French Church fourty feverall Altars, and as many Pres aut ludicram similardinem, to attend them. Bragging withall, (O brave Linguist) led vere quoq; he hath found the name, Miffa, in wthe Hebrew and C ac realiser gerit dey Bible . But these things and many more I witting ita ut non fit paffe by, that I bee not withdrawne from the prefent falfum dicere, Christum mori, cramentall dispute. All this while I fay nothing of their . Ceremonies. occidi,immo-

lari, frangi in Sacramento.
Alan. 1 2. de
Euch-Sacrafi.
cio, cap. 10.
Euch-Sacrafi.
cio, cap. 10.
En Alan. 1, 2. c. 23 often as you will, and it will ferve the Gibeonites to be primas B. Peters apoctolus

h Primus B. Peters apoctolus

Millam Antio-

chiæ dicitur celebrasse. Innoc. in Prasatione librorum de mysterijs Missa. B. Iacobustat domini in Pontificalibus Hierofylimis primò dicitur Missam celebrasse. Lipsensa Can Littrast. 4 c.14, k Paulus & Barnabas Missam celebrarunt. Endæmon 12. de Sesicio, c.13. de Altarium Ecclesiæ cathedralis Novioduna orum quibus 40. ad Missam celebrationem ministri addicti sunt, nomina &c. I sem lib. 3. c. 37. Licet hujus odis men in Latinis codicibus minimè comperiatur, comperitur tamen tam in Hebrasse quam chaldæorum Biblijs. Idem l. 2. c. 1. Sacerdotes Missam celebrare & corpus che sti administrare nequaquam debent, nist sancte sus sistem celebrare & corpus che sti administrare nequaquam debent, nist sancte sus sunte industi. Idem l. 4. o. Omnes vestes debent esse benedictæ præter cingulum. Ingles quæst vis, disti 5. corsti P. Quando vestimenta reparantur propter paupertate, videtur dislinguendu quod ausa ta pars amota suit, quod sine illa non benedicteretut, ut tota manica, vel pars superioratune dessinit esse celebrare Palud-in 4 d.13. q. 2. a.6. concl. 3. Similiter vestes ministrorum reparentur manente substantia, non oportet iterato consecrari, essi perpartes plates so cantil. Nic. de Orbellis ibid. q. 1.

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writte of Confecration is loft . Nay Dorbel would have si qua autem the burnt, & the gashes refery'd: that all the world may take fint verustare notice of their ragged Reliques. Their altar must be stone comburi debe to put us in mind that Christ was buried in a rocke: whose & cineres in furniture if you inquire after, he tells you it must be ador- Ecclesia vel alined deabus reallist, that is to fay, with two towells. Sylve- quo loco honefor addes the Corporall, to make up the figure of the hoponi. Idem Trinity: whereof part is folded, fignifying the napkin a- ara lapidea bout Christs head: part opened to expresse the Linnen ta-petram monibout his body . The Paten " must bee broad and round, to menti, saim. fignifie th'inlargmet of Charity, roundity of Perseverance. \* Dorbella ubi Their : Hoft is round: would you know the reason? Be-fupra. coule it containes god, who hath neither beginning, nor Dicit Summa end. Onely the former part is grac't with ay picture, and Angeli, quod there's none on the backe; because wee see no more of sufficeret vna chrift, then his Humane nature . For Pictures, you must die quod requiknow, and fuch like Child-babies are " Lay-mens bookes, runtur duo &c and fingular helpes to Romish Devotion. And though Pe-corporale in rew de Palade confesseth in the Primitive Church their presentationem Chilice a was wood or glasse, they are growne more dain-Trinitatio. Silv. ienowadayes. It must not be brasse, copper, or lead, b for q a. forfeare of rust and danger of vomittnor wood, and why? Pars plicate half by reason of the porosity some of Christs blood run significate sudointo the chinks: but gold filver, or Tin at the worst. Nay, tium, pars ex-

Lipfin can l. arradige 1. " Patena debet effe lata et rotunda, fignificans corda nostra, que debent . Me dilatata in charitate, & rounda in perseverantia. ibid. \* Circularis eft hostia, quosiam qui fub illa continetur, Deus eft principio & fine carens. Salm. tract. 46. 7 Hoftia meriorem partem depictam habet , spofteriorem nudam:in quo erudimur gemine in thrifto nature, quarum altera finb afpectum noftrum venire poteft, altera verò nobis prorheft ignota Salmibidem, a Adhibetur templis & altatibus, nbi hoc myfterium peragiw. sichutzequa nihil alud funt quam radiu & imperitorn libri gefta Chrifti, & fanctora in memoria reducentes pietareq, et immitarionis ftuditi corti cordi instillantes. Id. tra. 3. Liert olim fuerit lignens, vel vitreus, nune tame non debet effet nec de zre, nec de aurichalco, ant cupro, ant plubo, quod ifta propter zrugine vomitu provocanti nec de ligno esie propter poros ne finbintraret fanguis Palud in 4,d. 13-q.s-2,5. Calix domini cu patena, fi mon ex auro, omnino ex argento fiat, fi quis aute tam pauper eft, faltem ut flanneom calicem habeat: Nullus autem in ligneo præfumat Miffas celebrare propter imbibitionem hamoris, Scot, ib Vide criam de Confecratione diff, 1 c. Vafa,

Si quis quantumvis occulte. in calice vitreo aut ligneo comfecraret, pecca. tet gravifime. Anglef.q. ult, diff s. conel. s. In nulla ta. men neceffita. te licet cele brare fuper mare, vel fuper fluvium.Sylv. titer de Miffa,q.s. \* Intelligimus per altare crucem, per calicem sepulchru, per patenam lapidem fuperpofitum, per corporale fyn. donem, in qua corpus domini fuit involutum. Albertus Mag-Theol.1.6.c.18. . corporalia Syndonem quo fuit involutus fignificant

fayth Anglesius, he that now confecrates in glasse or wood though never to privately, finnes most notorionsly. upon no termes must the Sacrament be administred at Sa though it were in an Indian voyage. But hearken a link more of their mysteries. The Altar fignifies . Christs croft the Chalice his grave, the Paten the stone rolled upon it the Corporall the Linnen f that wrapt his body, the close covering the Chalice, the napkin about his head. Provided alwayes, that g though the Sun shine never fo-cleare, d blinde Priest must have a candle; because Christ said, In the light of the world, and ( if you will have another in fon) to kindle faith and a charity. i Albertus reckons in mong the Prerogatives of the Maffe, that, though a the fand Suns shine, they must have a candle . A Preroganistiter for Coale-pits. Wherefore (to see their zeale) on Priest was deposed for no other or more capitall for k then want of a candle at Masse. Mandamus quod official beneficio ipfum prives perpetuo, fayth the Pope writing tol Diocefane: let him never bee Prieft againe. The tend whereof is this: Honorine to the Bishop of Brixia. I under stand that the Church of Saint Brigid by this Prick naughtinesse hath beene much and many wayes wronge In Vilitation thou haft found by his owne confession the mus compend. he faid Masse without water and candle-light. Seeing the this cannot bee done without plaine malice, or groffedo ting, we commaund he bee irrecoverably deprived of benefice . On Christmas day they have three Masses, on

lintcolum quo tegitur ealix, sudariu quo volata fuit christi facies. Salm. tract, 16 8 5 lumine non debet Miffa celebrarieujus ratio eft, quod ille ibi Sacramentaliter exiftit, qu de feiplo dixit, Ego fum lux mundi Lipfenfes l stract s.c. 2. " Ferat ad infirmum, fempe lumine precedente, cum fit candor lucis aterne; ut ex hoc apud omnes fides & devotio a geatur. Endem la de Sacrificio c.29. Celebrarur accento lumine, etti mille foles lucen Super terra. alb.Mag.comp. Theol.l.6.c. 18 Prarog 6. \* Honorius Brixiensi episcopo.l. telligo quod Ecclefia S. Brigidæ Brixiæ per malitiam prefbyteri hajus multiplicitet face batur, Inquilitionis officium iterans ex ejus confessionibus invenisti, quod idem fine ige facrificabat et aqua: cu igitur vel ex aperta malitia, vel nimia defipientia peccaffe probe

tur, mandamus quatenus officio & beneficio perpetuò ipfum prives.

before I day, fignifying the darke times before the law: another, com diefeis, fayth Dorbell, forthetime of the law: the last in the cleare day, portending the state of Grace. Then their language is such, as though they roare it never fo loude, the hearers are never the wifer: and their voyce againe fo low, that English or Latine all's one to the poore I vna celebrapeople. Who therefore should doe the Priests no wrong, if turante dien according to Pauls doctrin they fay, they ware all mad, And ad designandi how well heintends edification, it appeares by his a tur- tempus ante legen: fecunda ning his back-fide for the most part to the whole Congre-cum diefelt ad gation. And yet they confesse, in the Primitive Church defignandum they had o better voyces, and spake not as the Priest doth tempus sub lenow for want of zeale, like a moule in a cheefe. P And they ger tertia in tell us atale of Shepheards, who having learned the words gnat terr pus of Confecration by heart, affayed to doe the like, and both gratiz, Dorbid. bread wine, and Rone, which it feemes, they made a forry 13.9.3 fust with for an Altar, and themselves were struck with " If therefore highening. Therefore these men have taken an oath, they be come sogether will never confecrate aloud againe. And why must it needs into fome place, bein Latin? Left the 4 Church of Rome should feem to err. and all freake Sameren : fayth, they cannot alter their language without with tompues, mputation and prejudice to their old cultome. But Hofiss and there emp

in those shat are unlearned, or

Videllevers, willthey not fay that ye are mad ? 1. Cor. 14.33. " Vide Miffale Romanum. · Etf olim verba Confecrationis alta voce discrentur, et populus responderet, Amen, ec. Salm, tract. 22. P Contigit femel vt quodam die quidam paftores super quendam lepidem ponerent panem & dicerent secretas & alia verba canonis super panem qui ad prolationem corum est conversus in carnem is waos divinitus facta fuit acertima vindila,nam omnesietu fulguris mortui funt, ideo statutum fuit, vt de catero ifia secreta sub flentio dicerentur vt nescirentur à laicis. Guido Rocherius in Manipulo Curatorum c. 41. Bellarminus paulò aliter. Cum verba illa ab omnibus audirentur, à multis eriam laisde memoria tenebantur, inde factum est ve quidam pastores in agro super panem & vimm ea verba pronuntiaverint. Sed igne de cœlo demisso miraculum illud panem & vim, & lapidem super quem illa sita erant absumpfit, & pastores illos abstupefecit, ve all gum tempus vix loqui possent. Bell.l.a de Missa c.12. 1 Me hactenus Ecclesia dormitalle, arque adeò erraffe videatur. Salm, tract, 32.

Iam ante commemora. Vimus, quem admodum etiam vulgaribus Cantilenis quam maxime volucrit inculcata nobis christi beneficia fitiens noftra fa-Salutis mater in Feftis Christi Natalitijs, & Palchz, & Pentecoftes dudum recepto more fieri videmus. Card HoC in Confeil. Petro. covienti c.4 1. 2 Quas pueri & appolite effin. gunt, ut videri possit nullos efle magis idoneos talium facro rum antifites Calv. Inftit. 1.4. C.10. Quendam

facerdotes au-

to refresh his Auditory, makes them amends with Christmasse Caroll, which according to an old blinde Popish custome hath been sing in Churches at such times.(A milerable stare and face of the Church, when for Sermons We must be fed with Carols.) I might aske them as Philip did the Eunuch, Act. 8.30. "Aga ye ymbouls a dway. varies, understand'st thou what thou readest for many of them have scarce conn'd their lesson like him that faid, If I fpeake latine tis more then I know. What shall I speaked their heaving, thumping, cenfing, cringing, kiffing, croffing Ecclefiat quod frisking and jetting to and fro, with the whole packed pedling Ceremonies? which part (faith Calvis) a meet Naturall (add if you please a Monky or Iackanapes) would most nimbly act; that it were pitty, saith he, it were personated by any els. All painted with pompe and brivery to affect the eye and fense, ( poore amends to the foule) for then (fayth the Canon-law) were golden Prick and wooden Cups, but now golden Cups, and wooden " Priefts: who, as they decay " in doctrine, grow in fupomoriones aded fittion. How innumerable, intollerable, meere Iewish and ridiculous ? that 'cis a wonder their shoulders doe not cracke, like an Affe, under the burthen. Yet they tell us the Apostles y cared for none of these Ceremonies. But now fay they, the world is come to that paffe, that were it not for fuch like babies to play with, their zeale and devotion would even fall afleepe. and what's their argument? because they zagree with our corrupt nature. Cajetane is ve ry inquifitive, where this vertue lies, which they attrirei ligneis calicibus utebantur: nune è contrario, lignei facerdotes aureis ut intur calid bus. De Conf. dift. a. cap. Vafa, ex Bonifacio Martyre. Zepherinus patenis vitreis Milfas celebrari conflituit. Tum deinde Urbanus omn'a ministeria facra fecit argentea. Eta reliquis cultibus magis & magis per incrementa temporum decus fuccrevit Ecclefiarum ibidem. 7 Apostoli ceremonias non curabant, nunc autem videmus propemodum un verlos adeò frigu fle, ut nili ceremonijs illiuimodi, ceu qui bufdam incentivis, excitarente omnis fidei vigor apud multos interiret. Roffenfis contra Olcolampad. 1. r. c. so. . Salas

trad's 2. 2 Dubium occurrit de virtute altaris & aliorum inanimatorum confecrato rum an fet folum ex parte noftri an ex parte rei? & fi ex parte rei, an fit in ipfis rebus, a tola divina affiltentia? & an generali modo tantu, an speciali affiltat, Cajer. in 3.4.33 49

bute

bute to things confecrate? whether in the things themfelves, or in us? If it be in the things, whether inherent, or affiftant? If affiftant whether generally, or specially? The . Antequam Priest must wash his hands: and why because A aron b and ad altare prohis lonnes were to commanded. Thus and in a thouland cedar, manus more they even rake up Mofes his . bones out of his con-effenim, Lava. ceal'd grave. He turnes five d times to the people, falutes bant inca Aa. them feaven times, bleffeth and croffeth himfelfe as many ron & filij ejus times over & over, first with three crosses at a clap, e then manus suas & five, next two, five againe, other two, then three, five in the pedes, quando ingreffuri funt end. He killeth the Altar, f his Deacon, and Subdeacon, and tabernaculum all that are neare him. When the g Pope fayth Maffe, he is teflimonij, & kils'd and re-kils'd in feaven feveral parts, (why doe they guando accefnot make eaven?) one at his mouth, another his brest; the sur sure ad al-third to his shoulders, a fourth his hands, fifthly his; l.a. de Myst. armes, fixtly his feete, scaventhly his knees. But to leave Mille, c. 550 them in their kiffing humour, one Act more of this Play : ' Deut-34 6. for like Nasidienus h his ridiculous featt, who to all his Nora, quod forvy entertainement gave a reason for't, you shall not accided in Missa, quinquitake them with ut their Demonstrations. When the es vertitlead

populum, & fepies falutat ipsum. Quod quinquies vertit se ad populum, signat quod christus quinquies apparuit in die refurrectionis fuæ. Manipulus Curatorum, F. 45. Sacrificium itague 7, vicibus signatur in canone. Prima vice ter, ubi dicirur, Hzedona, hze munera, hze faconfancta facrificia. Secunda vice quinquies, ubi dicitur, Quam oblatione. Terria vice, bis ubi dicitur, Accipiens panen. Quarta vice quinquies, ubi dicitur, Hoftiam puram, hofti. am fanctam, &c. Quinta vice, bis, ubi dicitur, Sacrofanctum filij tui corpus, & fanguinem, Sexta vice, ter, ubi dicitur, Sanctificas, vivificas, & benedicis. Septima vice, quinquies, ubi dicitur, Per ipfum & cum ipfo &c. Idem 1.4.c. 11. Et cum celebrans ofculatur altare,ipfe fe erigens fimul ofculatur illud extra Corporale: & à celebrante dicente, Pax te. cum, complexus accipit pacem, finistris genis sibi invicem appropinquantibus, & ei respondet, Et cum spiritu tuo. Postcà iterum, Sacramento in altari adoravo, vertit se ad Subdiacosum retrò post celebrantem, & similiter dat ei pacem. Subdiacones accepta pace à Diatono, & facta altari genuflexione, comitatus ab Acclytho vadit ad Chorum , & dat pacem primo cujufa; ordinis dignioribus prius, deiade minus dignis, & severfus ad altare, fada genuficatione, dat pacem Acolytho qui iplum comitaverar , qui & aliis Acolythis circa altare dat pacem. Mill. Roman de ritu celebrandi Millam,c.10. 1 Illud quoq, vacare non creditur myfterio, quod fummus Pontifex septem modis accipit osculum : ad os. ad pectus, ad humerum, ad manus, ad brachia, ad pectes, ad genua. Innoc. 1.6. de Myfi, Miffa,c.6. "Horat.1.2 Sermonum, Satyr.8.

i Gofpell

Gospell is a reading, there must be two waxe candles

Quando legitur Euangeli um duo cerei debent accendi in fignum, auod Domimus mifit difcipulos fuos binos & binos ante faciem fuam prædica. re Euangelium. Manipulus Curat f.41. præmiffis facerdos ad fini . Aram partem altaris accedens pronunciat Euangelium, lignificans quod chailtus mon venit vocare justos, sed peccatores ad poenitentiam. Innocent, La. C.35. Adverfos A-

quilonem legi tur Enangeli-

lighted: and why? to put vs in minde how Christ fent his Disciples two and two before him : Hee turnes to the people five times: and why? because Christ appeared to oft vpon Eafter day. Hearken Pope Imogent. The Priek when he hath done his busines at one end, steps to the left hand, there to read the Gospell, and why, and't like your Holinesse? To fignifie, that Christ came not to k call the righteous, but finners to repentance. The Gospell must be read to the North, and why fo? that the ! North winde may rife, and the South winde comes that the Divell may flee, and the Holy Ghost come in the roome. The Pope comes out of his Closet to th' Altar. m Why, Good-man Popel To fignifie how Christ proceeded from the Father & came into the world. The Deacon when he is to reade, it. turnes the contrary way. " your reason Sir ? Because the His ergo rite Apostles first preached vnto the Iewes. A whole armeful of these chips you may gather in Manipulus Caraterum, & especially Durantis his Rationale Divinorum, and ou Convert Creccelius once Austine-Fryar, and Canon Regular. The Maste is full of these: and in a word there is not a title in all the Passion, that is not counterfeited with one apish toy or other: they even a ? Inda, and all. But if you would take one prospect of all their Pompe, Superstition, Idolatry, foolery, looke o to the Vifitations of ther Sacrament , Altars, Images, Pixes, Processions, Sacrists; especially as they are described by Lake As. thony Resta, and appropried by Clement the VIIIa, which I speake not as condemning every particular. In their Visitations they inquire whether the Closet where-

um,ut Aquilo furgat, & Aufter adreniat, id eft, ut Diabolus fugiat, & Spiritus Santus accedarib c.43. " Romanus Pontifer à Secretario proceffionaliter ad altare progredi tur, defignans quod christus exivit à Patre, & venit in Mundum Idem I.a. c.s. " Diacoaus qui lecturus eft Euangelium, ab una parte progreditur, & ab altera regreditur : quo miam Apoftoli priùs prædicavere Iudzis, & poftea gentibus, 42. Praxis Vifitatorum ac vificandorum, anthore Luca Anthonio Refta Messapiense, Episcopo Andriens.

in the P Sacrament is kept, be gilded, and covered within with filk having his linnen cloath or Corporall in the Primo Cuffoborrome, with a fit lock & key, & a filken Canopy to hang diam, five Taover it, yea Canopies of feverall colours, according to the fit decess & time of the years? Whether the box within, that contains orname, ac dethe Sacrament-be gold or filver, covered with a filken and auranim, juxta beforegled Canop wrought with gold, and within it a lecount quali-Corporall wherein are lapt three Holts at least, chan-tatens, facultatem ac vires. ged every weeke? Is the Altar covered with redde anclaring re-Kous ad illus aperiendum, ac claudiendum necessaria, fine integra, bona, ac bene aptara, & concinne difpofita. en dicta cuftodia, five Tabernaculum in interiori parte fit decenter ornarum panno fericeo abiq, vila immunditia. An corporale fubrus fit fubffratum An Candiffemum Sacramentum confervetur in pyxide argented, vel aured, flauncave, de quomodo & rbi, & , fi fieri poteli, femper py xis debet effe argentea. An in interiori parte dithe pyxidis argentez fit aptatum, & accommodatum corporale, In fit illa pyxis, codem modo corporale intus ornata pro deferendo fan diffimo Sacramento ad infirmos. Et la pyxis, an ita firmiter occludatur, ve nisi adhibitis manibus aperiri non poffit & fiacderetat pyxis ex minifiri manibus, vel quovis alio modo laberetur, particular exire non pollint. An dicta pyxis conopeo fericeo, auro intexto, juxta loci facultatem, & vires, fit ornata An intra dictum Tabernaculum aliud confervetur prater dicas pyxides, sil aliud omolno ibi fervari permittat. An in dictis pyxidibus fen valis fint femper plures particula & mes femper faltem debent elle recentes. An fingulis octo diebus faltem innoventur. An raminovantur, fragmentorum ratio habeatur. An Super Cuftodiam Sive Tabernacellom. & Altare li tumbella, vel Baldochiaum, juxta vires ac facultates Ecclefia, decenter orna tum; fi non fit, curet omnino ponendum. An fuper Tabernaculum auranim fit conopeum fericeum, co colore, quo fecundum anni tempus vritur Ecclefia. De Vifitatione Sandiffimi Sacramenti Eucharfftiz. Cap. 9. 4. An habeat Crucem argenteam, zneam, vel ligneam, deauracam, vel pictam in medio, et qua, vel qualis fit, describat omnia figillatim. an defuper extendatur tela viridis, vel alterius colorie, fir e corium, aureum, vel coloratura; ad ar cendam pulverem. An habeat tabellam, continentem secreta Missa, cum tabula lignea bene conglutinata. An habeat pallia omniù pariter coloru, quibus Ecclefia vei confuevir, et quot, quave fint? An habeat identidem tot Planetas, et dalmaticas diftorum colorus cum fais folis, et manipulis An habeat Miffale Romanum, cum fuis fignaculis. An tegumenta Miffalis corundem colorum, quos diximus, habear, er quot! Quotalbas, quor ami-Aus quotre Cingulos habeat ad vium præditorum paramentorum, quando cantantur Miffa conventuales, et folemnes? Quot Corporalia, quotve Putificatoria? Quot Calices, et qui fint! Quet Burfas, vel Capfulas fericeas pro confervandis cornoralibus ? An fit Turibalum, cum accrra, sive navicella, et cochleari argenteo. In Ecclesi is autem quarum census eft exigues, fit faltem ex auri chalco, In fit Tintinnabulum pro elevationis figno dando? In fine Precoli duo argentei vel vierei cum Bacili argenteo, vel ex aurichalco, juxta facultates Ecclefix? An fine candelabra lignea deaurara, pro elevatione Moffix. In Cathedralibus ad minus quatuor effe debent. De Vilitatione Altaris majoris,cap. 9.

Quot lampa. Damaske having a golden Croffe and Armes? Hath it felfe des ardeant, an a crosse in the mid'it and whether it be of gold, filver, &c. fint plures, u. Hathit a thin vaile over it to keepe out dust ! Hath it naque vel tres Candleftickes, Cushions, Palls of all colours, Copes, Girdles continuò ac-&c. Is there a new Maffe-Bookera little bell to give war. ceniz permaneant, que au ning when they lift up their God?and gilded Candlefticker tem in medio to lift him up? a Center with a filver foone, a Carpet for politæ funt , uthe foote? How many filken vailes so cover the Chalice! ms, vel tres nu mero fint fem. how many Corporalls, and filken Cases to keepe them! per, wel plures Whether three lamps at leaft bee there alwayes lighted, disponi numero cleanly and well kept, and at whose charges? Are they pre-De Lampadi. bus ante Altare ferved against the winde in glasse, or waxt cloath ? Is the Coyle good, well kept, and in fraunch-veffells? not braffe majus.c. 12 Quia Chrifor feare of ruft, or glaffe for danger of breaking? and that íma, & oleum with Cotton, or Silke? Have they two bottells, one for cathecumenoru debent in une Confirmation, another for Extreame Vaction, for teare of mistakerSo for their pretty Babies, and \* th'Image especivafe, licet distincte, confer- ally that attends their High-Altar, how many, of what fize, vari, & in also what length, breadth, in what good order they stand, how Oleum infirmofast, (they are afraid their God should fall) who made it. rum tantum De and at whose cost? Hath their Goda yaile to keepe him vilitatione fafrom duft? is it moth-eaten? But above all things they are crorum Olco. rum C. 13. very carefull, their Image (for Idoll I dare not call it ) bee \* Primo,longidemure, to move devotion; and not fo baudy, or ill-favourd tudinem, latias to fet sall the people a laughter, like that in Lancashire, tudinema, ipfius Icona in

libro Pifitationis describendam curabit,coliderabitquan firmiter infixa fit, ac im immobilis permaneat, er non facile removeri possit, nec per se decidere. An pietatis, & religio. nis speciem habeant,ita, ut intuentes ad pieratem provocent An divino cultui apta, & congruentia fint; providebitq, ne fcurrilia quadam apponantur ibi, qua fpectantes ad rifium, potitis, quam ad pietatem, ac religionem provocare folent. non enim recte Divina prophanis milcentur. Quinimo, fi quod ibi tale repererit, laudaverim, ve tolicadum quamprimam curaret, ac illius loco pia aliqua Sanctorum figna reponenda mandaret. Poffremò, considerabit, quo modo cooperiatur, a pulvere præservetur, an scil. tela aliqua super pfamextendatur, in qua colorem, qualitatemque observabit; & an recens sit, & decenter ornata, an verò vetuftate confeiffa, ac corrofa, an verò ligneis foribus occludatur. De Visitatione Iconx Altaris majoris, c. 10. Gabriel Palzones de facris et prophanis ima-

ginibus La.

which skar'd all the children in the Parish: which (as was well answer'd) if it be not good enough for a God, clap on a paire of hornes and it shall make an excellent Devill. and yet they fay we are Idolatours, a because wee . Martyrologidemolish Idols. And because Reliques y owe their service um Anglicanu to th' Altar, whether they be kept neate and dry, under Io, Fox, tomo lock and key, and who keepes the keyes ? have a candle 1.1 10. or torch fill burning by them? are they in glaffe, or, if burnefirm Idolaried,may a man know them by their name and superferi-triz, dum obprion! If not, we must either have a whole Senate of wife- tenditis Idolaheads, or a Provinciall Synod about it , or elfe appeale to rum abolitiothe Romish Oracle. Are they brought out upon Holy-smith de exter-dayes by no worse man then the Priest, and that in holy no christis facer-Weeds and when they have done their busines, layde up dotio. faire and orderly againe? Doe they fing an Hymne the? Quomodo whileft, and (if politible) is there a Sermon made in their exponi, et rebehalfe? Or is there any banquetting or prophanenesse in chus sessis followne all that day? Are they kept by hoyes, and not ra-ant. In a Sather Priefts of approved conversation, or toucht by Lay-cerdote, et à men? O take heed, they may onely looke upon them: & quo, an cum fuif great States, they must take it as a favour to kille the ia, et luminari. box. Dares any fell or beltow them away? And amongst bus. An tune the rest (which is great wonder) they forbid superstition canterer Hymin their worship. In receiving have they a 2 Napkin under nus, et qualis, their chin? and doe they wipe their lips cleane when they quem jam vo-

let, nec alimm cantati permittat. In custodes fint presbyteri approbati, non autem pueri ? In fit aliqua superfititio in veneratione illarum? In quo die oftenduntur, frant commellationes, vel quid profanum? An quid tumulcuarium inhonestum? An prapofterum contra Concilium et canones ? An à facularibus cas tangi permittatur. Caveant, fed vidend is rantum exhibeant-viris autem, five foeminis infignibus, vas rantum deofculandum prabeant? An vendantur, vel dosentur, prohibeatur fub cenfuris. Claves Reliquiarum,ubi, & apud quem? Luk. Anthon. Reft, de neliquiarum Sanctarum Vificatione.c.18, 2 . An quando fanetillimum Sacramentum miniftratur, fuper feabella, five oratoria extendantur mappa munda, five mantilia, ut communicaturi, ca mento fupponere poffint? An substrata mappa munda labia eos abstergere faciat, an vero alio mantili ad id deputato, et quomodo? Idem ut fupra, de administrando sanctissimum Sacramen tum in Ecclefia, c. 1 0:

have done? have they a washing-cup to scoure the crums?

· Hæc etiam

Herode indu-

are men permitted to receive it with women? farre better (fay they) if they doe not. Is the Priest in his Robes? a - Fooles-ceate by their own confession. Are the candles burning? But flay a while, and looke on, while t'is b carry. ed in the Streets to the ficke, Goeth a Croffe and a little Bell to give warning, and candles upon golden broaches. and Priests in their Surplesses before it! and doe others in the same guile in great multitudes follow? doe men in their houses all along the way upon the first hearing of the bell, as to Nebuchadnezzars Image, fail on their knees, and Alba represenflocke after it? fing they Plalmes and hymnes all the way? tat illam folen. didam five irii- Is the Sacrament carryed elofe under a filken Canopy? the foriam vellem, Priest that beares it, is he all In his bravery? hath he a vaile qua Christus, ab cast over him reaching as low as the Pix, with a Baldachine tus ad Pilatum held over his head ? lookes hee once awry all the while

iterum semiffus til alta man stidon dans sen eft. Iohannes Creccelius Monachus olim Hamerslebienfis Augustinianus Ordinis Canonicorum Regularium. Interrogat, & perquirat fiper hoc: An quando deferendum eft, priùs campana pulfata populo fignum detur, aut alio quovis modo; prout loci illia confuerum eft. an deferatur in vale firmiter claufo, conopeo, feu velo feraceo coopto, de intus in vafe illo faltem fint tres particula. An vas illud tale fit, vt , fi quo cafu è minifi manibus decedat, Sacramentum non exeat, In minifer illud deferens superpelliceo, floss, ac pluviali fecundum vices locorum fit indutus. An confueverint velum fuper humeios ministri deferentis imponere, cujus extremitatibus, vas, in quo Sacramentum defertur, contegature An fub Baldiachino decenti, juxta Ecclefia, ac loci facultatem, ac opes incedat, Procuret Militator, quod aliter non deferatur, quam fub Baldiachino, An multi illud comitentur, an Clerici cum superpellicijs, necne! an fratres Societatis saccis induti! an verò populus frequens? & tune, an cum liminibus accenfis, vel fine ? In luminaria contis auratis infixa præferantur? An Clerus cum superpellicijs , cruce & campanello pracedat, & feniores, digniores subsequantur, prout nostra Ecclesia Andrien, reverenter, & devoie fervatur, & etiam in parochije alijs ? An moveantur populi, vt, cum otiofi. & nulli operi addidi, ad illud comitandum frequentes conveniant? An pratercunte Sandriffimo Sacramento, qui in domi bus funt, audito figno campanella, faltem epuffectant, orantes, & illud venerantes? An inter cundum, & redeundum, hymni, pfalmi, & orationes dicantur, vel cantentur, & quanam, fi cantatur? Debet cani Hym. Pange linque &c. prout hoc bene fervatur in prædicta noftra Ecclefia Andrien. & Parochijs ? An minister deferens, oculos ne latum quidem vuguem à fanctifimo Sacramento removeate Luc. Juthon Reft e 11, Cum ad infirmos defertur Sacramentum.

8

NCO

from the Sacramente But on Carpus Christi, when they carof it as they rellans proce figuralizer, they are finer then ordi . An cum hiharve Then they looke that all the thops be thur, and threetes minibus accensdorned, what lacivious hangings or other cloath are spread his, & decenti inthe dreetes a thatit felfe beeborne in a filver or gilded numero defe-Caske with a place open to the publicke view that this be fum, Baldachiin the morning, or at least after Evenlong lare at night. num, & alize when it stayes by the way, that the place be furnish't, and ceremonia di-Incense offer'd: that to delude the world in a moft idola-vino cultui aptrous and superficious Holy-day, there bee no superfiction. riz adhibean-And upon the Returne to bleffe the people for their good tur, an, qui ilpaines that day, and throw his Indulgences and Pardons a- lud defert, fus mongst them, acquainting them to which or which Pope perpelliceo, tothey are beholding. That the Bishops seate be neere the Al- la, & plaviali tarbut not ex cornu epistole, where they reade th'Epistle, if it indutus, An by a smeaner is may be avoyded, And good reason : for lo oftensorie Popul Bilhops, and Pasts Epittles agree not. I defie all argenteo, inauthe Priefts in the world to flew but the thouland part of rato, decenti, thele dreames, trifles, and abfurdities, fof this madneffe and deferatur, & foolery, in any of our writers whom they terme Calvinifts, in interiori illiorwhofoever oppose this Carnall Presence. I might now us parte, Lunula aperta, in

qua Sandi fimum Sacramentum ita teneri possit, ve ab omnibus cernatur? An per vias quassam decenter, distinctas, & ornatas circumferatur? An in illis viis apponantur, sternanture panni lascini, vel alique res indecentes, quæ risum potius, quam pietatem excitent? An aliqua superstitio, vel aliquid indecent hac in re committatur? An dista processo articletus ferialibus, si siat, tune claudantur officinæ, donec processo sincia superstitio. An saspost prandium. curet ne siat, si sieri potest, vel saltem siat post vesperas? Quid cancetar, tum quæ orariones dicantur? An inter cuadum minister silud in aliquo loco quiescendi gratia, vel aliqua alia de causa reponat, si locus ille decens, ornatus, siat incensatio, & reverentia semper. Quo pasto in Ecclesia referatur, reponatur, ac conservetur? Cum jam ad Ecclesiam perventum est, an prius quam Sacramentum reponat, illud manibus tenendo, populo bemedicat, servet prout supra distum est in Visitatione Sanstissimi Sacramentico. An indulgentias, quas ij, qui assumis sonticibus concesso superiore, publicè alta voce, & intelligibili enunciet, vivi à summis sonticibus concesso fuerumt. Idem c. 12. Cum processionaliter circumsfertur in solemnitate sanstissimi corporis Christi. 4 detettat, ve non sit ex coran Epistolæ, misi aliter sieri non possit. Usem de Sedibus Ponti-

ficalibus c.24.

96 **04** 

in 4 tan Sent upon Conclusion say with lobus Adajor, Summation of James in Prologo q. 3. rerum pessignia sequences paneis epilographicus. and petnot so much said, but far more is in Lavander for them. Now, if in one onely point of difference there be such lyes, herefie, idolatry, blasphemy, I appeale to the conscience of the whole world, what they are to thinke is malls.

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CRAMENT.



Hat therefore is that Presence, you will say, whereby Ghrist is in the Sacrament? First a Symbolicall, whereby Christ is present in and to the outward Elements, as the thing signified to the Signe: which is the very ground of the Sacramentall phrase or that manner of Speech, whereby

the Signe or Property of the figne is attributed to the thing lignified, & contra. And thus Christ is alwayes prelent whether in the Eucharift, or Baptisme, whether to the worthy, or unworthy Receiver: prefent to their understanding present in repræsentation. Secondly a Spirituall, (as Spirituall is opposed to bare outward Signes, adding inward Efficacy ) whereby not onely by the vertue of his Deity, in which he is likewise effentially present, as everie where, fo in the Sacrament, according to those fayings, 1 am in the midft of them, and I well bee with you to the end of the World: but of his Humanity, as being the flesh not of a common and meere man but of God incarnate, and perfenally united to the Godhead, (in which sense it is said, The flesh profits nothing the Words that I speake are Spirit & life )& fothrough the Merits and Mediation of his Humane nature a Reall and true conjunction to our head Christ, is wrought or increased in us, reall and true fruites and Spirituall graces are communicated to us, principally by the Spirit, Orga-

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nically

nically and instrumentally by Faith. thus a present effect is wrought by the body and blood locally absent. And thus Christ is onely present to the true Receiver: him, that is arrayed with the Wedding garment, and unto the mount addes faith, that brings an eye and an eye, a hand and a hand, a mouth and a mouth, a stomacke and a stomacke (for all things are here double )th'one for the Sacrementall, the other for the Spirituall manducation: th'one for th'outward Elements, th'other for th'inward Grace for it is as abfurde to cate a Spirituali meate with a bodily mouth, as to catea Bodily foode with a Spirituall month. were not he a mad man, that would receive his bodily fustenance onely in his heart and by believing? his fellow he is that would fnatch the Sacramentall grace with his teeth. As for the reft, they cate and drinke, not the body & blood of the Lord, but judgement, fayth th'Apostle : that's their Reall Presente neither goe they further than the bread and the cup, T. C. 11.27. Neither is this fecond kind of Presence confined onely to th'Eucharist, but t'is common to all Gods Ordi nances, even Prayer, and the Word preached, for here like wife Origen teachethus, that we cate Christ: and as truth we cat Christ in the Word, though not as fully, became there to the Spiritual and generall fignificatory Prefence, (for in the word likewise he is represented to the eare ) is added the Symbolicall, whereby under visible Elementry formes, he affects and workes upon more fenfes. but this Priviledge it felfe is communicated with Baptisme, to which the Fathers give as glorious rich titles: therforest ther hold a Reall Presence in both, or neither. nay, inthe Old Testament, ere Christ took our nature, & thereforeye could not be received by the mouth, the fathers are the fame spiritual meat, & drunk the same spiritual drink. And in this Presence we need need not stand precisely upon union of Place, feeing that even in natural things a man may be estated in lands & tenements locally absent; & the Bond of Matrimony, wherby man & wife are one fleft; is nothing interrupted by distance of place: though the one party bein

the remotest Indies, so we are partakers of Christ bodily ablent by the Spirit, which as the comon feet unites us the feet & lower parts of that Myflical body to our bead Christ in heaven & coverfing upo earth, we reach Christ with that long arme of Paithelo that though an abient man, yet a prefent Savier, being both with us & frous, ablent to thementh. present to faith. And thus farre some of our Divines doule the word Substantial, as being either an union offab fances (feeing that none can be partaker of Christs benefites, unleffe he be first of his substance, as none can enjoy the benehe of meat, unlesse helfirst have the meat) or gread medium, a true conjunction; even as Cyrill in the IIL General Councel. & Athanafine before him, used the word Naturall for Hypostaticall & more than Opiniative or Relative. for a Mysticall & Spirituall Union is no counterfet; nay, next to that of three Persons in the Godhead, & two Natures in Christ, theneerest, surest, & most holdfast, but the questio is whether he be substantially in their meaning, that his very subsance should be there contained under the outward facramentall formes. Neither doe we in all this abase the Holy Sacrament, or derogate from that due which God & Scripture have given it. for although for subftance and nature it differs not from any other bread, yet in spiritual ule, fignification, end, relation & vertue likewise to the worthy receiver, t'is more than Ordinary bread, & fuchas is for comon & prophane ale, (for though bread, yer hely bread, after the Blaffing, and the bread of the Lord) even as he that wasa private man before, is a man fill, & a Magistrat wow: or Auren after confecration a new Priest, old man, the holines of his function not exempting identity of Nature : or according to your Ambrefes comparison (quia Pfend-Ambrofen) a new convert acquiring Grace, retaining fubfface. therfore we as little derogat fro the L. Supper by denying a Reall Presence & Orall Manducatio, as you fro Baptisme, where likewise they that are baptized into Christ, bave put on Christ. but the Papists are all in extremes. So the queation taken all together, is, Whether Christ's humane Aa 3

nature be prefent in the celebration of the Lords Supper really and fundantially under formes of bread and wine or if they will have it in the very words of their Tridentine Oracle, Whether in the Venerable Sacrament of the holie Eucharift, after Confecration of Bread and Wine, our Lord refus Christ true God and man, be Truely, Really, and Sub. flantially, contained under flow or appearance of those Se lible things! Frame the question in this manner upon their owne aroul, and wee abiolately deny the thing, even the Substancial prefence, as confidently as wee deny any Substantiall Change of bread and wine : but if it bee the Dately propounded, Whether Christ be there, and Whether he beethere given to the worthy Receiver, wee will fay the qualtion is onely de modo . By this time I hope it well appeares, that our doctrine is no such france fiction or abfurd paradox, as they to bring the world into an ill concert of us have borne people in hand : And the world may judge how unjuftly and impudently Santlefin

nobis impinrefigunt contradictoria . Claud. de Saindes in Præfat Repet. quartz. Al. 1.2, Ferrarienfis in 4. Thomæ contra Gentiles, c. 66, Scot in 4.d. 12, 9.6.

\* Ladem atque a doth out-dare us with the contrary. Wee fay not that \* ctiam abturdi ment turned into meere Accident, and fo himselfe proove gunt, figunt & in the end (faith Scottes) femilibiliantis, nay no f fubitance at all. Nay themselves are faine like Runnagates to retyre themselves to us, and fly to our tents, when all is done, for of their Bodily eating they can find no other then afpirituall fruite. why not afwell a Bodily of a Spirituall? for being demanded what benefite they reape by eating Christ with their reeth, they will prefently tell yon, Pardon of their Veniall fins, and some part of the Punishment too, (that's to fave Purgatory harmeleffe) inward Comfort, Spiritual Grace, eternall glory. Why might not a gorbelly Glutton as well thinke he might greate his carkaffe and inlarge his gurs with bare believing? I speake not of the Sacrifice, or Maffe: for that Cardinall Allen will teach us is a foveraigne medicine for an old wives ficke Hen . Had they not farre better with as goe the next way to worke, and onely use a Spirituall Spiritual eating for the In-fide of the Sagrament and thing

And yet not withflanding, though themselves acknowledgebotha & Spiritual finite, and Spiritual caring, (for ever bath that diffinction of & Spirituall and Sacramentall funt resilling Manducation held frong in the Church) lee how blindly Sacramenti, it a bebey appole it, and doe what in them lyes to race it out, etiam duo mo-Nowahey perfusade us that Faith (which al' Apollie a calls di manducandi, who Sacra the Evidence of things not feene, makes a thing no way mentalis feliprefestithat it cannot imbrace and receive Christ in hear cet, quo boni remarjoyne things really diffent, no nor by th'omnipo- & mali edunts sency of the holy Chalter hat if Christ were to her fater after Spiritua-by father had beene impossible a for the Apollos to care it manducan. lis, que foli bohimsthat this seating of Christ, if it onely a feede the foule, Lomb, cum fuand give no bodily nourithment, is phantalticalland ima- irex august. L being a bar the foole in felfe mult then of necessity be me . . Sicut perference the perfer in the perfer in the perfer in the perfer in the perfect in the Supper to confirme Gods promites : that a Heavenlie History, ita M Supperits no Supper. Nay Claudine de Saintegrailes a- Sacramentalis gainst the very name, " laying that this phrass The Lords manuacities mini folum Sacrementum Que effectuipous diridisur contra Spiningalentinanducatio nem per quam quis percipit elle fum hujus Sacramenti, quo fpiritualiter homo chrifto conjungitor per fidern & charitatem, Thorn, cum fuis p 3 q.30,3 t. Ne quidem fidesfacieres pexientes in apprehentione, Sanft. Repet. 6.c. . . Ne quidem per fidem gerera potelt fumi corpus Chrift in colo, b,c t. " Ne guidem Spiritus Sancti omnigoin potet realiter conjungere, que realiter manent leparata, ib. si manducatio the presented a impediable che apoltolos manducatte. Villag ad arricalos faivinanz

Corna coelectia non est vere corna Sante. Pep l. 6.c.1. Verum necilla vox inflimitioni tonti Sacramenti proprie competit, nec ex Scriptulis proditi, nec purioribus Ecclefia la culli ficaçions suit, nec rei de qua agitur beneporest quadraret sed ad practigiandum ec illudendum hominibus appistuma est, atque ad multiplices errores de fallacias inflimendas ac nectendas substituima eld ibid. Er rustus e Quò minus appareae corum fallacia; verbis antiquis, de in Ecclesia vittatis de Eucharistia rejectis, quaddam speciosa ac minus assuera substatiuma ibidem.

corpore Domini, non corpora, imaginatiam elle mandicanto actività dice carriero matari operatica. \$30. 4 di homines quanducandi pracceptum frontes dire-

Comam futuri beneficij confirmationem effe non poffe 1. 2. c. 1.1.

Anm fuille.c. 1 3.

C.

Supper was neither had out of Scriptures, (and yes he can-

not be ignorant that Paul ufeth it ) nor accords with the narate of a Sacrament, or fit familiation; but, fayth he, 'tis fit for nothing but to bewitchand delude people, & bring in a world of error and cozenage. Salmeron jeares e this Salmeron Spiritual edicacy & operation, by the name of Matheins. tom g, in Euan gelia trad ta rical Energy, calling e it further, a dry & dead figurer And P Aridam &c Bellarmine, If I were a lew or meere Pagan, I make no que. fion, but I should with farre lefte adde conceive very panis figuram Translubitantiation, then this a Calvinificall distilling of Idem mad. Christ's flesh into our hearts by I know nor what pipes or 1 Itaq, Calri, conduites. Thus the natural man receives nor the things nus ita implicatamiobicu. of Gods Spirit for they are foolithmer winto him bet a ram, mirabilem. they are spiritually discerned. Our Martiall disputament. incredibilem 14 cholas Villaragion, Knight of the Rhodes, objects, belie tionem ex ogi if Christ offer d himselfe onely vpor the Crosse; he had tayit, qua Chri ti vera caroper broken Gods law because then her was a conden nelcio quas la than: yed, and moreover, was even polluted se defiled with Aulas & canaour finnes. As much in Calvin had beene flat blafphene. les ad nos de Now that our . Sacrament is onely a memorial of the cœlo derivari, &c quafi diftilonely and most absolute Sacrifice vpon the Groffe ; if mot lari poffit ut for S. Mahrofe's and S. Maftine's, yet at least let them be ego lane, ctiamlieve it for " Peter Lombards fake.

Paganus essem, multis facilius capere & credere , me poste considerem conversionem panis in earnes, quam doce Ecclesia, quam Calvinsticum illud fine authoritate & sine ratione fabricatum figurens un Bell in Perfarione toms de Sacramentis. 

Cap. 3.44. Rec rabeitable lum fanctiscava, nec por ulum ace rasa celiumoni aspetii, si in cruce tantim oblationem factam fuiste credamus coque tempore quo ester nostris peccatis marculatus, esteria si unica si in time ena potestate dampatus sententia judicis. Sic. Illag voi supra 1.3. c. s. Et in Tritolo, Sin cruce tantim se obtuit dominus, oblationem contra legen factam este ; cim tuite este peccatis nostrismaculatus. 

Koganus signm contra legen factam este ; cim tuite este peccatis nostrismaculatus. 

Koganus signm versum in colletta signm vel immolatio. Et Si christis quoi die immoletur, vel semel cantum immolatus sit? 

Ad boc breviter dici porest ; illud quod offersur & confectar ra Sacerdote vocari Sacrificium di oblationem, quia memorari est a reprætentatio veri facriscii & sancta munolationis acta in acta crucis. Et semel christis mortuus in cruce est ibique immolatus est in semeripo: quotide autem immolatur in Sacramento, recordatio sit illius quod factum est semel "ade dagast & c., Lombol 4, d. 12.

Suppor.

ibi

And us, who (as deeming a Trope or f gare no fuch Monfer, or Baraden in hoty Seripture) expound Christs words by an easie and ordinary Metonymy knowne before hand toth' Apostles themselves, when they say, Where Wilt show that ween prepare for thee to eate the Paffeover, that is (as "Math 26.17. God himselfe expounds it ) the r Signe and Memoriall Frit autem thereofous, I fay, for no other cauteror crime, they brand fanguis vobis with the mames nof Signification, Tropiffa, Tropologies, Fi- zdibus in quipuration, Figuratores, Vanbraticie Tourift accoparing us with bus critis, & Elept dog, who furtching at the fladow loft fubflance & videbo fanguiall This is Salmerous Bloquence . Much like (faith the rem & transhungry Spaniard, who fearce in all his life faw fo much surem hune good mette together ) as if one should promise ten Ca diem in monipons, and in performance give onely the bare pictures in a mentum, Exod. paper. Butwe are beholden Itrow to Sanflesim, for hee 12.7.13.14. rempares us to Abraham, even him that beleeved God, fecet mili Dodowns imputed to him for righteonines and Sara, minus, quando thothrough faith conceived feer &c. and in Abrahama egreffus furn de erample (faith hee)as in a glaffe we may fee those spots of Egypto. Et esinfidelity and unbeleifo wherewith all those that are ad-rit qual figtinidelity and unbelente, wherewith an those that are au num in mann tede to found Catholicke and Apostolicke do Trine have our, & quasitheir minder polluted and defiled Nay faith he, they would montiment me stinant flanding for the thir

ante oculos tu-

e, Es, 13.9, Idem de Circumcilione, feedus, & fignum forderis, Gen, 17. 2 Salm. tom. 9. in Buan, trad. 17. & 19, alan, hi.de Euch. Sacram.c. 29, b Ifti nequiores nequiffimis (impenatores feil,) fratres suos umbraticos pre se justificaverunt, Guitmund de corp & china veritin Euch.l.g. Steph. Wintenienfis in confutatione (quas vocat) eaviltionum in yenetabilis Etich. Sacram, veritarem, Object. 19. 4 Qui de Ecclefia Catholica Cabinicam mentam contiguint, canem Æfopicum imitari velle videntur. Sahn. trad. 13. Similiter feciffet atque ille qui alicui spopondiffet to capones, & pofteà exhiberee pictos in charta. Idem tractatu 11. Si Abraha & Sara historiam penitus excutia. Licebit inspicere quam fit natura noftra ingeniosa & obstinata perversitas ad resum deo viventi & ejufdem fermoni, cui femper illa obmurmurat, & anxia arque folicita ormia perveftigat, quibus quamdiu poteft contradicat. Repet. : in Prefatione. . Al use historiam quali ad Lydium lapidem nostras conscientias zonum erie expendere de thit in speculo cernere maculas infidelitatis, quibus contaminatum de infectum animum labent qui adversantut sana catholica de apostolica doctrina de Encharistia Sanctesius ibidem

Non dubium eft quin Calvi mani figura. rum appeten. valde ac munitiffimam ad impetendam Euchariftiam . exillimaffent. Rep.4,c.9 Proprietas verborum in Eucharifuz in tior quam in ullo alio fidei articulo. Idem. Rep.1.c.4. a Quibuidam

even turne Christs & Ascention into a figure, were it not their maine Bulwarke againft Reall prefence. Yet fee the inclination of their wall. For though Sandefin is ven confident, that the proper meaning of the Sacrament enem explicate words is more evident then all other Articles of our faith fent fpirituali. yet all are not of his minde, (and I speake ftill of Papithi) er, multo ar artirming neither that fole Scripture, noc fole reafon in dentitis ac pro-furficient foundation of Reali Prefence, unleffe it be babilius quam der-propt with Tradition & Councells. And Cojetan layer inferos, nil per plainly, that I were it not for th'authority of the Church Chafti afcen- he fees no necessity of taking Christs words in their po tionem arcem per fente. Nay, they fall aliking with the very Metonymi not only " Pope Inmovent, but cavelling " Villagagnen in in those words, The sup of bleffing which we bleffe, is in the communion of the blood of Christ? hath in either end the fentence hunted out a faire . Metonymie. I fee de drift, it shalbe proper when it ferves their some and gurarive againe when they please. But what need In ferre, whereas in thefe very controverted words the con called a restament, by a figure: for neither cup, wine, Aimtione cer-blood can properly be a Teltament, Will, or Covenant in the Cup that there is a Figure and Metonymie Continent standing for the thing contained ) in spite their teeth they are all faine to grant.

visam el hunc articulum exfola Scriptura, vel ex folis rationibus non poste contra zices convinciafed tantum ex conciliorum definitione & Patrum traditione Salmi 1 Ideò falfum effe convincitur quod Cajetanus in terriam partem S. Thomas dinit, Non apparere equalitrum aliquod ad intelligendum verba christi proprie, fel-tummodò authorisanem Ecclefia: Salvi, et. 20, " Continens metonymice punime contento. Innoc. II. L. de Myft. Muliz c 27. Corporis participationem per Me miam pro info corpore vocari. Villag. ubi fupra c, '5. Panem & poculum grati \* Corporis participationem per Me actionis & benedictionis nomen fortiri per Metonymiam quod vi benedictionis in me ld. b.c. 16. . Respondeo non negamas in verbo, alia, tropum elle, sed tropi dem clarifficad explicatum, Bell L. I. de Euch.c. 11, ad \$. O mitto , quod accipere ci pro re contenta in calice, eft tropus sam ufitatus & vulgaris. . Ut non minus aperti

mam vocts iplæ propria, Bellab.

And for the original of this our a doctrin, whom they e- 4 Hzc qui adverbrand with Novelty yet now they cleare from this ferunt, nonex aperho,& confese that we made it not of our own heads, feiplis nunc but onely renew what was afoot no leffe then 5. or 600. primium finyeares agoe tis well they can fee any part of our Religion vantolim inbefore Lucher But Allen makes this y hundred, 800 : di- venta is name, fiributing these Eucharisticall broyles into foure fundry error ante 500.
times.the first whereof was raysed by lohannes Scottus & annos exceptions. whose writings held franch, and went for currant in the Galhis per pu-Church above 200 yeares. The next Centry kept (Bergam blicas concio-(a learned & eloquent manufaith our Cardinall) patron of pello perfuefus the fame doctrin between the yeares 800. & 900, following a Gallicano illo S. Aufine doctrineo a haite. And this was the first boute. Scoto & quo-Some 200 yeares after was Berengaim Arch-deacon of dam Idinar-Angide, not a dunce or enemy to learning as Mafter Allen do, quorum u-terq, & verbo-rum acumine palerum perspienieace pluriculum valuit. Deinde eundem errorem infittuit Berengaregiserus hand multum difiimats incrum menuus com properties de auxiliares manus biagasalphrimi inciderunt in diaboli laqueok priusquam contra hos auxiliares manus biagasalphrimi inciderunt in diaboli laqueok priusquam contra hos auxiliares manus nd multem diffimilis iftorum mesi bus cum fuo Lanfranco: quorum ver-Sceleila initanti bus hominum confesenti je Georg, Vicelius Infirmtione de Euch.c. Primus male leulifle ac feripfiffe de hae re dicitur loannes quidam cognomento Scocomil angui praceptor, Menini orqualis. Al l. r.c.st. 1 Paulò post Bertramus Preful & falfitatis plenú ad Carolum Craffum de Sacramento corporis Dominici. Al ib. ' Cim pe arrium optimarum & ignarus & ofor adeò importunus fuerie, ut ejus opera in Gallia ne pene omnes jacetent, ib, Citantur apud Gul Malmelburien fem in Gul,L " Eode mpare Betengarius Turoneufis Arch episcopus prolabitur in ha recicam praviratem. Hie nem a vinum in akari posita post consecratione sacerdotis verum & substantiale cor-Domini effe (ficut fencta & univerfalis Ecclefia prædicat) denegabat Inprimis aute hiebatur omnis Galiacjus doftrina, (live, ut Guilielmus Malmesbutienfis legit, laraq; furbat omnis Gallia ejus doctrina) fiquidem per egenos Scholares, quos quot idianis fliconistanceabar, candem pattim divulgabat Marthaus Parificolis in Gulielmo Coneffore. Idem pene ad verbum Gul. Malmulb ib. Bodem tempore Berengarius Turocen-tis fiereticam prolapfes pravitatem omnes Gallos, Italos, anglos fuis jam pene corrupcmi pravitatibus, nova de inaudita ac falla afferens fuper Sacramento altaris, de tranfub. fatione, tam panis in carnem quam vini in fanguinem. Math Westmonafteriensis in fichno primo Berengarius autem doctor natione Gallus, patris Turoneufis, andagatolls archidiaconus, per hac tempora, cum diu apud multos fanditate dollrinag; infimi clarufq; fuifict ob doctrine fue amplitudinem primo confusir in Euckarifia fancie Scramento turpicer erravit & multorum animos ipfofuo errore infecia Supplem Chroniform Lia.in Leone IX. Bb 2 Arch-

gar :

Archbishop of Turon, a most rate and fingular Scholler " Mon Pontificem, fed Pompificem & Palpificem vocans Joh Heffelius. P Damnatur ergo Berengarius de harefi Sacramentali à

Septem ordine Pontificibus . Leone Victore Stephane, Be-Gregorio. Al. ubi fuprà. cum indies propagaretur

homuncio ita infultaret toti Christiana orbi Acib. ad an. dom. 1182 loh Wime, & hac ipfa Scholastica fa-

whose verses upon him amongst many orders are these, Quicquid phila ophi, quicquid cecimere poera; & de Ingenie cefriteloguiogue factus to w won

Vir facer to fapiens eninamen crefcit inboria 2001 Que witton oft, qui four maximus of bomining & sich

Poft obitain feeum vivam precerias requisfeus, " inudid

Nec first melior fots men forte fano ?!

Who partly by his doctrine, partly by godly life and almodeedes, especially to poore Schollers and Students of Divinity prevailed to faire other you may observe not out sedice, Nico th'antiquity, but the large (preading of this truck) as the he, Alexandro, generally all France, England and Italy were most quicke possest with this beleife. Though Berngarias shot not Real Prefence only but at the Popes of Helynes, calling him . Pempifice to Pulpificam. Wherfore movender the Agrelis, & unus feaven Popes fucceffively were on his backe, Ext, The J Stephen, Bennet, Nicholas, Alexander, Gragory, and men him their continual Butt, greiving ( fayet with ) at the growth of this doctrine, and that one filly fellow that Esodes, 19. crow over whole Christendone, It appeares, it was a random vero worke of Gods Spirit, and (as the Agyption Sorten were constrained to fay) the finger of God. This is the fecon cleffs Asglus courfe. In the verie Prime of the Schoole men about raggio ingenio three hundred, yeares after ( for I palle by the Ab-Subriliorum ar- genics and who loever elic all this while in great and tium cognitio titudes professed this truth , that I may keeps with my Author) arofe John b Wickliffe, and fo beltird himfelt cultare penè supra hominom superbus, terriò jam majoribus viribus quam unquam am infau sum reno var de corporali ar esen ia cerramen, aliquor alias impudentissimas asses ones corra Ecclesia fide adjugeratur lu lu diess finisoconara Bercogarii, preut humano qua dedit. Cumenim majora estem in hoc homine quam in altero natura & doctrina jumenta, oportunitas etiam sceleratæ fectæ amplificandæ deploranda fuit Incidit car illud immane schisma, cum Ecclesia ipsa Audiaq, Principum ac Pralatorum omnium m us orbis in varias partes divifa effent, tribus magna potentia & gratia viris fe profut Pontificibus fimul gerentibus Ergò scriben do expedite, accrrime disputando, & sutillato Pora tulerunt) maviffime etjam dicendo fexaginta annis pene impune, & libere here diffeminanit, librorum roluminibus ducentis editis: quibus cantum profecit, ne ad lingu ¢CITA

fayth Allen, that all the Berengarian affault was but a play certamen ejes in comparison. By nimble writings, acute disputations, atais Theolog-being a most incomparable Schoole man and (as those perbissimis votimes yeelded eloquent Sermons hee fo nettled the Pope cibus fare proand the Maffe, challenging th'adverse party to the field and yourres, propoopen disputation, that the learned flag gered, fely opposed fit is the libus meff reelded all wondred. And this beld with all freedome & Papz Antiand liberty for threescore yeares, her having not onely all thriftianismo, edvantages of Nature and Art, but the happy opportunity pancifiming, of the present Schismes and factions of the Romith Syna, relitterent, le & gogue, their Church having three beeds and Christ three mi, vacillarent Vicers at once . From hence forme Bohemian Students dotti, Ruperent lighted their candle, which kept in till Lucher, as with the purses Idea Waldenfes likewife in France. Thus for one eight hun-ibdred yeares after Christ our doerine went free without epposition, the world retaining as yet so much Divinity. to understand Sacramentall phrases Sacramentally : for the other eight hundred, when Figurative went now for proper, their doctrine was fill opposed by ours. Salmeron to make us ancient derives us and our beleife from the old Elimits and Neftorians; as though we held it the fell of a meere man because s'tis onely Spiritually eaten in the da crament. To alcend higher, Sanctelius would perfwade us the Corinthians were Calvinifes. And P. Lambard fetch. Salm tr. 18, eth our first pedegree from the Capernaits and that groffen Corinthij Saauditory, the Prime herefy (faith he) in the new Teltaments cramentorum little confidering that their heretie was not in the fixere-laborabant hedue but preper cacception of the words according to our cfi Sand, Rep. Papilts, and fo at unawares he ftriks his own Grandfather at Sunt & alij

infamiam transcendentes, afferentes in altati non effe corpus Christi vel sanguinem, accidentam panis vel vini in substantiam carnis de sanguinis converti: sed via Christian carnis de sanguinis converti: sed via Christian Sum dixifle, Hoc eft corpus meum, ficut Apostolus dixit, Petra autem erat christus. Dicunt mimibs effe corpus Chrifti tantam in Sacramenus id effin figne . Qui errandimeratio. sem furment à verbis veritatis. Pade prima havelis facta eft in difejonis Christi, Cum enim diceret, Nili quis manducaverit cernem meam &c. Lomb, 14.10.

Now Mr Iesuite, what say you to the matter?

I fay, the words of Christ are direct and plaine, This is my body:not Figure, Signe, and Memoriall onely thereof.

Might not an old Anthropomorphite, when hee reads in the Bible of Gods Face, Byes, Noie, Mouth, Eares, Heart, Arme, Hands, Feere, Backe parts, and by name those words in Exodus, This is the finger of God, as confidently out brag us with the plainenelle and directnelle of the words? If this be your argument and heavenly gift of interpretation, take all in the Literall Senfe, and perswade us that the very Effence of the Godhead, bath a Mouth and a Nole, bemonth, so cause the Scripture faith fo. If not, but your felves must be faine with us according to the quality of the subject and divers nature of feverall Texts to expound fome Properly, some Figuratively, and fall many a time and often to leave the outward Letter as well as wee, then you have faid nothing yet to the purpose. Nay, if one should but aske this pratting Issuite, how Concupiscence is stiled sinne Rom. 7. whether hee would bee content to remember his owner Rule, and follow the proper fenfe, I dare fay ( notwithftanling all his Exclamations now ) hee would bee the hottest against it, and the forward'it man in the company. the first words you should heare from him would bee that it was called Sinne Metonymically, as the Cause or Effect thereof, though now he cannot indure to heare tell of Meronymies. why then doth hee now looke fo ftrangely upon the matter, tike the old Heretickes who ( when they thought it ferved their turnes ) did most stiffely adhere to the bare Letter of a Text, and never come to the Meaning? But hee thought this would make a brave flourish in the Proeme.

It is not called ( you fay ) a Figure, Signe, or Memo-

What thof No more is it called Really and Subflantially Christs body, as there contained under Formes of bread and wine. As it is not faid to be figuratively Christs bodie, no more is it faid to be Properly. therefore if you goe to

the

the bare words, Her of corpus menns, (which are your onely brag) I feare me you should finde your selves as farre to feeke, as we you expound it, This is my bodie, that is, My body is under thefe Species, wherein you both turne the Subjet of the Proposition into the Predicate and the Nominarive into the Ablative, and the Singular into the Plurall, and bring in an impertinent discourse of Shewes and Accidents, whereof in the Text there is no mention, and convert the question, what is, into, where is, as if Christ had meant no more but, Hore (under thefe Formes ) is my body: who leaves the Text now? Nay, contrary to the first Elements and ground of Logicke, predicate the Subject upon the Accidents: whereas we with one only Figure and that very ordinary doe dispatch all, especially frequented in the Sacraments, (as Circumcifion is called the Covemant, by and by the Signe of the Covenant) fo knowne to th'Apostles and had as it were by tradition that the same day they could fay to Christ, where wile show Wee prepare for shee to cate the Paffeever ! which could not bee meant fave of the Signe and Memoriall. for the paffing over of the Angell was a thing long agoe past. therefore Christ fooke so Riddles to them, when he faid, This is my body? for (you see) they were taught before hand in that Antitype of the Paffeover to take Body Metonymically for the Signe of the body . The Scripeure indeede doth not alwaves adde th'Analyle, as to fay in plaine tearmes, This is meant Properly, this Figuratively: but, as you being after the question, How this is not onely Christs body, but even Really and Subflausially, (which is more then you finde in the Text ) will be faine to answer, that this though not expreft may notwithflanding bee gathered out of the Text and Context and other like arguments : even fo you must perforce allow us the fame plea, for the words lye common betwixt us, and wee as firmely believe and protest that This is my body, as yourbut ( which you fooles and blind will not fee ) the question is, How 'tis his body ? whether

in Signification, or Subfrance? here goe to the Words, and for all your bragging, you shall finde the Text no more exfirea Prone- prefic for you then for us. For shame therefore urge us no mina autem no more with the plainers of the words. But here to be more with the plainenes of the words. But because hee folum heretici brags fo much of the plainnes of the words namely, in their variè dogmatimeaning, (that my lefuire may have a little more Schoolezant, verum etiam Catholief butter) I will acquaint him a little with the difagreements in tanta opinis of his owne fide and those infinite and endlesse jarres a. onum varieta bout these foure words, This is my body, and teach him farruti,ut fingales ther (it feemes by his writings) then hee ever knew yer, tim eas recen-, what unreconciled opinions have renertheir Schooles into fere nimis mos parties and factions, and blinded, yea, benighted them ina leftum effet, aif ftar-leffe darke of obscurities, that they may for ever have difeuffio & ex leffe fromacke to cast in our teeth our few and small diffeaminatioid po-sences, if any, or that plaine, cafe, familiar expolition of flularet. Valge Christs words which toriden verbis wee learned from To. in s 978,2.5. and an and S. Augustine. And I will speake but their owne Sex funt opi- words. This one syllable, Her, marke how they hacke and niones: Prima flammer about it. f About these Pronounes, (Hee and hie) Innocentij, fei faith their moft expert Schooleman Gabriel V afques, not licet hac verba Heretickes onely doe differ , but very Catholickes are in Mor est corpus fo fundry opinions, that it were too much toyle to recken re materialiter them all. There are fixe s feverall opinions faith loferb An & recitative.hanc sequuntur Gloffa, & Durandes, & illam probabilem Scotus adjudica. vit. Secunda afferit verba barum fermarum fupponere fignificative, & metaphonee, in ut fit impropria fuppoficio: effq, juxta have opinionem fenfus hujus forma, Hog sticos. pus meum, id eff, Hic panis reprefentar corpus meum, quemadmodum leo & agnus meu. phorice Christum representant, arg, hoc dicebant effe demonstrationem quand intellechum. Terria opinio affirmat Pronomen Hor demonstrare corpus sub ratione corporis Christi: & hoc demonstratio quoad fensum vocabitur. Ita fit forme fensus, Hoc est corpus meum, id eft, Corpus eft corpus meum. Quarta opinio eft Bonaventurz qui docet Pronomen Har panem convertendum demonstrare, & Copulam Eff verbo Eis aquivalere: itaut fit fenfus, Panis fit corpus meum. Quinta opinio eff Ochami afferentis Pronomen Hoc corpus sub ratione corporis demonstrare, de Copulam El exposendam effe per futurum Ern: nea ut faciat hanc fenfum, Hoc erit corpus meum, que quidem opinio à mulcis temerafia censetur, quia corpus in fine prolationis non crit, sed est jam sub specie bus panis. Vitima opinio eft S. Thoma, Ricardi, & Scoti, qui existimant illud Pronomen Hoe non demonstrate panem, nec corpus fub ratione corporis fed corpus Christi fub ratione entis, vel individui fub Pradicamento Subffantia ut fit fenfas, Hoc ens vel hac fubffantia que conflictur fib Speciebus panis eft corpus meum, Flores Sent. p. 1.4 r. de Euch, ar. 10. e le fin

el-fim, amongst the Schoole Doctours about the meaning of the word, This. Some fay, the Priest very most lande, fimplie meanes nothing in the world reheating their Mys. Mills. words bur onely to pur us in milite what Carift 17. in a mag faid. This is the lodgement of a great Pope. Others Expecteralihare to bold with his Holyneffe, as to tell him the que-ter non evitatur ftion ftill remaines what Christmeant . Others (which difficultas hun I mult fell you is great newes in a Papift) expound the jusque from any words figuratively, namely, Metaphorically and by re tiones march presentation, that is to fay, a plaine Meronymit, in this erca primare, manner, Thu is my body, that is, This break reprefents and prolationem manner, Thu is my body. that is, I bis orem repropries and Christies feather my bodie a which they call a Demonstration and Christies to the intellect of understanding. A third for make tuli- apply it's Demonstration to lence, as thus: The way be desay liem de, that is to fay, The level is my bodie. A meere soon in a. Cuckow-long. But their tenowes tell them that this sequence. Note i will never bee raifed to Translib fameration, ali, commu-The fourth opinion dyth that by Hoc is meant bread Sca hoc up-to bee, transabiliantiate, confirming the words thus hum nonpoted. This is my bodie, that is, This bread is made my be flare quia fedie. A fifth company by This understand Bodie, and clindium hoc by Is Shall bee, with this idle Glosse, This is my boverborum predict. This bodie shall bee my bodie; as though it were supposed trannot one before vi Yet a fixt Troupe comes after all, fubftantutiofaying, This is my bedie, that is This Subftance, or nem jam falaying, Thu w my bears, that is, I will the former have ergo vir-Thu shing, or That which is constained under these Former take recborum way body. Bur by his favour he might have mide feven ann fieret For Cajerane, Las great a Schooleman as he, cathires Seems Thom. in a.d. ont of the copany who holds that Individual entire is meant \$22 qui que by Hae: which, faith he, is an aquivocall interpretati- sidemonon nay faile, & flands in need of far fetcht comentaries. Araret indivi-

monfiratio remaneret ambigua: imò magis falla appareret quam vera, cum utruo que fit hoc ens . & magis appareret demonstrari accidens . propter demonstra nonem fieri ad fenfum . Tum quia demonfrando individuum fubffanti; demonstratio eft fimpficior & purior, non egens glodist Cajetan: in g. quel 90. ar. s.

4 Suarez

Jonna 1

I Sures reckons them thus: One opinion is that Hos G. Diffentiunt gnifies bread; and this againe, fayth he, is meant diverte Catholici in wayes. First bread in his owne nature: fecondly bread as explicando in particulari . e is turned into Christs body: thirdly bread, as it implyes wid illud fit . generally a substance or a being. Another opinion is that an fubitantia by This are meant the Accidents or outward appearances panis, an acciof bread and wise. The third Conceit, that, This is meant lentia, an corus Christ, an (brist, kody as t'is in it felfe. A fourth, as t'is under the aliquid com-Accidents after all's pronounced. A fift humer, that by mune, Prima the fame Pronoune is meant fome generall thing, not refententia eft ally but in bare notion and conceit common to both ex-Pronomen hoc treames. Alexander hopp's in with this limping -comdelignare pa mentary, Thu a my body, that is, that which is figuiffe ed by that Which is to bee turned into my body . " my rijs modis espoultur Frime body, Had not the old father forgot all his Logicke, her ut tevera dell must needes acknowledge is Predicatio impropria. gnet panem where the Subject is pradicated upon the adjunct. Bel. ful fubitantia farmin, a my body is under thefe feeses. Vafquez hath a conadhie perms ceit, that Christ's owne words peradventure were not as moduserph the Evangelist reades them, This is my body, but Bebolk candi cft, illud

Pronomen delignare fubftantiam panis, non ut eft in fe , fed ut el converfa in corpus Chriffi in rermino prolationis serbarata, Tertius modus eft, Pronamen Hor defignate secidentia feu foccies panis, Tertia opinio dicit Pronomen Macielignare comme Chris Air due varif modisintelligitur. Primoque intelligatur corpus Chrifti, prous en in fe. & in proprit specie Quarta opinio fit demonstrari illo Pronomine Hoc corpus Christ prout eff fub accidentibus panis in termino prolationis verborum. Quinta fententis est ille Proromine formalites ac per se primo delignari aliquid commune substantia nanis at corpor Chriftinon fecundum rem, fed rationem feu denominationem, minis fum fibracione content fub his accidentibustita un feafun fit, Hoc and fub bir accid denifferteatiheme, cheorpus meum, Frant Saar in p.s. 9.78. difput. 18: fed. 3. " Vide chim dicitur, Hoc eft corpus menm, fenfus eft, Signatum hoc figno, quod eff. panis transabhantiandus in corpus meum, elt corpus meum, cum igitur quaritur, quil demenftreair per hoc Pronomen Het, dicendum quod fignatum per panem tranfub featrandum in corpus Chrifti, Alex. p.4.q.to. memb 3. 4.2. 5 1. " Bellarmin, ubi. Miles Politrenio cimi spud Hebreos adverbium loco Propominis (zpe ponatur for rates chifftus feducies lingua Hebraica fion dirit, Hoc oft corpus meum, fed Ecce cor put meum : aur faltem fi tra diceret, abn minns confecraret panem in corpus faum. quam dicendo, Hoc el corpus meum; Gab. Vafqin q.78-a.5. Difput. 201.c.4.

my body. Old & Guismund comes in with his divers Le- Que eft hic Ctions: This historics bread bence fireb is my body: or this; necessitar, us This which is a w a body, and not bread, is my body. Gabrier Cabaudiatur likewife goe: about the bush: This fay th he, a shat is so panis & vinum, fay, That thing where were the bread which is moder the cum postite Accedence or swam and Former, is to be commented and tranfub. contra congrue frantiate, is my body. For hee would pertwade us that the des Hor (fab. franciate, is my body. For hee would pertivade us that the audie, Corpus, Pronounce This, though of the fingular Number, hath and panis) Plurality of fightifications, (thus turning Hesinto Haren comus meand This is into Thefe are w, body ) will and principally unice Hic histhat it dire de th'understanding to Christs bod , second-a diatus portes, ly and by way of confign neath in that it poynts out to lam non vithe eye and fense both the substance of bread, and withall lix sanguints those Accidents of colour figure, meatin c. Src. So by this meivel cere one word, Se that in the fingular number I bis they con- fic, Wor (fibceive three things: first Christs body, ( hae's to the andianur Ha enter three things: first Christs body, ( has s to the decus panisher anderstanding) secondly bare bread, ( that's to sense) has jam est thirdly but oblique and as't were athwart the Species & corpus meura, octward showes. Adding further, that this Giosle or Pa non pana . &, raphrale , which her makes to bee the meaning of the Riccala (fibwords, to wir, That Swhereinte the bread is to be- tar audiani, Haand, is Christ. body, holdes true at any time, as well ex hoc jam ell before the words are spoken, as after. If this he lo, fanguis meus, why then averre they that the wordes are Pratical, non vinum, vel and immediate can es of Transubstantiation ? unioffe cene sie absque it bee transubstanciate before it bee transubstanciare. is subsudition it bee transubstanciate before it bee transubstanciare. Akmander makes it a s demenstration to the under- nim Pronomen

pri dica relativom, fed tantummodo demonstrativom Guitmondus de regitage Luch. La. Nomen loco cujus ponitur Prono nen Hoc, eft illus complexam. Hoc cit ens vel aliquid, in quod panis fib illis accident bus tra fibhanciandus eft. Gab, in Canonem, Let , 1 Et per hoc ad rationem in principio huf is lechonis factam dicitur , qued Prono nen Hoc de montrar ad intellectum corous carifti, pro que & fapponit & demonttrat ad (enfinm substantiam panis & species quas connotar, ib if itud in quod converiendus est panis, est corpus christi ante prolationem huias orationis, in prolatione, & post prolationem ib. Ad i'lud q iod querieur , utru n eft bie demonstratio ad fenfum vel intellectum? dicendum quod ad intellectum, unde fenfus eft, Hoc eft cor pus menan quod intelligitur fub specie panis. Alensis ubi suprà

Randing

standing, by others it is evaporate minto an Individua dilielm 15' vagum, to that it shall neither imply bread, nor Christs datisfictores body, nor any other particular, but the meaning onely fis in Somme shalbe, This, that is to fay, That, at all adventuges which ! fa dicit quod Pronomen hoc Ball give, be it Whatforver it falls, is my bady. As if one should fay, walking in his next neighbours ground, habet vagam demonstratio. This hearbe growes in my garden, not intending that we mean ut fit fen. ry hearbe, but another of the same kinde. Or as if (they fus hujus oratione Hociden, fay ) one should fay, Open the doors, not knowing who's within. Aquina will have it to be ; forme thing hac forms pa- that is common to both extream;, namely, bread and ais, en corpus Christ's body, as spoken indefinitely. Buty Richard, and meam. Vt cum.

dicitur, Tu a: peri , tu habet indeterminatam demonstratione n. Ille enim qui extra domum eft di cit, Tu aperi, nesciens quis sir intus, nihil deter minace demonstrans per tu ita in propo-Ato Hoc demonstrat existens sub forms illa non determinan lo illud particulariter. die ubi fupra. Ideo dicendum est aliter qu'od ibi fit de monstratio ad intellectum, non qui den alicujus individui fignati, fed folu minodo individui vagi: ut fit fenfus, Hace il aft, Contentum fub hocideft, fub fpeciebus, (loquendo in generali , non autem in be ciali pro pane, vel pro corpore) el corpus mesino. Daran i in 4.d.8.q. a. Car ru'ga ren notius Catholicorum explicationem, que nature Pronominis multo magis convenis, non fequamur, us Pronomen Ho; neg; pro pane, neg; pro corpore. Christi fumatur, fel tantu n fignificet id quad Chriftus daturuserat, & (ut vocant) individuim vagum fil Maldonat, Harm Brang in 26. Marth ei. \* Er eft quodammodo simile in suppositio he quam vo ant accommodam: Hec herba crefeit in horto meo, qua fignificat feciem hajus herba. Sonin 4.d. rr.q. (. a.f. . Q to I com muniter fe habet quantum ad utruing, fedicet contentum in generali fub iftis fpeciebus. Et ided Agnanter hon dieje do ninus, Hie panis e ft corpus megm, neg , H oc corpus megm eft corpus meda, fed in generali, Hoc est corpus m:um, nullo nomine apposito a parte subjecti, sed tolo Propomine quod fignificat fubitantiam in co umuni fine qualitate, id eft forma dett. minata Thom p.3.q.73.a.q. 7 Nulla propositio indefinita est vera nisi pro aliquodeterminato verificetut. Si namq, ifta eft vera, Hono pradicat, oportet quòd de alique homine determinato verifice:ur. ergo, fi ifta indeterminata, Contentum fub hac foest est corpus meum, est vera, oportet quod venificetur pro aliquo determinato ciatenta; Et quero, quid fir illud? fi dicas quod panis, jam parait hoe diciber pole: sidicar quod corpus Christi, ergo ante completam enuntiationis prole tionem Fransubstantiario facta est, qued nemo concedis. Rich, in 4. d.s. 2 1. Our to a property

Thomas of & Strasburgh hold his note to the grindle-Aone, affirming that the truth of a Pronounce Demonfrative must needes refide in fome certaine particular, or as they we to call it ) in individuo figures : and that dirace, non vithere is no thing possess in common by both broad a detur cius refore, and the body after; but the Species, which doubt - wonto fare; leffe are not Christs body. Scotte hath a transcendent cratchet of Individuum entit, or Hoc ensi which hee Hoc demongrants to be very irregulary means of the body of Christ. Cojens flyth, that may as well fland for an accident. So I rell him may his Hae fabliantia import as well a Rone, as the Lords body. Therefore Risbard takes him, ationis, & id delbow-roome, and though he can finde norhing for quod commuthe present to be signified by Hoe, yet have patience need in Tranwith him a little and he will bring it in anon. This is in buly favel hee, that is to fay , Something of arber which either is wow prefeut under bhofe formes , of halt come in by and by , is my bady. Peter de Palide, This fubftance, which either is, was, or shall bee, See at This a dividual by thance. But S. regulards

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Doctoris reveremia ac Jan-Si caim (utiple ait) Proxomen firat id guod eft commune utriq, termino Tranfohftantifubstantiatione eil aceidentia fenfibilia que remanent. lequitor quod istud Propomen Hac demonfiret Ac-

dentia: fleg locutio effet non vera, quia accidentia con funt corps s Chr.fli. Item quantumeunque aliquis terminus fit commun's & indeterminatus, tarren quando conjungitur ei Pronomen Demonstrativum, determinatur & fingularizatur, in tantum quod Propositio in qua subjicitur, non est universalis, nec indeterminata, fel fingulais. Argentinenfis apud Carthul dift. 8. q. 5. . Moc in propolito demen ftrat fineu. lare entis de non per le lingulate alicujus minus universalis quam ens Scotus ib, q. . 5. Alter ergo Conclusto d' Thece hoe ibi non supponat per le nin fingulate er tis, tamen illud intelligitur pro fingulari alicujus inferioris, & irregulariter pro fingulari quod eft corpus Chrifti. ib. Comel 1 L. . Cajet. ut fupra; ubieddit. Nam appefita ante fenfus hoffia, & dicendo, Hac fubftantia elt corpus meum., non oportet ad gloffas recurrere, Quid est illud quod est conversum in corpus Christi? aut Quid est illud quod hic aderamus & hujufmedi, d Cum ergo, facerd as inspersona Christi profere hanc propolitionem, Hoe oft corpuspeum, lenlus ch, Aliquid fuh hae fpecie prefens, de propinguo futerum ell-carpus meum. Ricard. Rer hunc terminum fub tant Hocporeft Supponi fubftantia que eft, vel que fuit, vel que crit, Cum ciso fecundum Denatumideo dicatur Pronomen, quia ponitur pro nomine demonstrativo, per istud Fronomen Hoc potest intelligitaliquid prius, vel de propinquo futurum sub dospecie ferundum wim Donatum Proponini pon accidit tempus. P.d. 8, 43.2 1. en ge micande Anguer o trin esta mac laiste

cor segel tau opis e ret ig Cucais.

s my body, which they maintaine by Grammer Videater thauthority forfather Donasm, because Verbes of Gab. Palques fau Te fes, not Nounes or Pronounes. Hence it is, in 478 Difput, generally they differre she meaning of Her till the end Mo c.s & 1. Item Suares whe bentence, Putallane not agreed, willest ander, Galan ibid Difp. 98. Riebard, and Thomas pull at one end William, Penns 5.7 Giles hold hard at th'other . Another difference. So . Vafq ib cap. sick a. Perilla & take the word Han Subfiantive; others adjective. that with relation to no other sub fantive then Chi Pronomina body: a hole continuation is this, This my hidy is my his (Hoc & Hic) ita folum de-And Maldenar hamongft others will not bee remon monftrari id good et in g. our of that concein lati me (fai hhe) with might a ne prolationis maine that Hoe is an Adjective, nor by any meanese ut substantive be raken for a tubstantive, or fignitis any thing savent capiantur, non-body of Christis! hey that take Hon Subfamine, faith mu'li ex tertia classe senier guest are ill troubled to finde out the true meaning ou or the Subflantive that should be understood Some Fifq.ib.c.s. Pronomina illa Thin Kedulium is my body: Hic (namely poems) is my bind Cajetane This individual Sub fance. But Seem white adjedive poni sh ejuldem your eware of him; leaft he induce you to this error ! claffis facilies thinke that the fame Substance which before was beet aurumant C.4. is now Christs body, And Parques: . hat it is a fall duanquam Quanquam propeficion, that Hoe should fignifie the thing contained ego quidem omin bus viri under the Formes before all the word bee ended : he bus contendo that, fayth he, can be nothing but bread. Nay, he incom adjectivum effe, neg; ulla

ratione substantivumesse posse, aut pro alia re, qu'am procetpore Christi posse, cipi. Maldonat, i. Matth, as. Illi verò e usent Pronomen substantive poni, à ita aliquid en parte subjecti sub co invessignet ? in quo quidem assignado non primi laborant, neque ou nes inter se convenium. Unsqui, ubi su rate qui de dictur. Hi est sangua, subimeligi potente. Hie possip leitm dicture su est sorus, such consideration. Suarra ibid Diffuse. 32. 6, 7. Milli tamen vide tur quod demonstret in lividuum sub sangua, di est, hanc substantiam. Jajet, in q 23 at. 5. Gave hie tamen à ensut assessin, sell ur cogites candern numero la stantiam, que prus crat pinis, posse effectivus socialisticami, que prus crat pinis, posse effectivus socialisticami.

" Sie a item propositio est felias, se pronumen Moudemonstree conternum la his reserchus finul arq, profertus, se antequae finiatur oratio: quia tune inclinada nd est contentum sub speciebus, nicepanis, Valqu, ubi suprà, coa,

soft confesseth, that Perer . Marry did exceedinglie mede and pulle the Priefts with this argument . And · Qua tatione their evaluon that fay the Demonstration points at the Petris Marry fixth he it may be demanded what is meant in relied ger Catholicos, Henry to be fingular fayth that a Hoc fignifies not on ly fementian de Christs body in the end of the speech, but bread all the substance aut while before, whom therefore Valques fleights . And contento his whereas! Ocken takes Her for forme thing that pullbe, quantities.

For former takes him afide and tells him he is far mit. Quantities. mken in the nature of a Demonstrative Pronoune . But nonnulli reces-Maior that rendes it onely erecitative, is worfe (fayth tiores respons he)thenall his fellowes. Neither shall you rake him dent aon deschool his resion because, though the verbe El bee of hanting, feu the Prelent Tenle, yet it fignifies per modum differitie. Thus confestion to they agree like doggs. Lanfourn a will have it the nature speciebus, fed of the Pronoune Demonstrative to have a vagrant and species, non in mired figuification of subflance. Cajetane, to fignific obliquo, tira Sublance without qualitie, neitler bread, nor body. Propomen Hoe le habere ex

e fecierum non ex parte fubitantiz aut contenti, objette non fatiflacie. Nam licer es in obliquo demonstrarentur, aliquid etiam alied in recto demonstrati deberet. Multo mafori ratione refelli porch opinio Henriei Quodlib. 9 q.o in fine, docer Pronomen Hoe non tantum demonstrare in fine prolationis corpus iplime Ded effam in toto tempore enutriationis demonstrare fulfantiam panis fecundir kin ipla fine demonftrare illam ut converlam in corpus Chrift. Valle ible : " Bide ra inverbe Eft. Sed hac fententia codem modo confutate . naim recedit a proprietate Demonfrativi illius Pronominis Hoc. Greg.de Val tom 4.in Thor. Difp. 6.q. 4. this se ... Quaera opinio el toannis Maious jonge reliquis deterior y c. Greg. ib. me de pro alique qued pretens elt me illa specie, cum ver hum futuri terr por sie ftrin. avisres lignificate per verbum fit immediateunita rei fignificate per fuppo fitum. ta fignificati per modum diffantis non refiringit, quod fignificatu per modum in. mais reflyingit, cum enim dicirus, flomo of albus, ific terminus, Home, non reflyin, and Lades . "Atq. hac est proprie vis Pronominis Hoc, ut fubffantian demonffret, & indeterminate demonstret lansenius Harm Evang.c. 131. Demonstratur autem per Pronomen Hoc non panis , nec corpus Chrifti , fed fubitantia fine qualitate , il alle non demonstrando certæ speciei naturam : Pronominis enim officium eff sonftrare fubftantiam fine qualitate. Cajet.in Matth 36, \* And

And they bring for instance that in Exelus, win a vidilentilit come at length to this palle that Hoe y fignifies will, and life discussed by the Propound Thu is demonstrated meete nothing ad insuces.

Manhu, and fayth their Gloffe, Hee per have dictionens Hee minit as figuificat, Quid monifratur. Thus they have brought their hoggs to self hog?) igna-faire market. This is my body, Nothing is my body. And rehance in rabanachim therefore all weary and weather beaten they make into quid effet, the next harbour, holding the prieft dorn but repeate a solding the prieft dorn but repeate the solding the prieft dorn but repeate the solding the prieft dorn but repeated to the prieft dorn b Editione val what Christ laid, and thereupon needs not trouble his gata. braynes with any new Demonstrations . Of this opinion Ad hoc dico. on are Pope Innocent. Duranda, and Meior: instanting quod per hanc in those evords. Open this facts I will build my Charle with a conon. Where peradventure (syrthe) Peter is not meant at a mini demon. fraur:namin but Christ himselfe whom Peter confessed . Which a fa materialier (were (faith Maironins) quiomi e intellettum, gives fo positut ibised minde fall content: though not formach as hee thinks hac quero. for others etell him that Ho. non poreff flare and the bare repeating will never wher either Real Prefence Clionem nihil Transubstantiation, And all this, firre about Hoc. fignificantem hat transib thomy argument, where many have borch tup fantiatio ? Gloff De Con- logicaling tayth tobni Maior, and invented funding antwen towner non 5 fecra di a.c. Timorew, verbo Corpus

feera de a.c. II.

moren, verbo Gorpus.

Litatur communiterati onimbus ex lib. a. de Myst. Missaulum morens verbo gorpus.

Litatur communiterati onimbus ex lib. a. de Myst. Missaulum morens existe potero feerandum materiat existe par in 4.d. a. q. 2.ad. 1.

Ponam quam succinste potero feerandum materiat existe professaulum materiat existe professaulum pr

As anne control of the section of th

and many opinions there have beene about it, if we beleeve Thomas and Bonaventure. It Let Stephen Gardiner Responded goe now, if he dare, and call us Toutiffs. for who's more dicendiff quod circa hoc multiples suit opi-

fuprà Tertia pinio eft Ockami, quodlibeto z.quaft. ultima, fenfum effe, Hoc quod hic erit flatim, eft corpus meum. Val. Disput. 6, in Thomam q.7. puncto a. Exponitur ergo, Hor offaid eft, le continet corpus Chrifti. ' Suarez in q.78, ar. 1. Disput. 58.5.7. opinione secunda. Etided hoc verbum eff in hac oratione non identitatem, nec limultatem figuat, fed Moe elle corpus, hoc est, ad hujus verbi prolationem hoc totum transire in corpus. Boair, abi fupra. Panis transubstantiandus in corpus meum, Alensis q. 10.m. 42.2.5.3. Codameff, verbo fit aquivalere. Angl q.1.2.10.opinione 4. 1 Hoc eft corpus meum, id Mic panis representat corpus meum: quemadmodum leo & agnus metaphorice Chrim teprafentant. Id.ib.opinione 4. " In propositione de præsenti, ubi verbum simificat inftans prafens, lignificata omnium partium orationis debent intelligi proultiwinkinti Scot, d. 8 q. 2. 5, Aliter erge, Conclus. 6. Idem etiam Conel. 1. " Vere enim pindicio Ego fileo, fi post prolationem non loquamr. lans. Harm. Evang. c. 131. . Et fimili, quod rudi intellectui fatiffacere poteft, dari poteft : ut fi faber înterea, clavum subito moeu format, dicat, Hoc est clavus, aut plumbi su'or inter fundum dicat, Hoc eft candelabrum, lanfen. Harm, Evang.c. 133. / Aliqua funt vina and nos in Hifpania, que hie vilia funt & auftera: fed ubi per maris undas transvehunur ad Indos, generorififima funt & fuavifima. Nunc ergo, fi tu ex Hifpali amico tuo spud Indos in novo orbe commoranti mittas tale vinum, nonne recte feribas, Mitto tibi finum generofilisimum? recte profecto . Sed demonstratio non est vini pro tempore quo mittis, fed pro sempore quo est accipiendum. Didaeus Stella in 13. Lucze

I passe by Ockam's acumen in distinguishing a betwin Vocal and Mount Propositions. The Mentall begins Circa hoc laborav crunt when the Vocallends: and that (fayth hee) is always Scotus & Ocham: nekio fi true, as accompanying Transubstantiation, for then it fi after corum fa- gnifies propositionaliter. I leave him to be schooled by fifecerit curio- Gabriel, who stops this starting-hole, because the Mrs. fo lectori. Et tall is referr'd to the tame time with the Vocall. Gabrie poft, Non for mat mentalem thinkes he hath invented a notable Stratagemme by inante complete larging the time present fignified by f the word Ef m the whole space wherein Eft corpu menm is spoken, on prolationem totius vocalis, to be at the pronouncers pleasure, not necessarily confe Estergo vocalis ned to the last instant. Others leape hedge and ditche complete pro "they fay, though the words of chemielves & in their lata eft. Et ita own native fignification befalle, (when 'tis faid. Thin illa. Hoe est my body, ere any body be there) yet true they are in the corpus meum, demonstrando Priests intention. " (ajerm distinguisheth betwirt the corpus Christi, instant when the oration fignifies, & for which it figure Empliciter vera

eft: quod tantum in fine prolationis fue fignificat propofizionaliter. Gab in Chi Lect 48 Lit.O. Copula mentalis non importat tempus pro quo mentalis concipin, fed magis tempus pro quo vocalis profertur. Biel ibid. f Eft fignificat præfens temp includens prolationem hujus vocalis cum instanti terminante ipsum: ut valeat tan hac oratio, Hoc est corpus meum, id est, Hoc contentum in quod convertendus ela ais &ce in aliqua parte temporis includentis prolationem & inftans terminans, chem pus meum. Effenim importat totum tempus includens tempus prolationis & infe convertionis tanquam præfens, ex intentione qua habere debet proferens facerdos il Manifestum est quod illa potest intelligi quantum ad intentionem exprimentis. & & in quantum eft minister Dei, qui videns intentionem suam poteft illi orazioni af fiere ad agendum eo modo quo ipla fecundum insentionem proferentis fignificat. Se ubi fort. Propeer hanc difficultatem dixerunt quidam Theologi Propositioneni lam rude & ex vi verborum confideratam elle falfam: ex intentione tamen profess habuille veritatem, quia retulit fignificationem illins verbi ES ad illud inftans is con Jam Propolitio non crat. Suar.in q. 78. Difp- 58 5. fententia 1. \* Circa configni tionem autem omnes convenire in hoc videntur, quod hac locutio intelligitur fecuni ultimum inftans profationis verborum: fed diverfitas opinionum eft, quia alij pora contingere hoc ex virtute fermonis, alij ex intentione Sacramentali. Et quoniam oblin va ob confusionem redditur difficultas hae, diftinguendum est ut clara fiat. Diffin igitur de tempore feu inftanti quo oratio fignificat, vel pro quo oratio fignificat. Cajes in q.78,2,5.

fies. Now if you demaind a the reason, why the word . Et proptered Is should rather be used then fall be, or letbe, they are notandu quod fwere, it is the more to fignifie the truth of the thing, ficut in verbo powerfulnes of the words, and (not withflanding Con- zterno, filio Dei version ) immutability of Christs body. Hence a new Iesu Christock feruple: whether the words, as true, are the cause of Tran-ventas & omsubstantiation, or contrary wife is Translubstantiation the nipotentia, sie cause of their truth. Soem holdes both: even as, fayth he, in verbo suo ab the entrance of winde is 7 the cause why the window ipso prolato est blowes open, and the opening of the window is the cacia. Ideò decause why the winde enters. Where in his Navigation bait tea diene he descryes a New-found cause, named Objettiva. Thomas verbing emmi referres it to the nature of a Practicali = Proposition, that ciativum veri-the truth of the speech naturally followes Conversion: ipsa veritas: ac Dillinguishing betwixt Concemplative & Operative truth, per hoc Indica. Same marthals in their ranks foure fundry Popilh opi-tirum Er paild nions. One wherof is, that the words in their a reall enti-poft, Magis camons. One where is that the words in their fignificatio men debuit pewhich they efteeme but as a concomitant. And if you in- fendi quant of

perandi, quòd

met competebat forme ut fimul offet efficacia cum veritatisenuneiatione, fimul eria an motaresur termini immutabilitas cum convertione. Bon de an qui Corpus Christi d'in hor Sacramento fine sui mutatione: & ideò magis ponitur ibi verbum fubstantivan quo fignificatur Transibltantiationis terminus, quam Operativum quo fignificamici Transubstantiationis Ricina, d & 2 3 q. 1. ad a. 7 Introinus acris aperientis friebam orthe natura oft in genere caufe efficientis quam fenettra aperiatur, quemian intrindo illam aperit: & tamen in genere caufa materialis prior eft apertio quant imbitus aeris, nam nili aperiretur feneftra, non pateret aeri ingreffin. In re ergo prefent, quia conditio propolitionis eft quod fit causa sue veritatis illamq, secum adferat, sout in genere caular efficientis prius natura propolitio fit vera quam conversio fiat:in source autem cause objective prius natura est corpus illic existere quam propositionens cleveram Sor.d. 1214 1.4.5. 3 Sicut conceptio intellectus Pradici non prafapponie no conceptam fed facit cam: ita veritas hujus locutionis non præfupponit rem fignific camin, fed faciteam: Thom, q.78 a. 5. Veriess hujus conceptionis non prefupponit entitammei, fed pracedir ipfam naturaliter, quali caufa, erfi fimul fint tempore. Idem in Smipto fuper Sentented 8 a.z q. 1, quæltiunc.4,ad 1. 2 Quamvis verba, quantum ad realem entitatem fuam, prius natura fint quam efficiant non tamen prius natura fignifrantiquia fignificatio concomitanter fe habet ad efficientiam non causaliter. Suar in \$28.3.1. difput, 18.5.6. in primo modo dicendi.

ich:

quire,

quire, whether bthis fentence, This is my body, be true, or falle, as it turnes bread into Christs body? Sees answers Neither. Nay he is so nimble as to diffinguish punchal ly , as I may fo fay , thefe three inftants : first the time when the Proposition is neither fish nor flesh; neither true nor falle; fecondly the instant of Transubstantiation laftly the truth. But in conclusion the adviserh the file Priest never to trouble his head with these jeegambobs. but to compole and fettle his thoughts with a fimple an honest intencion to say as Christ said. Nay, ill rynd they retyre at length to our Significat. for ( as Valque tells them) they that understand, This is my e body, tobe aut ut vera, aut That which is figuified by this, is my body, lead us the will utfalfa, eft Pro- And Sugres objects the fame to them that expound ! by Consinet, This is, that is to fay, This containes my bits

Etfi queras tunc, Qualis, Politio converliva ? dico, which makes worke (laith he.) for the Sacramentaring quod neque fic seque fiet

This is, that is, This fignifies my body. fed tantum ut. No lette variance and diffention there is touching

eft Propolitio meutra, & prior

naturalizer, & forte tempore, fua veritate. Scot. ubi fupra, 5. Aliter em Poster quidem hie aliter diftingui : feil, quod in ultimo instanti prolation primo fecundum ordinem nature eft conceptus propositionis ut neuter. Sousdo ad illud (equitur operatio divina causans illud quod omnino designat. Toid leg titur veritas hujus conceptus : & fic non tantum oratio ut rocalitet & continue prolata prior est sus veritate, sed etiam ut habens suum conceptia proprium, licet non ut verum. Scot. ibid. Sic ergò brevitet sufficiat mini-Aro non differenti sunc pro qua intelligitur otatio , intendere professe le Ram grationem co modo quo Chriftus intitruit eam proferendam, ibid. In defendunt veritatem illius propolitionis , Hat eff corons menm , ut fenfes fit, Significatum per bet eff corpus menm. quem fentum poften fecuti videntur la setici nostri temporis, ut defenderent corpus & fanguinem Christi reipfa ma effe fub speciebus panis & vini , sed per panem & vinum folum fignificati! atque hac de caula discrunt verbun El in forma consecrationis impropriè » Surpari per eo quod eft fignificare, Vaiques in q is a. f. Difp sos e a Es. ponimt ergo, Horeff, id eft, Hie continet corpus Chriffit quod eft dare anfam Sagte mentarije, ut explicent, Her eff, id oft, Hoe Senificas corpus Chrifts, Suarib. Difp c8. 5.71 Sententia 3.

I Corpil

Corpus whether it be meant Corpus in genera, or Corpus Organizatum, or Corpna in the Predicament of Quantity? Againe, whether it imply the Soule in her common act of Informing, or Forma mixtionis at least-wife, or bare Materia prima, and that either with Quantity and o- confequenther Accidents; or, if not that, yet ( which Giles can di- ter norandum, ftinguish better then I) modes Quantitation, or abstract quod corpus from them all? furthermore, whether univoce common accipitur trito Christ's body quick and dead, or diffunctive? More- plieiter. Vno over whether it be taken generally for the other Effen-modo, at efftiall part of the whole Compound, as in any Similar bo- diata fubilian. de fire Aire &c. or if more ftrictly for the body onely tiz: & fie fiof aliving Creature, whether pro proximo perfectibili a gnificat fubfirma altima, as the body is contra-diffinet from the fantiam tota. reasonable part, including all the other faculties of Life, tamex maseria Sense: Motion &c. or be meant onely Materia prima cum & forma "Alio fred corporeitatis? and so the body peradventure, faith modo accipi-Bill is but the hundredth part of the whole. All tur, ut effipethele acceptions I reade in their Dictionaries, & gather continue; & the important which is the state of the important with the important with the important

sham dimenfronem, Tertio modo accipitur corpus pro altera parte compositi subfantialie, ut cum dicimus hominem componi ex corpore & anima. Verum quidam adhuc distinguant de corpore ille modò accepto, quòd une modo accipiunt generaliter pro a tera parte effentiali compositi , que cum forma constituit totum, & sic omnis materia prima est corpus. Hoe modo concedendum est, quod aer habet corpus, fimiliter ignis. Also modo accipitur strictius pro altera parte compositi organizata cum forma conflituente totum : & illo modo materia in animalibus perfects est corpus, & non in homogeneis. Secundum autem p'ures formas subfantiales in codem composito adhuc oportet ponere ulteriorem distinctionem corporis, ut dicit alteram partem compositi-etiam organizaram: quod potest accipi uno modo pro proximo perfectibili à forma ultima five specifica : secundum quam acceptionem verum eft, quod omnis homo componitur ex duabus partibus tantum, feil. corpore & anima intellectiva. ibi corpore accipitur pro toto illo substantiali quod est previum anima intellectiva, id eft, pro composito ex materia & forma corporietatis, regetativa, & sensitativa. Alio modo capitur corpus pro composito ex materia & sola forma corporeitatis: Se fic corpus non est altera pars, fed forte quarta, vel fexta, vel centesima, secun tim quod ponuntur plures vel pauciores forma substantiales in codem composito, Biel in Can, Led, 42.

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out of their owne gardens. Nay, Biet plainelie fayell Exposses out that about the Sense of this one word, Bodie, the dem breviter s have well neare as many opinions as writers. Valours respondering reckons seaven. & First, that Corpus is porhing in the quod corpus in evine of the circumstal O party net

quod converti-

tur substantia panis est proximum perfectibile ab anima Christi intellectiva. verum and tem illud proxumum perfectibile fit materia fimolex, an compositum ex materia & forma funt diverta opiniones secundum diversitatem opinantium de unitate substantialis forme ejuldem compositi, & penè tot quot sant Doctores in hac materia scribentes. ibid. Prima igitur opinio fit nomine corporis materiam primam, qua conflat humanitas Christi, significari, & ita eam folum effe sub speciebus panis ex vi verborum, fei Sacramenti. Ita docuerunt &c. Ex quibus Gabriel expresse notat, corpus quod est exvi Sacramenti, non effe quid compofitum ex materia & accidentibus fibi inharentibus, fed effe folam materiam. Et postea. Sequeretur posse tunc fieri Consecrationem his verbis. Hacest mea materia prima. Secunda opinio sit Paludani, conversionem panis fieri , in corpus, prout est compositum ex materia, & anima rationaliznon quidem ita ut fiat convertio in animam quaterus tribuit materia effe corporis, fed ita ut fiat folum ratione materiæ in totum compositum ex materia & anima, Tertia opinio sit, corpus in quod ex vi verborum convertitur panis, sesse corpus Christi secundum communem nationem corporis, que in Predicamento Subfantiz eft Specles fub alterna, & habet elle ab anima fecundum quandam rationem communem. Nam cum apima lit forma fubffantialis tribuit materia omnes rationes que in co Pradicamento collocantur, nempe, Effe Substantia corporis viventis, animalis, & hominis. Non longe absunt à tertia sententia alif Theologi, qui primum quidem allerunt quod voce corporis fignificatus elle corpus, me prout constituitur in specie subalterna Prædicamenti Substantiæ, quæ communis eft of mnibus sub stantijs materiam habentibus sed prout est corpus quod dicitus heterogenes um & organicum, quod folim reperitur in animalibus. Deinde affirmant, ex vi fignific cationis prædicte vocis non tantum elle materiam primam, fed etiam animamiplane rationalem, non quatenus anima est sed fecundum rationem commune qua mibait este corporis organici. Confiderant autem rationem quandam corporis organici vnivoce communem corpori mortuo & vivo. Quinta opinio fit corpus effe compositum ex materia & forma quadam quam vocant Corporietatis, & quam dicunt effe eductam ex potentia iplius materia, & priorem anima rationali:ita ut in materia prins informata hac forma anima rationalis veluti in fubjecto recipiatur. Hane tradidit Henricus. Sexta opini n'o oft Ægidij, terminum formalem conversionis panis qui nomine corporis fignificature non effe materiam folam, neg, materiam cum forma aliqua fubftantiali, neg, materiam cum quantitate, sed materiam cum modo, quodam relicio exquantitate; ratione cujus fit corpus quod vocant organicum. Suam denique fententiam predis his verbis: Corpus humanum conflans carne, offibus, & alijs, aut mortuum, aut vivum difundim, non autem alterum definite, ex vi verborum fub speciebus panis: viz. neg; definite mortuum cum forma cadaveris, neg; vivum cum anima, fed une, auralio modo, ut Legici dicunt difiunctim. Vafq.inq.76.2.2. Difp. 186.cap.1.5.3. world

world fane Maseria prima, and fo wee shall have a fine Commentary, (as their own Vafquez taunts them) This is my body. This is my Materia prima . The second makes alietle roome for Anima, and by Body understands the whole Compound of body and reasonable Soule, though they fay it comes in onely by the Matter into the Compound. The third takes Body for the notion of Corpus in genera implying the Soule as it gives a common being Hac Propoliof Substance, Body, Life, Animality, Humanity. A fourth tio, (e. g. Ne. opinion takes the body for Corpus beterogeneum & or- ceffeeft homiganizate, a body in Particular confifting of divers parts, nem currere which shall include the very reasonable soule, not pro-redissinctive perly as a foule, and fountaine of life, fenie, reason, but falfa est: at onely as a forme giving being to the body, whether vero dif. quicke or dead. A fift compounds the body of Matter junctiment veand a new forme of Corporeity, which I take to bee the ra. Sic ergo insme with forma mixtionis distinct as Material from the ad unum aut. foule, and being there the fame both before Animation, ad aliud corpus undafter death. A fixt joynes Matter cum meda quantita. difiunctim per tive. Vafquez comes in with his feventh, and makes Christ fe terminari, to aquivocate, when he faid, Thu is my body: because a bo-intelligaturierdy living and dead are held by them to be aquivoca: and minari perfe thus by Body is meant neither quicke, nor dead, but dif- ad vivum aut imdim at all adventures: affirming at length by a like admortuum phrase, that this is true i diffunction, but not diffunctive is illudaucem May, ( which is newes in this Controversie ) hee fayth non possitute God himselfe by his & absolute power cannot effect it que modo effe otherwife. So his opinion is that the body, whether champer po-Witha foule, or the bare forme of a carkaffe, is here under- tentiam Dei food: though I would faine be resolved, whether Christ Horres dicere ever affumed into the unity of his Person the forme of quod forma acarkaffe, (for both matter and forme were affumed) cadaveris fueand if he did, in so dissoluble an Union how was it de-cessit anime poled fo foone againe? Harres diaers, fayeh ! Gabriel, I intellective in quake to fay, that forma cadaveris should succeede Christs ente Biel, ubi Soule after death. Gregorius Ariminensis in this alteration supra,

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" Videmus co nim idem corpus in codem loco transferri de carneitare in terreftrieta. tem. & de serreftreitate in vegetabilira -. tom. Arim in & diff. 16.80 17. qu.z. " Unde Ægidi-

us de Roma. qui quinquaginta theore. maribus mut-

tum laboravit hujus Sacramenti mirabi-

of formes tells us out of Anerroes that the body is turned de carneitate in terreftreitatem, & de m terreftreitate in vegetabilitatem, Giles of Rome, Doctor famofus, that infamous Doctor, after he had taken much paines in fome fifty Theoremes, unfolding the milteryes of this Sacraw ment, confesseth his uncertainty and irresolution in this point. And all these opinions, fayth o Vafquez, (excepting you may be fure his owne) have no other ground then every severall Authors fancy, how to winde out of this Labyrinth, and give the true meaning of this darke word Corpus. He that delights in these muddy mazes, may for the sharpening of his wits reade Scotte in his eleaventh doctor famofus diftinction, third question.

Now as these three words, Hoc est corpus, have set them all by the eares together; for Meam, some both in his and the Priefts : though their Gloffe tells the Prieftin plaine termes, be lies, if hee prefume to speake it in his

lia explicare, ac nodos diffolyere quæftionum, cum ad hanc materiam venit, fatemret veritate fuz politionis qua ponit corpus in quod convertirur panis lubitantia, effe materiam organizatam habentem modum quantitativum) fibi fufficienter non conflares ideog, eidem firmiter non affentit, dicens, Sufficit mihi feire quod panis convertitur in corpus Christi, quod fuit formatum ex fanguinibus Firginis, quod fuit immolatum in cruce: & vinum in verum languinem, qui pro redemptione humani generis fuit effutus Cui hoc non sufficit cum frano fidei quarat ulterius mihi autem hoc sufficit, nammalo in simplicitate manere, quam de arduis temere judicare. Biel, ex Ægidio ubi supra · Catera autem opiniones cap. I. & s. memorara nullum aliud habent fundamentum nifi quod excogitate ab authoribus videanrur, ut faciliori quifq; via nobis explicaret quid nomine corporis in predictis verbis Confectationis fignificaretur. Valqubi fupra. ce g. P Per hoc pronomen Meum fufficienter exprimitur persona Christi,ex cuius per fona hac proferintur. Thom. q.78-at, 3-ad.4. Idem Alexanderp.4.q.10.m.4,2-2 5.3. Sa cerdos conficiens loquitur in persona Christi: unde pro Christo dicit, meum, 4 Sunt tandem de ratione Sacrificij duo ministri: Vnus principalis, Christus scil: alter ministeria. lis, qui in persona Christi consecrat. Non enim dicit, Hoc est corpus Christisfed, Meum: offereg; facrificium in nomine proprie persone, & Christi, atque totius Ecclesia. Angli q. 8. diffic. 2. Concl 3. Ideò Sacerdos es non profert fignificative, quia non posser ea vere proferre, Mentiretur enim, si diceret, Hoc est corpus meum, Gloss, in diff. z.de Confe, Timorem.

owne behalfe. Traditur or Thadeter, their Disputants indeed to levy forces against us, apply to the present fdelis ! Nes contra very in the Sacrament or imagined Sacrifice : but inter-probamus illa preters : Gagney, Casharinu, x Arberem, expound it of & Funditurde. his begun Passion, his body being already sold or devo- berefreseri ad ted by Inda. Nay, in the manner of Christs consecration actionem coby these words, Hugo Cardinalis hath no leffe then foure az, & in prafundry opinions, One, that y Christused no wordes at da esse. Bellat. Linde Miffa, cap 12. Exque intelligitur myfterio non vacare quod apud Lucam verbi przfectis temporis legimus Dominum dixiffe, Hoc est corpus menu qued bro vebis datur, Mis calix novi Teffamensi en fanguine mes qui pra wobis fundesur. Admonere namque ca loquendi formula nos Spiritus Sanctus voluit, ut id verbum Christi ad præsentem oblationem qua fefe in ip a cœma obtulit, referamus, Greg. de Val. Sect. 4. de rebus fidei hoc tempore contreverfis,l. I de Miffa Saerif. e. a. Que etjam caufa fuit ( ficut recte recennores notarunt) anod Evangelifte efferant in præfenti tempore, Effunditur, & non Effundetur, ut fciamus etiam tum facrificatum, &c. Al.a. de Sacrificio. c.8. Quod inprasenti dicitur ab Evangelifta, non quod reverà jam effunderetur, sed quod jam pasfinis ejus myfterium incepillet: quippe quem Iudas tradere pattus effet, Gagnzus in Matth. " Eleganter fignificantr quod affiduò fui corporis fractio est in Ecclefia, feil, in Sacramento: imò cunc reipfa nempe in illà die ccenz incepit, cum desuper permilfact adverfarije omnis porestas in dominum seviendi, Cathar, in 1 Cor. 11 fite dicitur, Datur: nam incipiebat dari & tradi manibus fceleratifimorum hominum, Si quidem fudas corpus Christi jam vendiderat principibus facerdotum, Scribis & Pharies, Atboreus in Luc. 22. 7 Super hoc eft quadruples pointo. Quidam dicunt quad Dominus bie dixit hae verba, Hos ell corpus meum: primo fecreto ; & tunc per illa verla fecreto prolata confecit; & posten ea dem verba iteravit à parte, firmam conficienditradens Apoltolis. Et lecundum hos fic conftruitur licera, lesus accepit panem, benedixit fecreto, diceas. Noc off corpus meum, & dedit discipulis, & ait, Sumite hoc, & iteratit alte, Hoe eff corpus meum, Secundo dicunt, quod Dominus tantum femel dixe illa verby & femel confecie. & tradidie formam conficiendi. Secundim hos fic debet fieri conancho, lefus accepit panem, & benedixit, aliquo figno expresso super panem, ficut mo. do fit, & fregit, & dedit discipulis fuis & dit; Sumite; hoc eff corpor menme & hoc dicendo confecit fimul & tradidit formam conficiendi. Secundum hos fractio prze flit confectionem, Tert'i dicunt quod Dominus virtute divina prius confecie fine aliquibus verbis & postea eradidit Apostolis formam conficiendi, & verbis virturem. Et secundum los ordo Litera planus eft. Quarti dicunt (quibus magis affentio) quoi Dominus fimul & confecit, & tradidit forma n conficiendi, & contuit virtutetto verbia, & ferrel tantum dixitella verba, Hec eff corpus meum, nec priecellic fractio confecrationem, imò confecratio fractionem, lieut & modo. Et fit conftructio hoc modo, Accepit 'elus pamem, & benedixit, dicens, Hoc eff corpus meum, & fregit; & dedit discipulis fuis, Hugo Cardinalis in Postillis in 14. Marc. indica di Benesia andica A SERVING COMPACTORS

at all, but confecrated meerely by the Royall Prerogative of his Divine power. Another, that he fpoke the words This is my body, twice: first in his private Devotions and filent Confecration; fecondly aloude for a Prefident to the Apostles. A third, that the words indeed were but once fooken but before fraction: and thus they correct and misplace the text both of S. Paul, and three Evangelifts, lefus tooke bread, and ble fed it, flying, This is my body; and then hee brake it and gave to his disciples, taying, Take, eate. Others take the words as they lye, and fay, that Christ first gave a bleffing, making the figne of the croffe.

and so after breaking spoke the words.

in the words of the Cup. for Hic eft Ganguis troubles all no leffe then Hoc eft corpus, belide new differtions about new additions of their owne invention. Now let Claudia m, if his appetite be good, object to us eighty foure fe verall interpretations, differing indeed as much for any thing can be imputed to our Churches) as a Sylva Sym nymorum: or Cajetan brag, if he dare, with as much reafon as Latine, that their fente and meaning is a provide \* Et eft propiffirmus, non memue? But I pardon my lefuite, who knew none of all this. for I am perswaded in him it was but a sinne of I.

It were too much labour to redouble all their janglings

taphericus fermo.Et poft: Eft itaque propif- gnorance. Smus & veriffimus fenfus, Hoc.ideft, Hæc fubstantia, deguod habebat in manibus, Ca. jet in 26. Math.

But hee compares these words with those other lobu the 6. The bread which I will give is my fleft, which ! will give for the life of the world: and tells us, that that monstrando id was heere performed in this Sacrament, which was there promised.

Anf. I find no such matter. for first Christ promised not to give it in the Eucharist, neither speakes he a word of the Lorde Supper, neither there, nor in all that Chapter. Nor againe fayth he in these words, This is my body which is now given for you in this very action of the Eucharist: but he calls it given, speaking of the time of his Suffering and Passion which was now come, it be-

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ing the very night, as Paul fayes, wherein hee was betray d: the word Now or the time Prefent eyen in ordinary Speech, not being precifely (as it were ) confined to one moment. which even your owne canonized Vulgar observing (belike not so blindfold as you) &, which S. Hierome requires in an Interpreter, expressing rather 'Hier de optithe fense then the words making no bones of your Grammar-leffons, reades it roundly, Tradetur, Fundetur, Pammachium, notwithstanding the Greeke Participle holdes still the Prefent didouevor, en zwonevor. Indeed there is fome affinity betwixt these two texts, so farre as the Spirituall eating there onely treated of, is sealed and seconded by this Sacramentall: fo that the Promise there made is signified heere, represented heere, confirmed heere, and in the Signe repeated heere; but not accomplishe and fulfilled heere, but on the Croffe; which I wonder that a Papilt, or any vel titulo Christianus could to cally forget: ( though adoring and even deifying it at other times ) that being the time, place, and instrument, where, when, and whereby Mans Redemption was wrought by that onely, and truely, and most perfect, and absolute Propitiatory Sacrifice of his death, according to the faying of the Apostle: But now once in the end of the world hath he appeared to put away sinne by the factifice of himselfe, and Christ Was once offered to beare the finnes of many, ( this cannot be your Masking & Mumming facrifice, where you will never have done offering him : but that which S. Peter points at, Himfelfe in his owne body bare our fins upon the tree) and Having offered one farifice for fins for ever, fate detene at the right hand of God. not withstanding that blasphemous Allen (your Cardinall Sir ) ascribes the re- Al 1.2 de Sademption of the Church more to the Sacrament the crificio, c. 8. aight before, then the Sacrifice and very death of Christ the day after

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To a But here by the way he taxeth an un-causeffe in

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our carriage, who promising in all matters of faith, to flick onely to the bare written word of God, in this point are not as good as our word, but (as he fayth) five

cleare from it.

Aufw. And I pray you, good Theologafter, ( if your Divinity will extend to farre) wherein confifts the Scripture or written word of God? in the Words and letter onely, or fenfe and meaning roo? body onely, or foule & life withall ? from whence it is that the fathers against the old herefies doe fo much preffe the Aldrow. And what doe we else then joyne words with meaning, or what other thing in all this Controversie strive we at, little regarding their barkings who modefenflefly for their own ends divorce words & fenfe afunder? But God be thank ed, they are caught in their own frare: for we have alres dy demonstrated that they have as little flielter in the bare words as we, and are put to most miserable & form shifts to patch & botch it out therfore take your answer.

You fay, we are not able to produce as much as one

direct authority for proofe.

dimantum c.13

Tertull La. contra Marc. C.40.

Theodor. Di alogo Atreptos, c.8.

Anfin. And have you indeed forgotten S. & Auftine Aug. cont. A. who plainely fayth, The Lord flicks not to fay , This is my body, when he gave the figne of his body ? does he not heere expound the text with our owne both meaning and words ? or doe you not remember . Terrulians Com mentary long before Auftin, and almost coincident with the Apostolical times, Hoc eff corpus menm, id est, Figura corporis mei. This is my body, (fayth he) that is, The figure of my body, and what I pray you doe we dispute of elfe? I am glad I have found our doctrine to nuneient. And what fay you by & Theodores? Hee chang'd the names, and gave the Symboll or outward figne the name of the body. Againe, Not shanging nature, ( therefore bread still, wire fill ) but adding grace to nature. Thefo for a talte, a d to quit them with Fathers : other testimonies of Scriptures and Fathers, nay the very wordes of th'mM'Institution & Sacrament theselves, we leave to th'ensuing Defence, as being our protested worke. Goe now, and brag, that we have not one direct authority for our fide.

You fay that we violently and perforce destroy Christs

body in the Sacrament.

Andw. Idle words. Wee take him from the teeth, and give him to the heart: & ferionfly confesse that his body is truly & Substantially given us in this Sacrament ( for we are thereby made more & more partakers not of his ences only, but fubitance) but in a Spiritaal manner, not to be eaten with the mouth. The Sacrament according to S. Auftines doctrine (as in his right Vica fingular helpe Aug. Track. 16 to this Spiritual manducation ) is to bee received bo in Ioan, fub fithe but the Thing it Selfe, whereof tis a Sacra-

meht, by Faithe

10,50 plaine, and fo distinct in this case is the fixt of What they have no other shift but peremptorily to-

dony that Christ there ipake of any Sacrament.

Tis not for want of divers other & fufficient and fivers, but referving the refetill fuch time as we shall fee how well you can cleare this. For to deale plainely with you we rather favour you then our felves in this exposition. We fee, to what miferable shifts you are driven inforcing a Sacramer upon Christs words. That then all are bound to receive it even from child-little: That they are danned all & every one, who foever do not: That who foever eares this Sacramet, though the arrant'it Judas in the world, not only abides in Christ, & he in him, but hath everbiling life Nay, (to meete with your facrilegious & dy Communion of bread alone) that it is as necessary to drink the Lords cup, as to cat the bread. Which one argu-Grent was fo un-answerable to divers of your bell, that as twere by force of tempett they were call away upo our shore, utterly disclaiming the 6. of lohn to be any patron for the facramer & been neyou brag we have no other anfwere, diff mandi gratia I adde this! If the Sacrament were E c . 3 .. the

the Subject of Christs Sermon, all this would not stretch to Real Presence . For either 'tis meant of the In-side of the Sacrament properly, namely, the body and blood of Christ spiritually given and received by faith, which is nothing to th'Outward Elements: or elfe of the verie Elementary Formes, Bread and wine, figuratively, and in the same signification whereby in the Institution they are filed by the names of Christs body and blood, which in their lawfull use they both represent and exhibite.

Vpon this hee demaundes the Judgement of

Antiquity.

Anim. It shall be shewed in his place, when we come to my Lords third Observation . In the meane timem finde your teeth worke take \* S. Auftine. He feemen commaund a wicked and abominable fin, ( when hee fayeth Unleffe you eate the flesh of the fon of ma and drinke his blood, you have no life in you ) M therefore a FIGURE bidding us to partake of Chris Paffion, and Sweetely and profitably to lay my in the morie that his flesh was crucified and wounded for

Nay hee makes an open Challenge, that let

us but produce any one ancient approu'd Author

denying the Sacrament to bee heere meant; and he

will veeld. and beliefe more to Answ. A vaine brag, and as senselesse a demaund Had there beene any Controversie then about this matter, no doubt they would more fully have expressed themselves, could they foresee your new janglings? But because you are so confident, tell met which of all the Fathers ever denyed that Pant Rom. 4. treated of Instification by faith onely? Apocal. 19. and 22. of Worshipping God alone, no

fuaviter atq; utiliter recondendum in memoria quod pro mobis caro ejus crucifisa # vulnerata fit aug.l.3.de doct. Christiana c.16.

Angell

\* Si flagitium aut facinus videtur inbere, out utilitatem aut beueficentiam vetare, figurata (locutio ) eft. Nisi manducaveritis(inquit) carnem filij hominis & fanguinem biberitis, non habebitis vi tam in vobis. facinus vel flagitium videtur inbere. Figura eft ergo præcipiens paffioni domini effe commu. nicandum, &

Angell, or Saint? or that in these words, Dee this in simembrance of me, Gominunion under both kindes is not strictly commaunded? or when 'tis said to th' Aposteles, You shall not bee so', that Supremacy in Temporall things, and over Secular Magistrates, is no dish for the Popes holy tooth? Let him shew these source, to omit many more, peremptorily denyed by any one auncient Authour of credit, (I speake his words) and I to quit him will leave the field and acknowledge my selfe cast. I say once more a sense-lesse demand. And the more senselesse, because though it had been meant of the Lords Supper, Reals Presence were never the nearer, there being faire oddes betwirt Christs Supper, and their Presence.

But Sanders and Bellarmine Supply him with

bove thirty Fathers, three generall Counfells.

In W. You had best keepe them in store till your like come to that point, and then I doubt not but you will make very good use of them: for they will seve for your owne. But till you name them, I leave them.

Three generall Counfells, you fay, whereof one

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of yesterday, that den of theores, the Synagogue of Trent. where if it beelaw or equity for a party to bee judge, why should not they by the same right stand to our Censure and the Determination of Protestant Counsells? Another, a factious, hereticall and idolatrous Conventicle held upon eight hundred yeares after Christ, though bearing the name of the second Nicene Councell, quantum mutatum ab illo? the absurdes En. 1. 3. piece of worke that ever past for a generall Councell. To spare my Censure', I wish them to take notice of the judgement of Charles the Great and the Westerne Church, in a Synode held that very time in the Consutation

tion of this Pleudo Synod, charging the Wife-heads of Libr, Caroli-Nice; with their a rak, vaine, e fluggift, forgetfull, e extra Synodum ling, k dreaming, lying, merroneous, haresicall, e childift (isenum eft titulus) que in partibus Grantous, u infolent, e impatient, farly, e prefum partibus Grantous, u infolent, e impatient, e flattering, a rebellicou, yes ciz pro adoran. E banharous, most foolish, e doting, e mad and francisce pale

dis imaginibus

ftolide five arroganter gefta eft, c. 10. Incaute, item l-s.c.7. incante & extraoni marie 1.1.c.18. Vana fees corum la c. 17. Eadem vanitate. 1. 2.c.7 Defidiofe, 11 1,c. 22. Quod non bonam habcane memoriam, qui ut non obliviscantur fanctorum, id certe iplius Domini, ideiro imagines crigunt. f l.t.c. 13 Inutilier & incaute 144 cite Inutile dictum. fine 13. Indo de & inordinatelis.c. Minus doctel. 4.c.23. Itus lis & inerudita interpretatio. \$ 1.1.c.16. Stultiffime & irrationabiliter.l.a.c. 11.50 1,1.c. 15. Inoportuna & deliramento plena dictio. lide & minus docte. 35. ut illi garriunt. 1.1.c.o. ut illi fomniant. 1 1.1 c.23 Inutile & mendacio pleme " 1.1 c. 5. Erronea Synodo. Ly c. 4. Suum errorem. Item. l. a. c. 13.15.17. 21. Item 16. No parvi erroris.l. 3,c.2. Quod Taraffius ab errort aderrore linire conatus fit & ab agin dine ad agritudinem dilapfus fit.l. . . . . Sua erronea Synodo . 1.1. e. 13. Quod he Synodus nequicquam aquiparari pollit Nicena Synodo, quippe cum ab ea non Co ia cateris, fed tiam in Symbolo discrepare noscatur. . Lt. c.to. Ridiculofe & pues ter. Idem 16. Mi Item l'ac jo depoeryphas & omni derifione dignas nænias fois l tionibus interpoferunt La . 17. Ridiculofiffimum dictum. . 1. . . . Abfurde: 15 c.12. Abfurd ffime & incante. Item 27. Magnz temeritatis ingentife; abfurditatis. 3.c.10. Impudentiffime 1.14.c.24 Superciliofe & indocto 5 Lt. c.23. Pratument vè & ind ctè. " Infolenter & incongrue. " 1.1 .c. 12, Quod magna ex parte mu fuetudinem & patientiam abjeccrint, 1 13.c.4. Temerè & adulatorie 1.4. c. 73. Ad lanter. b.c. 20. Adulatorie. 2 1 1.c. 1. Contra dominice vocis imperium. 2 1.pes Propter difficultarem & enormitatem fermonis illorum, qui plarumo, tanta ignaviade fitus elt, ut quid figrificare velir quive fenfus in co intelligendus fit, minime patent 1 1.c.17. Infancte, & precipitanter, five infipienter, 1,1 c.16. Stuftiffime & irrational liter 1, 2. c. 11. Stollde & minas docte. 1. T. c. to, Non minus omnibus, led paned dis Tharafsins plus deliraffe dignofcinut. Live 8. Vt illi delirant. dem 164. 2.c. Delir mentum errore plenum. Cujus Abbas non med ocriter deliraffe dignoscitur, dicensi commodius effe omnia in civitate lupanaria ingredi, quam abnegare adorationem ima ginis domini, aut ejus Sanfte Geniericis ibid . 13.0.19. Inutile, & dementia pro tum, & rifu dignum item 28 Inutile & demens & errore plenum Item 19. Demet tiffi rum' & ratione carens lib 41 et if Falfififfinn's & rife digitim didus Ioannis Presbyteri, qui non minus cateris in imaginum adoratione infantir gnofcitur. Ass or minds day I . Courles the Greatent the Working

fages: adding this against their pretended Univer Plitte in their words, . Among fother dotages which were either . Inter catera done or Written in that Synod, this also is not less then all deliramenta, their dorings that they call the fame Councell Univerfall: que in cadem wheteas it hath neither the un-shaken truth of Univer- Synodovelgefall Faith , nor was done by authorstie of all the fla, vel fripta Churches. And they conclude all thus: Universalem plane quoque non oeaudem Synodum non eunstaremur profiteri, nifi eam Uni- mnibus corum verfalle Ecclofia dogmatibus fentiremus refragari. Nay Pope deliramentis Adrian, who, as appeares by his Reply to Charles bie minus ch, quod Great bore a great throke in this Coventicle, & exclaimes dum Priverfaagainst Tanging ( and the Name fignifies a trouble some lem nuncu fellow) that most raied this Syno I becanfe of a Lay-man, pant, cum neg, my Archicaligus, he was made Archieplftopus : which vniverfalis fidei (layeth he) 'tie boib frame to confe ffe, and bard to conceate. habeat purita-No wonder though the Greekes left this part of his tem,neg; per Boilte untranslated. And tayth he, h were it not that vniverfarum he hands for Images, I would never endure him. Nay, Ecclesiarum themselves in i the beginning of their Synod confesse gesta constet they had all the world against them. & that through the L4,c.28. Es in

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fultra fuam Synodum Vniversalem nominant, quam tamen conflat ab Universali non fuife aggregatam Ecclefia Item I. . c. 11. Quod inutiliter & incaute Graci Ecclefiam Catholicam anathematizare conatifunt in corum Synodo, en quod imagines non adoreteum utiq, prius debuerint omnino scrutari quid uniuscujusq; partis Ecclesia de hac taufa fentire vellet. f Extat in fine Cone Gen VII. Romans editionis, & Nimis iterim tuebati ac conturbati fumes, quia ex Laicorum ordine & Imperialibus obsequijs quatus repente Patriarchatus culmen adeptus eff, & apocaligus contra Sanctorum Canonum Centuram factus eft Patriarcha, & (quod dicerepudet, & grave tacere eft) quiregendi adhuc & docendi funt, doctores nec erubefeunt videri, nec metuunt ducanim animarum impudenter affumere. Adriahus in epiftola ad Augustos recitata in 7. Sy-1010, Act. 1. " Er, nifi per ejus fid lem concurfum pro fanctarum imaginum erectiomainejus confectatione affentum omnimodò tribuere nequivimus.ib. Opi & Baiand the rice and and and and and and and and are to the rest of the second description and the second am i hainfigim , i juge nyou that your your sait is and it grandle inventione itme due funde iripote ni ou papara rrate play autoit rue rue dioone absorpandigue 3 spies insirur aresultation a series of series of series (series and series

Prefatione ipforum histori. ca Synodia.

Synodica epifola Cyrilli ad Neftorium ex Egypto,quæ extat in III. Gen. Conc par-

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generall Mutiny of the Souldiers and people, they were faine to relinquish Constantinople, where the Councell was intended, and (having in policie & dispatched the Souldiers another way) fly to Bythinia. Behold the mother of Reall Presence. I am forry these Romanizing adversaries have no better fortunes with their Evidences. The first of these three, namely, the Councell of Ephesus, treates not of the manner of receiving Christ in the Sacrament, whether Spiritually, or Corporally. By faith only, or with the mouth, which made nothing to their queftion : but onely of the thing received, That it is not common flesh, as of a holy man, in whom God dwels by Grace, but the flesh of God truly giving life, and Perso nally united ; for this was opposed by Neffering. My anfwer hath beene the faller, because the Iesnite returner no more to these Testimonies.

When my Lord had produced fixe principal Papills, Cardinall Cufanso, Cardinall Cajetan, Gabriel Biel, Tay per, Heffeline, and lanfenise, all discharging the 6, of Joba from all dealings in the Sacrament, our Frier con-

fines my Lord to the judgment of Antiquity.

Anfir- As though my Lords hands were fo ryd with his Appeale to Fathers, that he could not now and then give you a jerk over the fingers, up-braiding and admonthing you of your owne diffentions. A matterit feemes my lesuite list not to heare tell of.

Whereas my Lord to the fix abovenamed addern, And others he fayth, he can scarce name who those others be, nor the fix the felves, had not Bellamin binhis Promptour. Silly man measuring others by your solfe. Had you writthis of Fryar Malone, all the world would have believed you, your Proofes, when they come, abundantly prove it. Set Bellarmine alide, Garetins, Coccius, Canifin, (and I am afraid I exceede his Library) or rather according to the custome of all the frie a few Dictates, and where's Malonet even as bare as Efops lay, when every bird bird hath placke his owne feathers. You require others,

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Anim. Here they are. John Maior I upon the Senten- onem arguitur ces; Before him Thomas m Waldenges expounding this per illud qued text of the faith and devotion of Christ's Passion : adding further, that this argument concludes nothing at all of Bodily drinking, or th' Outward formes of wifible wine, bis, nifi mandubut that all is meant of drinking ere verdis, with the month caveritis carof the heart. To whom Sanders (whom I wish you had read better) addes another, (though nameleffe towho by fleft and blood understands Christ's mitery and death, and non habebitis by eating and drinking, that new manner whereby Christ vitam in vobis. was to give us his flesh upon the Croffe. Loe, I out of Respondetur, my flender flock can afford others, & three others: what fermo eft illic destributhink my Lord can doe? The bank one Spirituali.

Ipasse by his perpetuall mil-calling my Lord & our Major in a dift. doctrine by the termes of wane & blind, with this onely 13.9.3. An feil. word: I never mer with an Author, nor read abooke fo Laicus teneatur full of blindheffe and vanity all my life, a contybod a ly lub utraq; fpe-

Contra fecundam Conclus. Ioan. 6, scribitur, Amen.smen dico vonem filij hominis, & biberitis ejus fanguinem. cie comunicare.

Pline ergo non concludunt bibere speciem vini visibilis forbendo illita ore corporis, ex Hoverbo Salvatoris, Si non biberitis languinem filij hominis, non habebitis vitam in vobis ! fed intelligitur, Si non focundum fidem & derotionem Patsionis biberitis singuinem filij hominis, ore cordis, non habebitis vitam in vobis. Waldens. tomo :a. de Sacramentis , c. ot. Poftquam ilam Cajetani interpretationem confusaveram , occurrit alia non diffinula interpretatio viri longe optimi & doctiffini, cipis nomea honoris iplius caufa tace x Verba verò ejus hac fune! Ob hoc verò Domimusait fe daturum carners fram edendam, quia ipfe feeundum flumanum naturam, ex voluntarià obedientià nevo modo in cruce carnem fuam nobis daturus erat: ficut jam tunc eam dabat exponendo varijs milerijs & afflictionibus, Sicut enim juxta illud Ioan. 3. Sie Deus dilexit mundum, ut filium fuum unigenitum daret, &c. Deus pater dedit fihum, or mafceretur in fimilitudine carnis percati, & crucingeretur, unde ab Efaia filius Dei nobis datus diciturt ita & Christus reste dicitur earnem hiam edendam, & fanguisem bibenda u dediffe, dum crucifixus eft & morraus Vinde ubi ait, Dabo carnem meam, non folum dicit fe effe panem vitz, fed & carnem offe eibum, & fanguinem potum, nomine carnis & fabguinis miferiam & mortem fuam, non folum humanam naturam fignificans. Et in titulo; Confut atur ctiam ille fentus quem alius quidam Theologus inagni doctrina przediens his Domini verbis tribuit, Pamis quem ego dabo, caro mea ch. Item in margine : Patri quidem novo modo carnens fuam in cruce dedie : nobis verò non nili per fidem etiam tune edendam carnem fisam dedit. hoc autem eft il. lam vetere & non novo more edendam dare. Nic. Sanderus in libro, Quod Dominus in Grapue loannis de Sacra mento Eucharistiz proprie sit locutus,c. f.

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To come to particulars; out of the 6. of Ishn, where these dreamers conceive some imaginary promise of Real presence, my L. raiseth against them five Observations,

which I let run along with his Answer.

To the first Observation out of the words of the Text, that if they be pressed literally, they rather proove that Christs body should be turned into bread, than bread into his body, he answers, They doe not urge these wordes to prove a present change, but onely a promise of what

was to be done the yeare after ... to the collection from their

Aufw. What then? finall not the promise agree with his Performance? or shall Christ promise ( according to a literall sense ) the Conversion rather of his body into bread, and be faid to performe this promise by converting bread into his body, that is to fay, by; doing the quite contrary? You say, these wordes doe not prove a present change. but, if it be thus, they will not prove a future neither: namely of bread into the body: but contrarywife body into bread. So you fee that the fixt of John makes no more for you in the promise than in the performance, nor a change in the future more than in Prefent. And yet you thinke you have answered well in telling us what you and your complices doe holde: whereas our Argument is not drawne from what you fay, but what would follow upon the proper acception, of thefe words, if they be to be understood literally, as you fay.

You object those words. And the bread which I will give, is my flesh; as literally declaring the conversion of

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bread into fieth.

Answ. You must remember better to what you answer, and my Lords words which you oppose, wee defends which are not simply, that if our Saviours, words be literally pressed, they serve to prove a Turning of Christ's body into bread, but comparatively, serve more strongly to prove this than the Conversion of bread into his

his body, which may well be, though effectually they. prove neither. If I should say, Hetter is better able to defend Troy from the Grecians, then Paris, t'is true, though neither could doe it: for in fuch phrases we confidernot what is, but what rather is, I remember the like cavill of Cresconism the Donatist about the word Aug. contr. Probabilities. Now that (according to my Lords An-Crefc, Gram. fwere) they ferve more ftrongly to prove a Convertion 535 of Christ's body into bread, may easily appeare, if you please to remember, that for your Once, The bread is my flesh, where bread is the Subject, you may reade five verse \$5.41.48. times Bread put in the prædicate; I am the bread of \$1.58, life. Or, the living bread which came downe from heaven : againe with our Pronounc Demonstrative, This is the bread that came downe from beaven. Judge now whether there were not reason to say, Serve more frongly to prove the former, than the later, though they proove neither-

He objects the common voice of Interpreters, that; bread is not meant literally materiall bread, when Christ.

calls himselfe bread.

Answ. The same errour. Ha's forgot himselfe, that. my Lord speakes upon condition, if they be pressed Lin maly, who needes not his teaching that bread is to bee understood Figuratively, but onely beates them with their owne rod, shewing upon the Literall sense, which in this chapter they so much sticke too, what discommodity would redound to themselves. And therfore concludeth with a manifest untruth, repeating my Lords words. thus, that the words of this chap: might carry some shew of proofe, that Christs flesh & blood should be turned into matwiall bread & wine, to turning the Hypothetical into Catogericall, and leaving out (as the Divell did with the Palme) those other words from whence hee might have had his Answere, If they bee pressed Literally. Ifthey, who cited Christs words true for substance, though

though with an ill Conftruction, were counted but fall, witnesses for their labour, what shall be said of him who mangles the very Text, and corrupts both sense and sentence?

To the second Observation drawne from the time when this Sermon was preached, even a yeare before the Institution of the Eucharia, when none could have under-stood him of an external and Sacramental eating, he answeres by denying the Consequence, alleadging Anstine and Chrysostome, that therefore lesse was said and better understood at the Institution of this Sacrament, because they had been so well and largely

taught before.

Anth. S. Austine fayth nothing of the Sacrament, but of the body and bloud of the Lord, which who denves! for he that speakes of the Spirituall eating of Christs body, speakes of his body, or of the Spiritual drinking of his blood, speakes of his blood: which our Saviour don there abundantly, and yet makes no mention of a Sacrament. And that you may know, we speake not belide apthority, hearken how S. Austine understands the eating and drinking in the 6. of John, and meetes handsomely with your Objection, faying elfe-where thus, Unlefe you ease the flesh of the fon of man and drinke bis blood, you have no life in you. He feemes to commaund a Wickedneffe w haynous offence, therefore it is a FIGURE bidding m to co-partake of Christs Passion, and (weetely and profitably to lay up in memorie that his flesh was crucified and wounded for m. Againe upon this very Speech, ( though with ill Method our Adversarie makes it be understood of another kinde of eating, as having not yet come to the Sacrament, as shall hereafter be more fully examined) He that cases within, not out outwardly, bee that eases with the heart, not he that chemes with the tooth. Againe, Why preparest thou tooth and belly? believe, and thou hast eaten. But, if notwithstanding you will needes fay, that hee underflood

Lib.t.de do 1. Christ.c. 16,vide supra.

Tract.25. Qui manducat intus, non foris: 1 qui manducat in corde, 1 non qui premit dente. Crede & manduca(ti, tract.25

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food the end of the Sermon of the Sacrament and Sacramentall eating, my first quotation will stoppe your mouth. The fame may be faid to Chryfoftome, who fpeaks indeede of the eating of his Body, a thing common to both Spirituall eating and Sacramentall, onely with this difference, that (as the names import ) th'one is done Spiritually, the other also Sacramentally. You restraine the eating of Christ to that which is peculiarly done in the Sacrament, as though they cited the 6.of lobs as meant of the fame manner of cating in all Particulars: which needes not, it being sufficient they agree in the generall. I confesse indeede, they say true: Christs former discourse had prevented those doubts and cleared the difficulties that might otherwise have risen in the eares of the scrupulous disciples, and with his largenes might well recompence the future brevity of the Institution, ( yet who knowes but our Saviour might have used manie more words and a more ample Paraphrase of himselfe, though, as many other things, not expressed by the Evandiffs) notwithflanding it was not because hee had before spoken of the Sacrament, but for two other causes. First because the Spirituall eating of the body and blood of our Lord is the matter and thing fealed by the Sacramentall eating, and a principall Object of this Sacrament. therefore even as he that hath well learned the pracogniwofany Art, hathalready made good way to the Art it felfe, though as yet he be not entred upon it: fo the decyphering and pourtraying out to the very life the rich graces of the gospell, and the Spiritual union that wee have with Christ and his body and blood, makes case way for the Sacrament of his body and blood; as the feale and Appendix thereof. for the whole Gospell, even Christ and all his benefits, is the Subject ( as I may so lay) of this Sacrament: and therefore he that hath well handled the one, bath fo much leffe to doe when hee comes to the other. And this is the right way of teach-

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ing the Sacramentall doerine; like as lohn Baptill fire taught, they fould believe in bim that was to come, then Att. 19. baptized them in the name of the Lord lofus . Secondly (which I would have mine Advertary well to market they thereforewere not moved, when they heard him speake of cating his body, because in their hearing hee had disclaimed before all Corporall eating thereof, when he faid. The flesh profits nothing, the Words that I Speake they are Spirit, and they are life: whereupon they did res. dily gather that what they now heard, Take, eate this my body, was to be understood Sacramentally and in trope. To conclude therefore how could they possibly imagine that Christ spoke of the Sacrament, when he mentioned nothing proper to the Sacrament, neither materiall bread, nor eup, nor bleffing, nor breaking, but onely what was common as well to the Spirituall Communion, Fleth, blood, eating, drinking?

He reasons thus. The bread, which Christ sayeth he will give, was a thing yet to come. But the eating of his body by faith had beene long before. and therefore it could not be meant of any other giving his flesh thanin

the Sacrament.

Answ. Your Conclusion hath more than your premisses, which onely inferre the not promising of a Spintuall eating, but it followes not therefore that there was promised a giving of himselfe in the Sacrament. for there is a third thing, which our adversary seemes to have forgot, the giving of his body to suffer on the Crosse: which is the native meaning of those words Which I will give for the life of the world: as it is written, If when we were enemies, we were reconciled to God by the death of his for much more being reconciled we shall be saved by his life? I lay downe my life for my sheepe, And, in Christ all fall be made aline, And, God fent not his foninto the world to condemne the world, but that the world by him might but faved. And this for the giving of his flesh, that is to fav.

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for the later Date, if for we are to note that Christ fages twice He will give, first broad, februdly bu bodie y now for the bread, which Christ fayels he will give, we are not fo to urge the word, I will give as though it were not givenbefore, both then and of olds but rather to fignific the continuance of the guift, effectally the gentite sibe. ing horrly to bee converted to whom the guift was meerely future . As if the whole fentence should bee exprefed thus, The bread which I give and constantic will give to be eaten by faith, is my fleth or Humanitic which I am shortly to facrifice upon the Crosse for the Redemption of the world, for heere is adoable giving mentioned, th'one to us to bee eaten, th'other for us to fuffer . though without abfurditie the very in Dabe may bee referr'd to the Croffe, when her gave himselfe a ransome for all: whence abundantly apperes the vanity of his confidence in fo reeden an ar-

lef. Blinde therefore, yea, flarke blinde he must be who cannot fee, that the Conclusion is evident and

infallible. The strange we'l assert of a romatic rem surrent the

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where you mightily mittake for want of a Logicall eye but you fay, you fee, therefore your fune remains loans.

You further adde: The fathers gift is named as almady performed, My father gives you she true bread from bisness: and therefore the bread which the fon fayth be will give, is some other gift, namely; the Satrament.

Aufar. A wife Confequence some other gift, Ergethe factoment, ed genere ad species affirmate, you speake asyou would have it, for as much as you see nothing but Sacrament, Sacrament. We answere therefore that Tenfes are often put promissionally one for another by Grammaticall Enallage especially when they treat of

acontinued Adeas when it is fairlin the Pfalme : Hat

Pal s not walked in the counfel of the ungodly tree but Will medi. mean the Law of the Lord day and night: Whence you Rom. t.

must not inferreg denyall of the prefent tenfe, as though it were furficient for Happine fic once not to have wilked in evill courtes for herreafter to meditate in Code lew . 60 when Christ fayes, The bread which I will give, her denyes not but that her had given it already. ne, how can head feeing that it was no other bread bir what he sayeth the Father had already given, and I hope not without the fonges confent giving himselfe. for bothis wood, that the Father gave bim for we all, and the he gave bimfelfe a Redemption for all. But hee speakes in the future tente , partly to fignific the continuanced this Gift, and partly because of the imminent Conventon of the world for whom chiefly ( the lewes being a jected) it was ordained. Nay, touching his fuffering and offering of himfelfe upon the Croffe, which was to be but once, (as the Apostle speakes) doth he not fay elle where in the Prefent tenfe, fo long before his Paffional lay downe my life for the socope, I tay downe my Life that might akciongame nomen takes it from wee, but blank donne of my felfes. Shall weenow conclude, that becan . Chrift sprakes in the present rente (and that so often) he meant not his future Passion upon the Crosse, but for -lotherching if wedid, our comfort is, we found bem foolisher chanour adversary So for the Preservicit,

though Christ then descended from heaven when the wooke our nature in the wombe, doth her not fay in this very chapter, yea in the next words, he is the bread, o'w : To react & mata Cartes which descended on commerch down

from beauen, wy 3 de owherein the Greek you fill reid the prefent tenle All the difference you can make is this char the gift of Incarnation ( as it is written, to m a chill is borne, to as a fon is elven) and Exhibition of him to the

world is attributed to the Pacher in the prefent or prefer

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renfe, the gift of his body upon the Croffe, is attributed to the fon in the Future tenle. And yet you must not for appropriate that gift to the Father, as though the fon had no hand in it, or different hings common and mutuall.

Thirdly you argue from the lewes murmuration and

disciples astonishment.

Así. A goodly argument fro other mens faults cerrors.
Which (you say) doth import fome new and extraor.

dinary matter, never spoken before.

Anfw. No fuch matter. You should have faid, Which they never understood before, especially under those Meraphors, or never heard to fully preffed (I fpeak of the grofer hearers.) For thus it fares: when a deep point of Divinity shalbe more fully opened by any whom God gives to fee beyond others, it will feeme frange to mawemazed with a new & unacquainted profoundnes, as Polacepift.ad befell S. Austin in the Queltions of Nature and Grace, August tom. 7. though it bee but the Old faith more explain'd. But the wifer fort, and the true disciples understood him, as apres by Peters confession in the end. Neither was the doffring new: for both Plalmer & Prophets doe often mention the same Spiritual eating and drinking in the fame phrase.read Plal. 22.29. Plal. 23.2,809. Plal. 36.8. Pro-95.1625,6:55,1,2:65.13. ler.31,14: Zach.9.15,to omit. ny other. But lay it were new and never broathed cill then doth it therfore follow that it must needs be no other than a new Sacrament ? Tefuiticaconfequentia.

He objects further, that our Saylour did not expound himselfe, as at other times, but rather confirmed them in this their scruple of bodily eating and drinking, by still

repeating the fame.

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whereby he plainly excluded all Carnall eating, as when he alcribes those effects, & that necessity to this eating & drinking, which can never agree to the mouth-eating, to threat-drinking; as namely to have as it were in possessit-

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on eternall life nay to be quite destitute of life els, and to W.54. dwell in Christ & Christ in him : & those likewise wher-P. 53. V. 16. by hee expounds eating & drinking by comming, feeing, V-35believing. He that comes to me (hall never hanges, o he that V.40

believes on me , hall never thirle; & that every one that feeth the fon & believes on him, may have everlafting life; even as the apoftle expounds him We believe & know that thou at Christ the fon of the living God, adding moreover what diff was to be caten, Then half the words of eternal life but most plainly where he both renounceth th'one eating & nominates th' other, which may ferve as a Commenter to all that was faid before, The Spirit quickeneth, the flesh profits nothing, the words that I feak, are fires & are life.

Is this to confirme them in their concert of carnall esting or to weancand pull them from it rather? But you fay, He declared himselfe by no other words,

but eating and drinking his fielh and blood.

Andw. Falle: as appeares by the words now alledged, if it were but onely those last, The words which I peake, are first and off. For, because they stumbled at those F. gurative speeches of caring and drinking him , Christ doth two things: First he showeth, that what he said, will true, My fleftis meat indeed, My blood is drinke indeed. Se condly, that it was figuratively true, not meant of Orall and bodily eating : and that first by objecting to them his Afcention , What if you fee the Soune of man lafeen ding where he was before, to stop their mouthes by shewing he could not bee bodily eaten when hee was fo fame abtent, for you must suppose they understood him as of continual foode: then in plaine termes by disclayming the carnall cating, and subdituting the Spirituall, shewing that what he had faid touching eating and drinking, was to bee Spiritually, and figuratively understood. The Spirit quickeneth , the flesh profices nothing, the worder that I peake unto you, are Spirit, and are dife. distantiant

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You adde, that Christs words did show that he treated

of a mysterie.

your Conclusion. Belike then to you the cating with the mouth is a greater mysterie than the eating by faith, nay the Spiritual eating is no mysterie at all. To well you concerns of it.

Which (fay you) required faith in them of Christ's power in performing his promise. And therefore afterwards you alledge those words: But there be some of you that believe not , as declaring it to beethe lacke of faith which makes men spurue against the doctrine of

the Sacrament.

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Answ. But not a blinde Popile faith, where taking ; any hand over head upon their. Churches credit, they flick to it like glew against all senseand reason : as ourlesuite fayth here, that it is the great and mercifull gift of God, that against their fenfer they believe and fubmit themselves in this point, little considering, it contrarywife to bee the grievous and just judgement of God upon you, that hee hath given you over to bee Senfelefe But it is but that which S. Paul harh long agoe ... prophecied of you; even where bee most describes your Wise god the man of Sinne , Whofe comming is 1. Theff, 2. v. 9. fire the working of Sathan , with all deceiveablenoffe 10 18, of manighteenfue fe in them that popule. For this canfet God hall fend them Strong delukan, that they fould behere elye. Here is a faith indeede; but a Divelish one an Inchanned one; a faller courening lying one But M, Teluite that you may not spend your breath, I pray you remember your felfe, that the question betweene us is not whether our Saviours wordes are to bee believed as they are spoken, but . in what sense wee are to take them? when hee saveth, I am the doore, I hope, you will believe him, though .

Gg. 3

you .

you cannot but understand him Figuratively. Prove nest, that Christ did here speake of a Sacrament, of Reall presents, of Bodily eating and then (as other Mysteries of our Paith tanght in the Bible) we will believe with you, though we know not the manner how. But you instead of proving will needes have us believe it. Nay, you are the Insidels, who contrary to Christs owne exposition sticke to a Bodily eating, and, not withstanding all his Reproofe of the Capernaites, are in the same errour. You say, it is lacke of Paith that makes men spurne against the Sacrament, and that this was meant by those words, There be certaine of you, which believe most but you should have done well first to have proved that Christ spoke of the Sacrament.

You compare us to Indeed, as the chiefest subornes, maintainer, and father of this Herefie, as you please to tearme it: and your selues to Peter sticking to Christian

words obediently washout foundatt and revolt.

An/w. Take Inda home to your feives with you fellow-Carpernaites, they underwood Christ of a bodily eating, fo doe you: they tooke the Literal lenfe, fo dor you:only they were fomewhat more fqueazy-ftomacked not to digeff mans-flesh, and thought they were to cate him by pieces:but you by a canine apperice alt at a gobbit What they could not brooke, you digelt, as the Offridge dorh iron, having fewed conferences." No odeles unelle you are the world Yer you thinke, you follow Form faith, and humble obedience, as though it were any mile beliefe, any pride, any Contradiction to feeke the metning of Christs words, which if it cannot be proper, then to reft in the Figure . But you perverfly imitates. Perer, as the Divell is Gods Ape. He continued (as we doe) becanfe hee knew Christs meaning was Figurative you contrarywise persevere obstinately in the Literall sense. Where it is as great a fault to hold out it evill, as on the other side it is praise worthy to bee constant in good.

7.Tim. 4.

good, this is perisverance, that Oblinary. Doe not therefore object revolt and Apoltalie to us: for wee revolt from none but Capernaiticall interpreters, and therfore from them because we love to take Christs words with the meaning is this any Herefie! Or are we therefore Schismatickes, and not you rather who make a fir in the Churchabout that which Christ hath most plainely interpreted!

I should have answered your quotation out of S. Anfine, had it beene to the purpose, for what sayes heef that the first herefice role from the stumbling at Chesses has the words, and that they are to be alayed with faith and piety, till we understand more. So say wee, and the Controversie is where it began. Your other proofs bath nothing worth naming. Indian is called the father of perscritors; and you are their sons, therefore he is your Canditather but you must have something to put in the margin, even as for want of better authors you come in with your Rhemish. Testament.

To the objected necessity of this eating & drinking, which cannot be meant of the Corporall and Sacramental eating, as being both then impossible in a thing, surge, (there being inioyned upon paine of damnation a present eating) and likewise uncharitable to thinke that all that are not housled are damned, (I speake in my adversaries language) he retorts. S. Assire, who seemes to alleade and expound these very words of the Sacrament, as, Let is heare one Lord speaking this of the Sacrament of his help table ese.

winfir. To object is not to answere, you tell us what indipine fayeth but you should have answered first to wine we say. As for S. Austine, healthdes indeed according to the custome of the fathers more the Sacrament upon the mention of these words. may, what her layer is true quantum ad rem, though not quand Signam, that is to say, Christ spake of this Sacrament of his Supper

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as farre as appertaines to the Object and matter thereof

namely, the eating and drinking of him by faith, though he say nothing of the outward Scale of Bread and Wing, wherein peculiarly lyes the nature of the Sacrament. And how far S. Austine was from the very bodily eating of Christs flesh, (suppose hee had understood this Samon as properly treating of the Sacrament) may evidently appeare by those his other Testimonies alreadie produced, especially when he called it a michednes and according Fast to doe as these words seeme to commaind, Except you eate the stells us it must be taken, Figuration as in memory and faith of his passion, unkelle you would have him contradict himselfe.

Libde chrift.; Doftr.c.16.

less. Yea-but he sayth againe, Although our Saviour sy thereof, Except year ease my sless and drinke my blood, ye have no life in you, doth not the Apostle for all that read that the same thing is permicious to the bad users? When some cates the bread and drinkes the cup of the Lordon-Worthily, shall be guilty of the body and blood of the Lordon t. Cor. II.

In w. That is to fay, Although the cating and dis king of Christs fielh and blood, (which is the inner pur of the Sacrament and in his lawfull use the thing scale by it) bring eternall-life and is necessary thereunto, yet notwirthflanding a man may receive the ontward Sacrament of his flesh and blood, namely the bread and the cup, even to his owne damnation : or to use his owne words eligwhere, even upon our text, The Sacrament benof wam by of the unity of Christs body and blood, fometime dayly Sometimes a corraine dayes diffeat is prepared upon the Dords Table, and received from the Lords Table to fomet life, to fome to defirettion! but the very thing whereof it is Sacrament, is received of every man to life, of none to destru-Him who foever fall be partaker shoresf which are a molt cleare Paraphrafe to the other words, and agree excellently

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Trad. 26, in Ioan.

lently with our doctrings if some Caloin had writ them.

And marke the difference of words: the one text speakes of eating Christs body and drinking his blood, the other of eating Christs bread and drinking his Cup, though with guittinesse of the buse of his very body and blood; whereof those Sacred elements are pledges & Symbols.

You hold us very unreatonable for niging a pretent obligation and necessity of Receiving the Sacrament, be-

fore it was inflicted; daiw belle in anaway

Infin. But you are more unreasonable in making Christ fo unreasonable as to urge a present eating (& that men paine of Damnation) of a meat not to be given till a me after. Verily, verily, I fay unto you, Except yee cate the shof the Son of man & drinke his blood, you have no life in ma (to the Greek Who fo eases my fleshed drinkes my blood betweenall life, or I will raise bom up at the tast day, for my bu meat indeede & my blood is drinke indeede be shat eares of the drinker my blood, dwellth in me, & I in him. Arthe g father hath few me, & I live by the father, fo hee that much me, even he fall line by me, this to that bread which seme downe from beaven. not as your fathers did eate manna, tredead: be that eates of this bread, shall live for ever. you tothe whole Speech is of a prefent eating are not you refore most unreasonable inviting guests to fit downe and eate of a dish which they must expect that time twelvemoneth and no wonder, in a Controversic wherein you oppose all reason. we onely shew what absurdity followes, not upon Christs words, but your glosse.

You say, As our Saviour speakes in that place of the Sacrament of his body, as a thing to come, so must the Obligation which depends thereupon, bee likewise

understood.

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Answ. You should first prove that Christ spake of the Sacrament, ere you build any conclusions thereupon.

You adde, that those words, Vuleffe yee case the fielb of the Son of man coc. concerne such onely as are able actually to believe in him.

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V. 594 V. 54.

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¥ 56. ¥ 57. ¥ 58. place which you alledged, the which I could have withed you had as well peruled as quoted: An were quisquame
etiam hos dicers and chie, quick and parameter has contentiamen
persinant, passingue fine participatione corporate bajus & fine
guinte in sechapera with Dare any say, that this sentence appertaines not to infants, &c. Yes mary, our bold-faced
Icsuites.

But you say, we are pressed with the same difficulties the case of Infants, who cannot actually by fairly cate the field and drinke the blood of the Sound man.

Answ. To this two answers may be given Either the this Injunction, & fo confequently thenecessity thereof concernes only men of yeares, and them who by age and capable of Actual faith, fuch as were the Capernaites other Auditors of Christ, though (as we faid) S. An Min be of another judgment. Or els ( to the end you mi know this difficultie doth little presseus ) these work Eating, Drinking, (as Metaphors may be diverfly apply ed) areco be taken precifely to fignifye that Spiritual feeding & union which we have with Christ, even as an food is naturally united to us being eate & drunk: which union they of yeares have necessarily by faith & actual believing, but babes & infants by the hidde work of the Regenerating Spirit. Heare further how S. Jaffine up. plyes this unto Baptisme, which can never be meant of Sacramentall eating (for a man may eate Christ Spirits ally by faith even in the very act of Baptilme, neither are these termes so incompatible as Baptisticall ablation & Sacramentall mandacation ) Tis no way by any to be doubsed, that then every faithfull man it partuker of the Lords ! dy & blood, when in Baptisme he is made a member of Chris noither is he estranged from the followship of that bread and cup, though before be eat that bread & drink that Cup, be de part this world in the waiey of Christs body, inafmuch as he is met deprived of the communication & benefite thereof, when

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Aug. in Serm.

31.5

be bath found that which the Sacrament doth figuify. Innocentius: That little ones may be indemed with the reward of eternall life, even without the grace of Baptifine, is were fee fraternitasaffe. lift. For except aboy eas the fleft of the fon of man . & drinks his blood they foall have no life in them. Where, what soever he reacheth of the necessity of Baptilme, which is another questió, you see how he expounds Baptizing by enting & hinking; I hope, you will not reject your owne Popes indement.

You answer further, that thefe diftin & words doe then mely oblige, when it is possible: otherwise an efficacious

defire (as you call it ) will ferve the turne

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dif. But the Text yeelds no fuch limitation the words minis, & bibeno generalt. Except you eat the flesh of the foune of man & his his blood you come in with your efficacions define, shich the Text hath nor. Indeed in Spiritual earing, co femetipfis Indie to eat is to eat, even as to defire to believe is to be- nocent, in epift. levero defire to repent is to repent for spirituall graces behiefly in the defire & inward affection in which fente Station faith, Betieve & showhalf easen. But in the Sashe icionoc for there it is one thing to defire to In Ioan trad, cone to the Communion : another thing to come indeed even as it is another matter to defire to bee baptited & to be baptized really : elfe when a man comes to Betifine, which he hath longed for before, he frould be Allabaprift & zwife-baptized, which the Catholicke Church did alwayes abhorre. Yet I fee not why that dewhich never peradventure comes so effect, should be called Efficacions, as you very improperly doe terme it. at To the third Observation, that by the eating the field of Christie deinking his blood is only meane an internal? Softiniallieffected by a lively faith & the quickening Spiric of Christyon infleed of answering, turne opposer; & object the judgement & confent of old writers who (My you) must of right decide this question betwist us: My And why math se not rather the sempetires which

Hh 2

Illud vero quod cos veftre ris prædicare. parvulos aternæ vitæ præmijs etiam fine Baptifmatis gratia posse donari perfatuum eff. Nifi enim maducaverint carnem filij horint fanguinem cjus, non habebunt vitam in ad Conc. Milevitanum)

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the Fathers themselves commend to us as the only Rule of faith, and are acknowledged to bee of divine authority on both fides. Doe you like a Sophister take that for granted which is most in question? Or must wee have Indge of your chaling?

You heap a number of Fathers, to make a faire flow who quote this Text speaking of the Sacrament, or expounding this Text makemention of the Sacrament

Aufw. All this doth not help you: for they fpeak but,on colle dontri ly of the Thing of the Sacrament or Evangelicalis gince Kir mies nik therein fealed, which is not effentially the Sacrament in eres minero de felfe, & may as well be out of the Sacrament: even as the -odi Coma spiritual eating may be without the Sacramental Indeed min St bibein use they apply this Sermon to the Sacrametlas it wer trans is settinens -aden non ain by way of inference from Subject to Adjust, all which we may as well doe without any prejudicero our Canfe o men and nay, have not flicked to doe actually, as witnes but the Sermons of our own fide extant in Print concerning the -1 de aperte L: Supper, having their texts not withflanding taken on and to the of the 6, of lebs, or the Citations thencefrom frequently inferred. To paffe by formany Tractates, which cufton rily practize the fame. How much better might the Fe thers, who lived long before thefe things were quello ned, speake securely (like a manthat in the time of peace walkes at liberty. & ventures frinther than he danes in a Siege ) feeing no prefent necessity of greater warineslain words; nor, as Prophets, fore-feeing any future? events dastine in a like maner excuseth Obryfoffome in the coult of the Pelagians-But for all his bragging, let our Adverte ry produce one than directly faith that Christ frake of the Outward Elemements of Bread SciWino, which are properly the Sacrament, the Body & Blood being but the Sa cramentation the Invilible & Spiritual matter to which the Sacrament of Bread & Wine was afterwards added as a leale, for it is one thing in the doctrin or exposition to confirme their words as profefiedly spoke of the Eucherift:

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ile another thing in the use & application roaccommohere & turne them to the Euchsrift. & what more utually efecially with the Fathers, than what is directly fpoke of one thing even by their owne confession by way of allulion & accommodation to apply to another If they had only dealt thus in this place your objection had bin more femblable their Allegorizing is well knowne. Read but their Comentaries upon the Pfalmes and Prophets. And how deven it be very questionable because they have not officiently cleared thefelves, whether fome of the mail or licerally understand this Chapter, & expound it of the herament: yet for divers both of the belt & moltante nt of them we may wel avouch upon those elearest Evinceathernfelvesbring in wherein they have troft fully reft thefelvesienot only affirmed a Spiritual, but ut is disolaymed or meerely concelled all Carnatearing their mind was far enough from ever joyning with Papills in this Dodrin, or expounding this Chapter he their meaning, witnesse Clemens, Origen, Terrullian, th anafin Bafil, Prosopiu, Hieromo, Asfino, & Cyrill; wee may even exceed your humber with contrary boro deller voices unlesse you will fay, they contradict ed theinfelves mobiline you And I thinke if there were any doubt or emple in their writings, wherin they may feem to leans tothem it ought richer to the measured by those plain & & panis quem cleare places, wherin they depose for us for we will doe בפט מכלבום,בוero de somes them that credit as to eleem the moounconflant to their own writings. Now because the Fathers are so frequer in prefing the thing of the Sacrament, the more to inkindle mens hearts a reverend efteeme of in what wonder if they to often quoto this blood white Toxy that fo exercity by all mens confents & fully dilares the matter, & is as it were meerly spent in the thing of the Sacramenty I mean the Body & Blood of Christ eaten & drunke & Neither if they use the name Maftery, Commimes when they cirethis temperathey shortpre-prefendly to be soccived as if they meent Sacrament, it being a more generall Tearme, and Hh 3

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onely fignifying a Secret, which agreeth to all points of Divinity, not Sacraments onely : whereas even the very

Vide titulum libri Ambrofiani tom. 2.de Sacramento Incarnationis.

word Sacrament in the Fathers language hath a largerer. tent, as the Sacrament of the Trivity the Sacrament of la carnavide. Againe the Fathers for bainly fpeaking of the mysticall sense of Christs words in this Sermon, even when they mention th' Eucharift, directly overthrowall Bodily eating of Christ in the Sacrament. for this answer red to the Literall Exposition of Christs words. Butne thing more theweather yudgement of the later partif this Sermon that in it was no Transition to a New To-Chate of the Bucharilt, than where they Ricke not to ap ply even the former part of this fame Sermon promifes oully with the later therounto; priother places by gene rall confent nor literally means of the Bucharift; as, Me did case Angels briesd , Come, enterof my bread, and dries of the wine which I have mingled . S. Anfine thus joyne them together. Whatviber doe they which call the Same ment of the Lords Table life than what it faid ; I amile break offife that same downs, from beaven; and The break which I will give, it my field for the worlds tifes See howk joynea both together as spoken in the same manner, and of the same thing. From whence likewise your idle De maind appeares, requiring us, au gnithry abent ni olquo Alefa To produce but one father, (which denyes) and es

Quid aliud etiam qui Sacrameatum men-Ge dominicz vitam vocantifcil. tenent )nifi quod dictum eft . Igo fum panis vitæ qui de calo descendi, & panis quem ego dedero,caromea eft pro fæculi vita . Aug.l. 1. de peccat, meritis & remill.c.24.

sernal caring and driffking to be liere presupport

Mafw. What necessity you should first have showed that there was any heretick ethen affirming it. then we will confesse unto you, that they had good reason to demmens hearts a reverend efteeme of ratiologo bds va

Jef. Year but Cynikis To direct for Externall caring that he could not freako iffore plainton tuo zenem lis ve

Anfw. I pray you repeate his words.

lef. Though by nature of our flefbree be corruptible, you by participation of life was are reformed so she property of lifes for not emely our fandes were collectified up by the field eneme, it being a more generall Tearme, and

Ghoft to life everlafting, but this rude groffe terreft isl body of ours is to be reduced to immortality, by touching tafting & eating this agreeable food of Christs body; and when Christ Gresh, I will raife bim up, be meanes, I bes shis body Which be eates, fall raife bim up.

And is this all but homeanes a Spirituall touching, tafting, eating: neither can you finde him to expresse

the contrary.

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Whether the Capernaiticall, or Pontificall cating bee more groffe, we omit for the prefent, leaft weebe like

you faying the fame things every where.

S. Hilary, in whom you are fo confident, fpeakes nevers word of the Lords Supper: tells us onely of the much of Christs humane nature, ( that it is truly fiesh, mely blood and our Vnion with him, when we receive adiwallow him: but he fayth not this must be done Sarememally. Till we prove it in his owne proper place, mat the meane while your Arch-bishop of Spalato, Marcus Antowas first and last. The rest for their applying the 6, of nius de Domi-Meto the Sacrament (the point now in hand) neede no nis Archiepifnew answer: what they say of other things we referre to copus Spalateir owne place, for I warrant you my Jesuite will have Reip Eccles. hem over and over againe; it will helpe to fill his all. 1.5.c.6 n. Booke.

That 'tis no cavill that this Romith eating is farre tibus usque groffer then the Lewish, hath beene already demon- ad 68.

frate.

if

Tos. Bafil, that there is a spirituall mouth of the inmen you answere, it followes not, Therefore no car-

Mafin. Neither doth my Lord contradict : but mentioning the internal and Spiritual eating done by faith, quotes this text for illustration, though not for confirmation. which kinde of quotations if it be held idle and mlawfull, I know none more to blame than your owne Belliarmine, And the greater reason had my Lord so to doe,

59.& feques.

Le.d. 0.

doe, because you are to deride this Spirituall feeding in us, as a frange fiction and inconceiveable parador. Lomb.cum fuis though both your owne Schoolemen have the diltindi. on to paffe by the Fathers) and your lelves doe not difprove it. But fav on. menter Said ratife bits up.

It might as well follow fay you, Christ is the Sonne of

man, therefore not the Son of God. on short sending

Infw. Indeede, if there were as good Evidence for the Corporall and Spirituall eating of the fame body of Christ as there is for the Deity and Humanity of the fame perion of Christite would but, till you can de monfrate this you mult bee content to be told that thereis not the like reason.

To the Confirmation thereof out of the first parte Chills Speech vorte eq 26 he answereth what there are three kindes of bread tremed of in this chapter, Corns tible bread fuch as was in the miracle of the loaves. condly himselfe as Incarnate, on whom thus given we feede by faith onely: And laftly, (fayth hee) which we now promifed, himfelfe as in the Sacrament to be exten mally eaten with the mouth. Our wast and warrant

Infw. The two first wee grant having expresse evi dence and warrant from the Text. But the third, (where of our question is, ) not onely hath no certaine foorester in this Sermon, nor true figne of any Transition from the former bread unto it. I which is marvaile if Christ interded to treate of a new bread) neither Elementary bread howfoever hee calls himfelfe in another Senfe the bread oflife nor Cape nor blefling, nor breaking, which are things and actions peculiarly intimating the Sacrament and therefore most carefully very downe by altinute first Inflitution, there being onely a meere continued speech without interruption of matter of the fame Spiritual foode with a fuller pressing and expressing of the eating his Helh and drinking his blood not onely (I fay) hath nothing for it, but hath much against it, not onely in the certaine certaine falfhood of the thing, but likewile manifelt Oppugnancy and contradiction to your owne conchrded Tenets as (to omit other arguments already touched ) the very words your ite for your felfelagainst your leffe make minifelt Who fo eater my flaff & drinker my blood has beer-This is falle, if you fpeak or Sacramentall caring. for how many with Judas cate & drink of the Sacrament. & are never the neerer life everlasting, but contrary wife further of, eating, (as the apolle fayth) not Offilts body, hir their own damacion? Bipecially according to you, sho maintaine that a man may even Spiritually likewife by Faich eate Christin the Sacrament, & yet when all is ine mille of eternall life, falling afterwards fro the flate grate, acdying a reprobate: Belides here is both Species ed according to your Expolition, Helh and Blood, Taing and Drinking, nay in the verse before, urged upinpaine of Damnation: Except you ente the fleft of the finof man and drinks his blood, (fayth bee) you have no life www.why then robyou your Zaity of the Cup, it being memprovilly need flary thay, how can you but hold all ned dying without this Sactament? Hee that enterh while of drinketh my blood dwellesh in me, o I in him. Neitheris this true of the Sacrament, even by your owne confession for, I pray you, how long dwells Christ in purholy Romacks, after you have I wallowed him? forcothino longer than fo final a portion abides there undigested. I could wish you that are so cumning insetching Christ, and have the Art of making your maker, a better aculty in keeping him. This is that bread which came downe from heaven, not negour fashers did ente Manna, and me trade He about eases this brend fault live for ever. Here you des meere repetitio of what was faid in the former part, ere (as you devide it) he came to treat of a Sacrame 1: The head of God is he which somes downe from heaven, and thes life to the morld, &cc. This is that bread which comes the framine aven abut a man may ente thereof and not by which 03-

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which is the last verse with you before the Sacrament

Quide colo descendit, esmes, v. 41.

#-50. V-54

4.58. V-33.

V.54

. 23."

7.27

Carrier

If therefore these words bee understood of Sacramentall earing then those also in the former part of the Sumon's if not those, neither these, nay af either speake of a frend already given, furely rather this lalt verie, Yaying in the Preterperfect tenfe, This is that bread which came domine from beaven: the other onely in the Prefent tenfe, Com meth downe. He ther eates this bread, namely not this Sa cramentall, but that which (as he tayde in the beginning) cames downe from beaven, unleffe shat were Sacramental too. I omit here what is common to the former verile and as adverse to you, that Eternal life is here againe ab folutely affigned to this Eating. Againe you fee, that all thefe verfes you cite the Eating and Drinking Is eve named as a thing prefent: Who fo eates my fleft and drinks my blood: Hashus eares this bread, Sowell you can quet for your felfe. In a word, four things you hazard and loofe by maintaining a Sacrament in this place ; Chrifts fudden flight out of your Bellyes, as if he liked north place, Possibility of Salvarion without this Sacrament Communion under one kind, Falling from grace. fiftly it will follow, that as many Reprobats are faved, by consequence are no Reprobats, as receive this Same ment: even in your own judgment a flat contradiction

You say, we delude the simple reader by citing Saddle upon the former part of this sermon, where your selver grant, Christ speakes onely of a spiritual eating.

Answ. How fo? secing all the Sermon-while Christ speaks of no other eating, save this, & that first of the month that perispeth, as we have already proved.

You say further that neither Anfine, nor any other and either Father did every crapply any of those wordes in the former part to sacramentall eating.

on proceedes meerely from lacke of reading, by producing more than one or two ancient Fathers that are about

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to reflifie to you the contrary. And because you nominat S. Aufline, hearken againe what he fayth : What other doe they who call the Sacrament of the Lards table life but what is faid . I am the bread of life which same downe from beagen; and, The brind which I will give, it my fir for the life of she world, and, Except you ease the fleftof she forme of mon ud drinke his blood, you shall have no life in you. Where hee likewise promisenously conjoynes the former and latter L.r. de perca. part of Christ's speech, contrary to your former Objectim. Wherefore if my Lord in thus doing delude very illfivomedly his simple reader, he learned it but of S. As-Him; Though I fee no confequence, that if by chance none of the Fathers in their writings extant, applyed thefe words to the Sacrament, therfore the latter words which they did apply, were understood by them , as properly acof the Sacrament, why not rather because of the diffinct naming of caring his fielh and drinking his blood, were they therefore held by way of Allufion more fit to expresse the distina Receiving under both Tements, feeing they to aprly contains the Matter and leffe when he was ablent, a thing third to some held

That maine Argument, whetwith our Saviour concluding his speech as with a dart kept to the last place wins the field, taken from his Ascension, v.62. What if you fee the four of man aftend where he was before? he feekes to uward by giving two Expolicions. First, that Christ in thele words by fo great a miracle makes it good, that it was nothing difficult for him to performe his promife,

in giving his flesh to be bodily eaten.

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du/w. You miltake. Christ intends not heere to confirme, but to confure, nor to show that his field is to bee eaten, (for that he had done furticiently before, as when he fayth, My fless meat insteed, of my blood is drinke indeed) but how and in what manner:namely fpiritually, as the words following more fully import, The first quickwith the flesh professiothing, the words that I frenke to you,

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Y. 64.

Saparen (

20.3

are finitioned lifesthat to be might take away their found and grudge, by expounding his owne words, wherear they formuch flumbled. And this answers excellent well to the Occasion given in the former werfe; sotheir free ched which our Savinginaw antwers; This is a hard far ang who can heare fre Whence it followes, Whee lale keleto in bimfelfe that his Difciples murmored as to, be faide unto them Doth this offend you? What if you fee the Sonne if may Afrend where he may before ! &c. So inithe end and inpflor hee cleares all the doubt. Therefore Chris -doth neither affrencin these words that his fiesh was in be easen as you hold non that he was to be eaten by fuit only as you think we expound these words, (unleffe by confequence) but only directly shewes that he was ne to be eaten with the nighth against their questio & mi muration and therfore your feening doth you no good

Secondly with Si Chry Allome, that if now they make doubt of it, in his ablence they will be more doubtfull.

be bodily eaten when he was yet present with the much lesse when he was yet present with the much lesse when he was absent, a thing against the nature of a meater eaten with the mouth, for, as we already noted. Christ speakes these words by way of Answer & constraint speakes these words by way of Answer & constraint speakes though he had spoke a tyllable of this Bodily eating. Not to increase the scandal spoke he this, but rather to answer it now he had augmented it, if he had maintained a bodily Eating; for that was the thing only they suck at wherfore also he calls the next words, It as the spirit that quickages, &c. a second Solution.

by faith, which was rather thereby firengthned.

faid before ) to wir, as upon the confutation of the Orall and Corporall eating, the thing here directly intended, there followes unavoyedably a position of the Spirituall, with terrinin.

The next verie, which indeed is the Commentary unto all thatore going, It is the forist that quickness, the flesh mofits muthing: the words that I freak to you are frist or are lifeheathus affoilest that by Ach is only here meant that Capemalcicall conceie of eating Christ as they doe other sell, fod or roll, dead, & by pieces, & that fevered from the Deity & confequently by Spirit the maner of eating his Flesh in the Sacrament, as united to the Deity, wherby it becomes spirituall food to everlasting life. Andw. Vnder the name of Flesh is here understood & med that opinion of theirs, arting from the mistake of Christ's former words, that he should have injoyned the every Bodily eating of his Flesh, (thus taking Christ's words in a literall fense) as plainly appeares by the quofinithey propound upon the hearing thereof, How eats the man give mibis Flift is eat they question not whethe he would have himfelf eaten whole, or in pieces, fod eroft, or raw, quick, or dead, but in generall, How can this merive us bis Fleft to eat? they flick not upon the manm of Bodily cating, which they might cafily conceive to beafter the custome of other meats, but the Bodily cating it felfe. Wherfore our Saviour aufwering them, The profits nothing, accordingly meanes by Flift the bodily saving of his Flesh: & therfore that they were to feeke mother manner of eating, & fo apprehend his words as the in a Figure. both which as directly firike at a Papill, being infolded in the fante Capernairieall efrour & Erangelicall reproofe, holding both the literall fense with the Capernaites, & Bodily eating with the Capernaites. therfore let them not think to escape by faining groundtele seimaginary differences belides the Telesas though day meant one kinde of Bodily eating heere condemand and themselves another kindheereapproved & repaired but let them take their old Grandfathers home to belelves. The difference was this, that the Capernaits had not fo good fromacks sepo favallois Chillo but thought

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4,52.

to eate their meate manerly with fome paules nor yeth nimble braines, as to imagine an invisible and intensible eating, they wanted Schoole-Divinity. And, I pray you tell me what other Fating could they meane I for Spin tuall they understood none, as appeares by the Textule would never have beene fo puzled elle, having a reade expolition at hand, that this Eating was to be Spiritual ly by Faith: which would have dissolved all the doubt Againe, Bodily Esting, fuch as the Papifts miraculoule require in the Sacrament, they knew not therefore the was not the thing they Rumbled at. they flucke atthin that Christs fiesh should be bodily eaten, knowing to other wayes of eating than one, namely, that which me ture affords; and therefore our Saviour directing his he fwere to their doubt, fpeakes against Bodily eatine Generall, and with the fame blow Arikes downe all pift. for the Scripture being the word of the All-feet Cod, hath a glaunce at future Herefies, and rooteth the up ere they be planted. 'Tis true, they were condemn for imagining that Christ should be caten(as other me dead, and piece-meale. but why for because there wasm other Bodily eating of him. for being of fo large andle lidea Substance he must needes be chawed ere hee coul descend into the Stomacke, and at least bee murdered in the very eating. And therefore the thing they were to proved for, was that Christ should be bodily eaten: manner thereof was fo farre onely taxed as it was noted farily dependant thereupon, there being no Bodily eating fave that naturall which gravelled them. And this was the Eathers intend, when they declaime against shis Co pernaiticall kinde of eating, themselves being as ignorate of that Pontificiall infentible invifible, impossible caring all whole in every part, as the Capernaites themselves they might have gone to Schoole to Thomas and Scott to have learned fuch Nicities, therefore whatfoever he quoteth out of them, is nothing to the purpole. Yet not with withstanding seeing the Papists will needes have this their phantaiticall eating to be a true, reall, bodily eating, they bring themselves within the compasse of our Savisous Reproofe, and whatsoever her sayes against thone, holds in the other.

Ming, when it is devoured by hearing, chewed by under-

finding digeRed by Faith?

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mayed by our former Discourse, that by fiesh is here meant the Bodily eating of the fiesh, or the fiesh bodily cann, which was the Capernaites mistake, and the question then in hand, not absolutely in it selfe, or as it is maded to the Deity, and received by Faith wherefore our

Confession doth you no good.

Now as for the other word, Spirit, wee grant that Chilts flesh profits no otherwise than as it is joyned to the Divinity, which is all that those Fathers say, whom you so impertinently quote, but this steads you nothing and directly makes good what we say, for to the Bodily etting it makes nothing whether the sless her united to the Divine nature, or not, the Subject of Oralleating being the Body and humane nature, not any way the Divine But the Spirituall earing, and by Eaith, is much advanced being of him, in whom onely wee are to believe, God, and a Spirit. How can you say then that your cause it hence confirmed?

Youradde, that the name of Spirit, doth not any way

depriveus of Christs reall sefh.

Marie It doth, as opposed to the Carnall and Bodily

But, fay you, it declares by what meanes the flesh pro-

Brech.

Mafe. Right.burfo as excluding bodily cating.

And laftly, you reach us, how the body of Christ in the carrament, may be called spiritual foode, namely, as be-

ing wrought and presented under Forme of bread, mos miraculously by the Holy Ghotty above all course of me ture: and you cite S. Ambrofe, or rather fulpetted with tings bearing his mane ( 19000) and what of oping A 2000

Anjw. First this is nothing to the interpretational this rext then I answere. If you understand a change of relarion, ufe; and Spirituall efficacy in the Sacrament, we grant, tis above nature:and this your Ambrofe, or who foever he was ( which I leave for the present ) feemen fignific, faving well for example that the bleffed Virgin bore Christ, praser natura ordinene, befides Natures comfe not against, nor with any fuch absurdities and Contract Rions as your doctrine of Reall Presence, and Orall man ducation is intangled withall, whereof we have not for red to give you a tafte in his place. But if you hence is ferre a natural change (nay against nature) of the On ward Signes, and flily bring in your Trojane horfed Transubstantiation, we reject it, and oppose to your for ged Ambrofe, time Theodoret, Non naturam mutans, fed po viam nature adjectensel on pain boon armen vibor til

Dial Artifle. C.8.

> To the fourth Observation hence following the therefore this Eating may be even out of the Sacrament he answeres that by my Lords owne confession this tall to the ground, because it depends but upon a confun which being of him, in whom one wee at created basing

> Confession Good Milefuite, is my Lords Confession you pretended Demonstration? you say, you have declare the antecedent Observation, whereupon this is founded to be altogether rotten and of no force to fullaine any gument How vainely you boalt our former Dilputation will shew but be it for shave you by all your Argume obtained my Lords Confession Lpray you, the wwhat you should first have extorted a Confession, and the talke thus. If you millike an Inforcace drawne on prediction puratisty Conceffe, you wrong your felves as much and makean illiaw for all Disputants Caped variations and

refollower non you die, that if here bee meant a spituall Communitar with Chilly allegelore life and a narmontale when as it to thow in it if the word was made field, the refore notatio hiood and bone expoand therefore my Lord alleadying the Fathers to many sine out of this text a spirituall Peeding? I troublest himselfo without each?, and doth but mittake the quelion also start nomes and the alleady and solutions.

conju. But if here be meant a Spiritual Communion only, then Turow it mult needes follow; that not a Samuniantal allo. Now this being our Argument, we milde not the caule, but you us, for last largety proved) Carlo ppoleth the Spiritual cating of himselfe by faith mothe carnell eating by the mouth, and to by confession your carnell and bodily eating in the Sacramic where fire your inflances of the word made Field, advernor with thanking bone and blood too, son of man as two of God too, Figure of the Fathers Subfinee Habers (though I like not the Translation, favouring too much of trianisme) or, as the Greeke hath its of the fathers of the Inflances, I say to impertinent with the father, that Inflances, I say to impertinent you might have been your selfer in all them one being formed with a safety or one opposed to another.

in object against the Pathers alleadged for the hearing of the words a greater from which referre them to the factament; and therefore, that by this Argument it hould as well follow that in this place they under floods bedity earing in the Sacrament, as a spiritual in the words bedity earing in the Sacrament, as a spiritual in the words bedity earing in the Sacrament, as a spiritual in the words bedity earing to the sacrament, you had said something to the purpose; even as (with the choice texts) they most properly expound them of hearing the word. But how they by way of Allassia (as their maner is) a second decion only, apply these things to the Outward ignes to actions of the Eucharits, wherein this Sacrament

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confifts

confifts by reason of the Matter of the Buchavilt, or the Grace thereby figured, which is nothing elfe but the fub-figure, of the Colpell for dilliostly (effectably in the sul of this Sermon), according to either Element of Flos we have prevented our Advertary, and answered before hand. And (torepeat no more) their indifferent applied cations of the former part of this Sermon unto the Sal erament and other. Texts, which by all mene Exposition are not fooken of the Eucharift, shewes plainely in what fense they quoted these latter words of the Sermon tree ting of the Lords Supper, namely by way of a dief not proper interpretation you fee then upon what we grounds you conclude, that they make open professi of being contrary to us a faving nothing but what o felves have faide , or may fay without any prejud to our caufe faving only that they did it more focure having as penne adverfarges that would mistake figure tive words to grolly and the Trail and to go all I depond

To the fift and laft of the certaine. Vnion with Christ and retayning of Christ, and eternall life promised to every one that cates, and drinkes, him is which steering in holdes not in Sacramentall earing it drinking, conclude not only that our Savious did not here speak of any such but, moreover khat, what is delivered in the outward part of the Sacrament, cannot Really be the body and blood of Christ; you return easiever, that these things cannot fland together. Our Savious spake not of Samel appart of the Sacrament, cannot be fave only Sacramentally the fieth and blood of Christ; and therefore, if the former between the latter as contradictory will not hence follows.

And whate you to tenfeleffe as you feeme, or doe you counterfeit, and erre of malice? What contradiction, the our Saviour spoke not of Sacramentall eating his Flesh, as the reall presence thereof, as yet not withit unding that

afpiritual eating may afford to is a lingular argument against the bodily seeing in the Secrament even as Devid treated not of lutification by faith, when he faid, There is none righteous, no greate, there trope and at the way a diagrature winds anterferble have rede yet & Paul drew an angument from chancese from words that gave a speciall ground to his cause, though Rom so not mentioning it, I amake God of Abraham de and In- Fred a was spoke of another matter navertheless mentagi- Mat, 21 by confequence flicks not there so deduce the veriof the Returnection, Howardinary is it in all Sciences. mmake former points, may Aste, presegmin to the later? whitablindity is it to law. This shough boke of one nities, I make soon inguitation to every hrow by confice some other point not these spoken of? But wee A pardon him: our advertage knowes not what beto Disputation and therefore prates to adle by his takes that we hold, that Ghrist in the sion was down My reach, that the thing dolivered in the external tof the Sagrament cannot be conseived to be really. Sacramentally onely the Flath and Blood of Christ, en indeed we should contradift our foliets abioldine sthis Chapter (peaks obt of the Sammonnatilly) but ay no fuch thing, only that the one though normer ioned followes apon the others which is mentioned in s Chapter Curargument therefore from with the with is vaino cavillation against the Conclusion of whands into which is then The Bodyant Blood of Chitis wedby alko lifer by done to condemution visik her fulfithe which is outwardly delivered in the Sagra anntale protectived by all to life it haul by many to com Blood of Christs. But let us been spher he sepects to the permits. 18 hereseen knot that and to eline and the gland.

OIL hat

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First

Fire to the proposition he shift The body and blood of Christ is received by all to h namely ( farthhe ) if they receive it worthily, and as

they ought."

The Text yeelds no facil limitation, but fight ablolately at in generall, We that cares my field and will my bleed back rooman life and I will raife him by witheld day abidestions and I where where is your condition now? here is no roome left for it.

You object diversiteres which are likewile general pronounced, of yet norwith landing it is plaine by one rexts what they must needs be understood with exceptone as Wha for allows the name of the Lord , that be fall

He that believes and a bupere ed feal be faved.

one Myse Bac Matelaid, you hould have thowed, w other text you can finde that fayth, a man may cate very fielb, and drink the blood of Christ, & yet notwi flanding bedamned, & neither abide in Christ, nor Ch in him, oven as the Scripture plainly tells us, that lo acks and vecesion mon, lithing lamiffe grand Simon Mi believinganhis kinde ineverthelette per filed; and the fore their mult needs be underflood with fuch limit on, as the Scripture eliwhere gives Show me the like this place this (I fay) you should have done; to not till away the time with multirade of words, and tearcies duting high throughout the track one though a toplet

Secondly he wrangles about the Aldian or Ter Argumentum vit. Redetord by all totifs, some to ponder resciving in the Miser's Secretary, this semit foure rearmes belie itshere bee meant in both parts the Spirituall on Seramentall onely, one of the pres lesso be manifelly falle. for trample, if spisignall of ly a hen the efficient in efficients berteilt. But elem fülfen which it must and hadoly verel in the Liverium. In thes mailly by the soule of the faithfull received by all to

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blanky construction to the second state of the second state of the second secon

What needes all this flirre and for histry about aplaine Syllogifme, the words you know are Augustines, on whence we borrow our Medium, you had them bred The Sacramens appropried from the Lords table, of Trad in load. fore to life of fame to destruction : but she shing whereof it is nem 16, Sacrament, of all talife, of none to deftruition, Who facult full be parraker thereof . Here's all our error in cling his words. Now this Receiving in the Syllogifme is taken ladefinitely according to his generall figuification, without any special subnotion of spititual and sacramentall : therefore our Argument flanding as it doth, there is nonecessity of foure termes. Neither doth the force of Argument lye in the word Receive, wherengen you vinly ipend your felies as may better appeare if with no to the Argument you propound it thus. The body adbload of Christ necessarily brings eternall life. But Substance outwardly delivered in the Sacrament, oth nor nece farily bring eternall life, Therefore the blance ontwardly delivered in the factament is not the body and blood of Christ. Heere is no losse of the Argument, and his Cavill about Receiving is fruhate, for what if the substance outwardly delivered the Sacramett, when it is likewife inwardly receired by faith doe certainely produce eternall life? then you confesse, that absolutely is doeth not, id therefore must predes acknowledge our Mi-

But to the confirmation hereof from Paules words, an Con. 11. Who areas food ease this bread, and drinke this Gup of the Lord unworthily, hall be guilty of the bidy and blood of the Lord; and, Hother eases and drinkes unworthily eases and drinkes dammation to himselfe, not differentiage by L. hody; you answere, that he speakes, of such as receive the field and blood of Chailt with the mouth of the

frand that our Saviours words are to bee understood be fuch as receive worthly; and therefore you consider that Paul likewife is on your fide. Leading oils 2 online

1,Cor 1 1. v. 16.

Mn/W. Read your rext better and you fath fee the Paul hath not a word of racing the Pieth of Christia drinking his blood, (as you impudently father him) but of caring the bread, and drinking the Lo cap, which are diffined things, alchoogh in the proph tion thereof ( as in the abule of the Kings Armes coyne)a man is faid to bee guilty of the body and bl of the Lord, whereof thefe are Sacred Symbols, and me to different the Lords body . yet we reade not of es his flefh, but rather eating their owne damastion. Ind if both had poke of earing and drinking the flesh blood, your Observation out of the comparing theles texts had had fome colour of reason but now there is fuch matter. How can you fay then that S. Paul in place confirmes your opinion ( and opinion indeedey may well call it, having no better ground than y owne conceit ) who fo profesiedly and with that dence overthrowes it?

But you bring in S. Anfline for helpe, affirming the crament to be the body and blood of Christ, even to those of whom the Apostle said, who finates anwealth, eater judgement to himselfe. And in another place treating of the Sacrament, when he had cited that in Ishm, Earth yee eater my sies and drinks my blood, yee shall not have lift in you, he addes out of Paul, yet it shall be death and not life to that man, who shall thinke the life a lyer. Hence you inferre that not onely the fixe of John treates of the Sacrament, but that the thing externally delivered in the Sacrament is steally the bodic and blood of

Chrift.

the Cultome both of Scriptures, and Pathers (wherea

epift. 33.

better

metallewhere) gives to the Outward Signes and Elemesthe very names of the thingsthereny represented fignifieds and therefore, because the 6. of John treateth to distinctly of the Things, namely, the body and sod of Chrift, which were afterwards lealed by this deninent, he therefore by way of allafien accommodates done to other Texts, even by the Papills owne officion not meant of the Sacrament, as is eliewhere wed S. Aufine helpes you little taking his words mushe Signification: literated to the wooled: noque

Although the body & blood of Christ be fo prefent the vilible formes of bread and wine, that who fo mes thone, receive thalfo the other wet not foast har kneedes be withall Really partaker thereof in his fall behold the thing high fire landing the the

Wall Fou divorce against all Scripture Spirituall ment without selift and vigour. How much better you levered the Outward Signes of the Body and and of Christ, from the Body and blood of Christian then that have not mouthes to receive this Spiritually from his Spirituall and vitall montifement, that is with bis blood, from Abiding in Christ and Everlafting which are incident to wicked men : and derefore by Confequence not the eating of his flesh, nor king his blood? And where is that of S. Auftine, The thing of the Sacrament is received by all to life, by Augusi Supra. mete perdition, Whofeever fall be partaker thereof, ( hee leally partaker of Christs body and blood, and yet notstanding mille of eternall life, and nevertheleffe, nay famuch the more be utterly deftroyed?

He answeres that by the thing of the Sacrament the Fathers

Y.54.

Factions understand not the body and blood of Christ but that quickening grace and Spiritually life; which thence redounds into the foule of the faithfull and wen

thy Receiver a longer provide off to visit

Anfin. Falfe:as out of divers places of Aufline hi felfe, who in this pallage is mot cleare, mot cafily peares. In his Sermons upon this very chapter, This he Was fignified by Mann's and Gode Alter they Were Sh ments differing in Signer , but in the Thing fignified equ Now what the thing was, appeares by his enting Gh upon those words of th'apolitical her all ate the fame & rituallmeate, and dranks the faint Spirituati thinken hos they dranke of that Spirituall Rocks that followed them, the Rocke was Christ shence the breind shence the drinker Rocke was Christ in a figue some Christ in the word fleft. behold the thing fignified . And againe in anot place He forwar what it is to ease the bedy of Christmen cramentally but in the very Things where he diffinguish not the Thing from the body of Christ. Wherefore where he favel that Inda did care panen domini, now new dominumen id in all places, where he affirmes that old Sacraments differed in figues, but were equal in thing figurhed, what meanes he but the body and blo of Christ which they did fignific for in vertue and fo tuall efficacy themfelves confesse there was great odd therefore if S. Auftine had beene a Papift, hee would ver have equalled them according to that I confested vertue will follow: but to name it alone the thing is ver improper, being but the Fruite of the Thing. heither is able to produce any one teltimony of Antiquity tombe good this his fond and fained Affertion

He tells us further, that S. Aufline is so far from the eating, in this Sermon, by sole Faith, that oftentimes in plaine termies he interprets these words of Sacramental eating, and holds that Indus and all the wicked receiving the Sacrament receive also Christs body and blood.

Anfw. In

1.Cor.10.

In what manner he applyeth shele things to the ramens and how for he infirm the foremillionic hall er texts promited in behalfe of male and all the cked, we will not trouble our felves with Answere all you be pleased to produce themblish at statung ail

In the meane time you put us in minde liby Sulaffine cludes his whole Diffeurle, thus downing all to Vic the end of his Section, Wherefore, well de welly belaved, al this prevails thus farye With me that we care not the ch and blood of Christ in Sacrament mely! Which many thed man may wer, but her we care and dricke even so Alesbarian of the Spirit, that were along a withherr is f Indicat ho-Lards beder, that wee may bee inlived by his Spiris, and mines christum offended, shough the multistude ease and drinke the taliqua ado usq. ments bodily mish at sebe fall beyonn the and ever ad Sacramenti tement av norder accidentation of the same aliquando & eate and drink Chriftin Sacrament only S. Aufline fandificatioinds a little after, who he layth, The militade ester of acm: arque ilthe forement, hedily with snewhich who denyest had primum & bonis & malis bey este the fame breachbod lays and dridle the wine potent effects. Thefe are the Sacramonies. And to eate and drink mune, hoc ag. in Sacrament onely is to care and drinke the Outsteen alterum Elementa beally, (whichare Holy Signes and Sym- proprium eft of Christ Humanity but not himselfe Spininally or orum libs, de haden promitions, but not perme deminate. Now Baptime conremember that S. Auffine pleth the fame diftinction'c.24. apraime, upon choic words of wany is were but to Duobus me on Christ have out on Christ. Some, tayeth he induce diction on Christ Seramons seems according to the mur velation. sine of the Sacrament . Others further according prione Sacra-Sandification of life, Peter Lambard alfo diftingitis menti, vel rei th betwirt putting on Christ by afaming the Sa. perceptione. dament, Soby receiving the thing, Sordoe we mitte Lorde rum, Diff. 4. C.

Chechintural

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Sacramenti

Supper betwitt esting onelylthe bread of Christ and Christ himselfer of (se becalle in) secessing the Sacra ment, and the thing of the Sacriment with forniere is co cance to Real Preferictano aldgorf ton

His perelofe is childifly and bald, He cells us we meafun this my few by change against your sine sine

Curward figue, which is narmall and Japiele, and there fore accordingly is descrimed by fewfer and the Renifie Grace with that aurual refusion that unites them tog ther, which we know is nor to bee fudged of bir by Spirit of Grace shoot ver it. Take roanflances, Whi you are never able to deny. If one as fenfelelle as felfe should in Baptisme deny the substance of terry and anakerthere as fold as you doe heere Transubfantiation, which way Torray aliquando ex world Maken Makes mene himfelfe to and h would hee fence against such an Opposite ? T even sweare for him that hee would holde if ad primium to merall fam to proove by colon , monoythire, in land and other eliannial and hundoparable properties of effect the control of the confirme greater matters. So it hath pleafed Lord was by an eternall monument in Bapeilme and ordinal confirm chair groffentiles may reddinglic about the saluration of Supper Secondly ( to have hippolical) and the Saturninian and Balildian . Valentinian a Marcionic Manicheo, shall oppose the truth of Christ's Huma ning d bow would you ? or ("because you are felle

thele kinde of Heretickes ? Have not they by men Concido chal lenfe in this point confured the Advertiryes cedenens Ad name Lee, the Emychians in ther admirable Syno dicall Epific And what doe I name Fathers The

hougher.

the very d'enigeurs porhing degring this addessies imperation of water of Hairhan and meadining Melitions Myferies by humane fenta, freake boldly and to the ceeth of a Papill: What mee have heard, what I John 22 Merchane from mile an ayes a hibat free bank tooked as mondham bands bown handled of the mord of life; ther mee, beneatenes and board declare mee were you May, Christ himselfo, Why are you sepubled, and why de thoughts arise in your hearts? behold my hands and Luke 243 force, that is it kmy felfa, bandle men and fees for a the bath not flift and bires, as you for mon have, dod en hee had shu foken ( fayth the Text) he shewed show hands mithis feer O bleffed Savious Otholy Apolile, appy you, & thrice happy that lived before the dayes refe my there definites if elfe, fawhen sterubes and Phaher ingver objected ) you had undergond the tharpe fund of infidelity for uling that always a levelall and White argument from lente in things of deple O would olde Marein , or Engeler lo damined erickes in the Primitive Charaki andb had they werevived ) have taken our lefuith by the hand h great congranilation, and many shankes for his wines taken in their behalfe, as being to fout a Ray non of their cast cause I As therefore the Humanity Cheiffwas weighed by fenfezinthe Deity by faith frand I infift in the fleppessof it with signment Juffin Ape when using the dame companion ) whe facilite ipart log-a. of this Sacrament, the Substance of bread and wine, is cryed by the fine againent whereby Christ proved the truth of his humane Nature after his . Refur Micalo his Didiples, immely forfe bubut the inwildlind forterall grace there fignified, Christiand all his benefites, as transcending reason and fente, enely by faith Inb thefe things wee fay with Saint Mustine, faith onely hart too doe whet him drame better to distinguish, as in all other Sacraments, Cir-Arfw. Por-Ll 2 cum-

cumcifion. Palciall Lambe; Baptime) to beere, the distinct Objects of forte and faither finable to the double nature of a Secrement. Majorial , Spiritual Nay, what will you fay, if I make my letitive confeit the very fame? for I doubenot but ( as forfeld as it is ) her must perforce different the outward Forms or Spanies, fuch as colour, figure, quantity, talte, by forfer and there make his eyes, hands, mouth, note the ludges.

He objects lack of faith, and that hee will never he with chincredulous Hes can this mangion as his field was readed in 12 and 1

trush of Christ's words, nor ability of performance onely inquire the meaning, Whether Spiritually, or Ca evally a whether in the Sacrament onely, or general by faith whereforer ? Paich is to believe what Go fayeth, not, what you fay. Christ fayeth, hee will gin as his fieth to cate: wee believe it. You day, the must bee done bodily and with the mouth, no what but in the Lords Supper i wee deny it! Proove fi out of Seriptures; that Christ frake of any fuch Co porall and Orall Manducation, of any bodily, or Sacra mentall esting : then call us Infidels if wee denve it Else what herefic might not bee cast or wound a ogh man amongst us by this engine I What he Anti-Training might nopgreet buf Fryan in the like manner : Mele believe as I doe, that the three Perfons are anely united & will and confent; elfet in but lacke of faith and thou are a sail lafidel. of rolle barene blacere after its blight

Christ, you say, performed what he promited and What lewis infidition to thinke, that what he saide her would give indeed, what he promited so proligally, was performed in such a miserable and hungry manner in shewes and shadowes, by cropes and figures?

last. Performed where her promised? So hee d: and as fully as the Promite was liberall. Hee distely expounds himselfed of his fieth and bloods John 6.63. performed it. Hee promised a most intimate and diffoluble maion, ( the thing meant by those metaore of eating and drinking) with himselfe and all benefites. Her performed its. Her promised eter-Llife to every one that exceshis flesh, and drinkes his od. He performes it. O Voyde of all spirituali taste their hungry shadowes? Nay if any man oppose the stidelity and credite, who but the Jefuite and his plices ? Chrift fayeth, Hee that eateth my fleft loba eral drinkerb my blood bath everlasting life. Not fo. Chrift, fayeth the Jesuite, Many a man cates thy h and drinkes thy blood, as really as the best of mall and yet notwithstanding so predigal a proe heere used in the latter part of the Sermon are stive , Esting, Drinking as by your owne Conon they, are hard before a the thing fignified . our hicall union with Christ, with the benefites thence dounding, is reall. In a word, what hee promised fimatively, heeperformed figuratively: what hee promiled really, he performed really, the performance still alling the promise. Eating and aninging, as a bored phrase from below for the weaknesse of our ca-Meity, Semurive in both; our believing in Christ, and by elieving union with Christ, as the matter intended, promin both.

But our Ichaite bath fome thing more that flickes on his stomach, wherewith hee intends to dawbe one cafe and a fide more. What hee wants in S. Auffine, hee will supply with Cyprian : what hee wants in true Cymies, a Counterfeit (so hee doe but heare the name)

r.

Diogenes Laertius 1,7, de Vitis Philosophorum in Chry. fippo.

See my Lord Primates Catalogue and Chronology of Authors alleadged. ad anwill ferve his turne, and at the provide goes, Draft good enough for faithe at Historical acceptance of the historical her part for for his shires after his owne Confession her quite for got his felte, and inchanged with the Musicke in the middle fall even falls as eeper, which puts me in minde of Chrystyle citing endway's out of Chrystyle he whole Tragedy Modes, wittily therefore ended the brytyle Modes. When we pull him by the secretal transfer he pitty ) is but a confesse, that the greatest antiquity of the Booke is found to be under five hundred years. The transfers of the same father with his one, as yet extant in famous Libraries and Viverfield as by name that of Sir Thomas Bodieges in Oxford.

He briffles his haire, and (as a foole must have for thing to be grinning at) rearmes their reliculous Mi feripts, found no where but amongst our owner comnions.

Miffin, Little confidering that by the same real we might rejectall their Editions of Fathers as ful ched or counterfair. But pardon him the harh taken oath in this Controverly to oppose all reaton. We do not, bur (if one Vniverfity yeeld to much ) were lend made in all Christendome, we should easily find both and far more. Befide how can ancient manuferipts of old hand be effectived our forgery if (as you all fay) a Religion was not before Lather, we leave this coming dation and credit to that Billiop of Rome, who again S. Austine and a whole Councell of holy Fathers obtin ded a bafe Counterfeite to colour his Supremacy bear ring the name of a Nicehe Canon and of that monan ent and golden Synod; for which inquity being made in all the chiefe Seas of Constantinople, Antioch . Mes andria, (the trueft Library for fuch Greeke Copics) could not bee found . But hee that can fo fleight our Records, marke

Vide Concil. Carthag. VI.

sirke what invisional reasons hee brings for himfining to ing an myflery by Scare and Reaton, contested

to Con Tebeling dedicated to Cornelling and directed a minit Western, men of this age, doth not fuffer any in \*Extat intero-

ferent man to doubt hereof.

As though a theaten and hee that refolves to marcifeire would not upon the Juge of Diffimulation Cyptians epi-This pare to the life I wonder a man of your profession fcopi canhagifoill acquainted with ("stone's) Bur what fay you by nenfis, de quo nunc agimus, store Bollow min was not he attindifferent man? yet he nunc agimus, inly fayth, he thinkes the worke is none of Cypriams tur. Bell, ade Thus feloughhe villes them tracks of fours) my Lord Euch c.9. thent him home with a broken pate! And this for construded with that Comentary of S. + Chry oftome, The fleft profits nothing, is not floken of bisfleft, (therefore in, i de vie Literally but of curnall bearing an onwise ! ... 'so ans , we Commander lendered Lovela, Calving Innier, or mich

pera Cypriani Sermo de Cœna Domini, etfi

Oper in ro. munde auni lim-Salesburger seen greet have bound a force for all finds. You see after appa'otar; Hom,

or the Devel be was amoreherer from the besterninger Thewords of the Inflitation Mar : 13.36. we confider the blended and defended of rebife Bue.

en in and hererane if the auncient and ar Ttherto the Perels of the Adversaryes Dispute, and the future promife of Real Preferice falfly grounded in labor the fixed now he proceedes adequorised to beeth the words of the Inflitution of his Jacramene Machi 201 But before he come to a party denter open diffuce with my Lord, he holds it his best course, first to prepare his Reader with meere envelling. addirft against us all in generall. Where what loever he paces of our Refuge and Shelter in Obleuricles, affected Confidence, and Phunano reason, or want of Scripture and Fathers on our fide, Till he produce his Evidence, Ipaffe by as idla words, and referve my shifwer to the time place of his Proofes wood over the paid and a wind

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Mb

ds. rke

Then

.Then be comes neerer, and texething Lord as me firing fo high a mystery by Sense and Reason, contrary to the judgement of not Fathers onthe but Galvin and the Kings Majefty of bleffed Memory in his Antweren Cardinall Perone.

Anfw. Tis a received Rule in Logicke, that when AND DE DECEMBE two fayings of feeming repugnancy ato meant PAT AM nai allo, divers wayes, there is no Contradiction is here, th'one speakes of the thing Sealed Our Spiritual Vnion with Christ and his Passion and all his merits and benefits, what more obscure! The other of the Outwird Scale th' Elements of Bread and Wino, to be fill in their owne Nature, what they feeme, what plainer, and another

You grace Calvin by the way, calling him our field

ther.

Anfw. But who was yours! will not fay, that Cal Commander, Ignatine Loyela, Calvins Innier, or much a man age: I have found a firrer for all flich You are of your fe ther the Divell, he was a murtherer from the beginning; is a lyan, and the fusher ofit Por Catonetris or horwise: if we confider the Controverfie remember Wicklife Bonn garing and Bereram: if the auncient and ay-Catholicke truth, we appeale to the Spriptures, our fathes in Che the Institutor of this Sacrament

To other words spoken in generall, which it feem touched him to the quicke, he fir fretorts Christs words If they have called the mafter of the boule Backnebuky beh much more them of his how about then thy Lords The Bankrupts moft bragge of their ability, when their estate at the lowest.

Anfire You had faid well, if my Lord bad not made it good in the whole worked that the former canta ill bee verified of him, as the later is too too entered you.

lef. They neither thew feple nor reason.

Anfw. Yes, Sir, that we doe: when from coldunfections talke,

10.105 (//.............

at and finell, we cereainely conclude the continued Prefence obbread & winesdoe we not argue from fenfet Surewif your felle were not profit ff, you would never deny it.When from the properties according to Rudiments of Logick we necessarily inferre the subject, who is wareafonable but you that gainelay it? And to fee the constancy fourfrisking leliar blowing with the fame mouth hot and cold, one of the last words he faid, was Behold how be alures his fimple reader to judge of this most high my fery by common foufe and humane reafon, 18

lef. Where hath be one tentence of Scriptures or Fathers that fay the the Sacrament is not really but figurative-

h the body and blood of Chrift?

And where find you in all the Scriptures that it is Christs body and blood, not figuratively, but really? for the Fathers, though we might referre you to his proper time & placetyet in the latering take Torenkian. This is my Libs contra body that is to fay the Figure of my body. Take Austiner He Contra Adimi licks not to fay, This is my body, When he gave them the figne cas of bis bodie.

You brag, you have the words of the Inflication famply and plainely teltifying the Sacrament to be the body and blood of Christ.

Major. That they plainely testifie, who denyes leeing that Figurative Speeches are not alwayes obscure, (with neffe (merb) being rather used for illustration and fuller Lib. 3.de Oraperfpiculty. Your perpenall miliake that what loever is tore. Spararive is docke. But where finde you in all the Text, that they are meant finiply and without trope? The Cup will thoppe your mouth a manifest and graunted Were

If He gave not the least fignification of any fuch figure. Mafe. As much, as when he faid, I am electione, the John 6. 5; 101. wine, the way, the refurrection, the Bread of life, the light it 14:15. of the world, Alpha and Omega, the roose of David, the Apocatie 32. bright monding flore: all which your felves will not Pfalme,

deny are figurative. The matter and context thewes they are figurative, fo it doth this . But because I per wade my felfe, at least profume thus farre, that what belongs to tropes and figures, Tally knew farre better then Malone let us heare his words, though personating that famous Oraton Graffus of it A sit ve general room Dang and addension

Sed on tranfferri sportet, que ant clarierem faciust rem at illa muid his his words he fait summalists

--- Inhorzefciamare,

Tenebra conduplicantur, neolifque & nimbiem occuent Where fitth he one tentence of Sci parates or

Blamma inter unbes corascat antentenitris contremit. Grando mifta imbri largiftue fubitò pracipitans tadit Unlique omnes vents erumpunt, favicatifiant turbines, Ferves aftapelagus .--

Omnia fere and effent stariora, translatio per fimilitudina varbie ditta funt. Aut quo fignificator magia ver tota, fivofic Eti alicujus, five con filij : ne ille qui occultantem confulto, no id quod ageretur intelligi poffet, duobus translavis verbis finil

litudine ipfa indicat,

Quandoquidem ifte circumvestis dictie, fapis (edulo. Cicl 2. de Oratore monaros contratividad vinacio

lef. Neither doe any of his Disciples relating the same wordes, make the least mention of a fe-

Marke S. Luke 9.

Anfin. No more doe they , when all and the fame three, Marshow, Marke, and Lake, relate the fame words of our Saviovs, that wee must take up bit Croffe , coror add ding that this mult be taken figuratioely , though all the world knowes it is to a it being the part of an Historian to report faithfully what was faid or done, not flanding to comment. Which propody. Which by obgoned To give the like talle in the Old Tellament, reade your both inthe Pfalmes and Samuel, that the mifdemeanours of Da wish formes should be punished with the rod, without faying This figuratives The most lofty & high-steadned Pfalme,

PlaLte. 2 Sam 76

Pfalme, fitrpaffingall Pinflars, is it not even berbeige re- Pfal 18. hearfed in the latter end of Samuel, and that cloquent & Sam 13. Speech of the Lordston Ecchinilly & Tevencopied out in the Kings, Without any fuch either addition or exposisign! Nay, I challenge you (fetting but afide realt Types confifting rather in things then words, as Gal. 4. Heb. a) tell mee where once in all the Bible among fuch a wood of Figures and Tropes and Speeches clouded in Allegories, is it ever faid after any one of them; This is fehenby a Trope, or, This is meant figuratively, and not rather (as in all Authours) this is drawne from the matter in hand Senfe, Coherence and fuch like Cognizances ? If hee fay, the Scope, Context, Argument treated of, cleareth those Texts to be figurative, though they passe not under the name; to fay I of this. If hee object agains that this is not called Figurative, the fame Leterort of demand w

To vindicate now the voyce and fuffrage of the auncient Church, as our owne proper possession, against his heart-leffe and bare cavils, were to be like him, fpeak out of feafon. When he proves, we'll answer. of soverhing

They gave the fame credite, when hee faide, This is my body, as when the Father . This is my beloved

Aufw. 1 So doe wee : when hee fayth, I am the dore, John. 103 Toumerhe falt of the earth, I am the Vine, my Father the Mat. 5. burbandman, and a thousand such like, wee holde it as John 16, true fin fenfit, as when hee fayeth , I proceeded from the Luke 23. Father, I leave the world, and goe to the Father, I have on Descome the World, I have prayed for thee , that thy faith faile and though diversely : the one Literally , the on sold hour ther figuratively. Even as wee believe as firmely, that Christ fits at his Fathers right band, ( a manifest trope) as that hee afcended into Heaven. But whether (as hee bragges before the time ) our Doarine bee fteered by humane reason, and eaptions inventions of rash Mm a

and unconkant witty faall, best appeare by the infinite Combat. 2nd one loune? To be think of it better.
To the Objection drawne from the Verbeinamely, the

it is not faid, This Ball be my body, or, This is made, or fall be changed into my body; but, The way body, he m. fwers that if Christ had faid in the linture Tente. This But be my body are. it then followes that he would really to have made it; why not likewife when hee fayeth in the Prefent, This is my body.

Anim. The reason is, because Bread abiding Bread even by their owne Confession cannot be the Body our Lord Really and without a Figure: whereas if he had faid, This shall be my body, it might well have been conceived that it should first have ceased to be Bread, and so be converted into the new nature of his Body and rabbit

He tells us that the meaning of the words is in effet this, This by my power is made my Body; for by what port erfull words he denounced it, hee hkewife absolutely made it.

And where is your proprietie of wordes now which you fo much labour for? are you not now faine to thift it off with a faire trope? This is, that is to fay, by my power is made. Powerfull making is the cause of being. I nor here a Metonymiet let us shake hands. It is true, by or nilot what power hadenounced in hamade it i but no otherwife than he denomiced it; Sacramentally, not Really. We acknowledge a true divine power, & as it were filevati on above the foheare of Nature, & why not sinto fuch fpirituall & Celeftiall uses, which none but God can effect? but not altering the nature of the outward Signes, but ad-Theod. Dialog. ding Grace to Nature, in a word, not Trunffulf antiatory, but Santificatory, Varied Dow Senovil Alautant

Atrepto.c.\$

·21 104 Sam 22.

er ren 2

To the Argument from the Pronoun This, which from the precedent words appeares to be no other than Bread, heanswers thavit is incongruous to say. Her panis, the Adjective novagreeing in Gender with his Subfantive

An W. You

O defin Concurred be ignorant o Ma Schristenefter in He is ordinarily expounded of our fide Subtimetro who should fay, Harry, as Adjectives in all we of Lacine and Greeke Authours , are in that cate Nontratty mken whatfoever their Substantives be Mafculine or Feminine And, becauseyou feeme to well skilled in your forlife Rates tuine overa few leaves in your foridence I you shall finde, Multa me impediverunt, where multa is englished Many things. Will you therefore except this is incongruous as being in effect, Males ten me diversus? When it is faid, Improdenteef million, an es of thing multir therefore bee inferred melum res ; and five your breech by thus excepting findeed in Greek may answer in due Gender to his Substantive weny par, but in Latines tis otherwise. But we are not confined to this answer not as mistering to but adding rein for we say ther; that even take the Pronoune as Adjective, it may faccording to the custome of the Latine and Greek ues) be referred & answerein Gender to the Subwe that next followes : and yet not with the iding in whave direct Relation to a Subffantive afore going his might your owne Vulgar have taught you; where besking of the woman, that is to fay, the Feminine Genin it not with kinding inferres with the fame Demone finite Pronounc in the fame Neuter. Hee nune of the fire Immin, What mant Hos muliers and yes escape a Schoollinght demaund here what other thing can be meant by Ha (if you respect the sense ) but Her multer, the woman? hyeryou fee a plaine correspondence in Gender with a ster Subflancies Gras here with Corpm. And pray you mike the likenes of these two Texts: the same Promoun Demonstrative of the fame Gender, Hees His owne Subfantive or antecedent to which it hatb naturall reference in acontrary Gender panis, muller ( for 4 hope, it is not more abfurd to fay Her paris , than Her weater , To Teles than To your )the enting Substantive from which Mm a

Gen a

Gen, st

in both places it borrowes his Genders of the Neuer, of Corpustor thame therefore first correct your owneshed barons Vulgar, before you thus inveigh against us. The same automogaris or incongruity of Speech (if incongruity) is found in the Septuagiot, who yet needs not bearne grockel of Malone, The way of some in Tan of South Sepus gint Dan. 2. The is objugious, How off collatio, Sulfamine in We know that the Normanive case doth a true Constitution for precedence way bee in shead of all minarive Case to the Verbe and by whe off Crammaning is taken Neutrally is notwithstanding Horses within hazard of whipping did not sticke to say,

lib.r.cpiftola-

min Latine As uninedwinten We gre not confined to At ow not Wil confere filinita pulliferre calpac without this fentence Nil confeire &c. 13 to bee Neutrally und flood, as appeares better in the Greeke To Muder inni suidalesan and the meaning and Resolution of the words is in effect thus much, Hor, nimiram, nil confine bi, undapallefeers only as marus efte abenens. Yet Hou reades it, (belike forgetting his Grammar Rules bin carried away with his Poetry) His murm abenens: when as His in Sense implyes the matter of the next versell conferrer And how ordinary aching is it for a Scholle flowing his booke to fay, Her of was delettarie, bern when a man fpeakes of his friend, to fay, Hac perfet um, O & prasidium & dulce decut mount or, Hes of me proles, meaning his Sonne: bat the Scelefe, the Rein perfiner callanta, pointing at a lefuite ! Which youle likewife practiced in Pronounes Relatives fuitable of in Gender to fome later Antecedent, though in Senfed really relating a former Noune of different Gender, and because I must deale with you as a Schooleboy, turne to your Verbum perfounte, and you that find prefeutly their examples; Howines tueneur illum globum, quam terram de

## defended against Four Malancatt 1792

b. I. de

Luche L.

S. N. S. L. n. n.

inus Bft leon in concere quad Tullianim appellatur : In in land and interference boson, Corrainely by good was to no othershing means bulywine well before tofen, Gloke, Coming third Well you therefore dopping in with your farular object quad colons, que platin; qual cars But the best is that wee have found a Clause of the Same in their owne August Good man Thomas, Son Theolog. prima formula formains. Gifting of plants, where He fignifies nothing fave bread, and Belle mine allowes in demonstrating a thing unknowne, to fay, Illad est what is, Illares, where it must likewise of necessirie anderstood as Subfrantivarum. Thus wee have fully overed the childifines of this Grammar Objettions what he threateneth for the time to come fhall bee pered when becomes to it.

You are offended with us for making fuch diffeper info cleare and perspirenous words parted while pib

Minichlot we; Sw, but you the boubter sof Ifwaelare 1. King, 18. menhors of this difagreement and lowers of all difinalimuch as you will not be taught by the Context dimmediatly preceding words what is understood by This and frach holder all adventures apon Hee, never looking about you what comes before it. that is to fall land new the whole featence, like a Golden chaine. his itrogether with an indiffoluble knot, all the verbes preming the Ame Acculative, and as it were conveyis from bend to handtilbehole very words, This way He Hetooke bread, bleffed bread, trake bread, finid, nely, foper passing concerning broads Takes forfooth bead Barobread This bread is my body neither is there woward on Syllable interpoted which may argue any Suffered change of the former fub flance but that powloover now Sarementali Breist) AM it was bread. Macrifore without any hib our Spines funs on fmoothlythus, What our Lord soake be bleffed what be bleffed hee linke what be broke, he gave subat he gave he bad them take d'acila

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and querith ar finally he had a here more and varie of the filed. This is my head, or, about a walled he had. The his is my head, or, about a walled he had. The his is treated, and force of the property and had rived to the history by the property and had rived to the history by the property and had been distributed by Byring shir his way had given by the acknowledgement of their bowns. Champions; its a figural ledgement of their bowns. Champions; its a figural speech and property campa holds. Therefore the way of Christ are figurally as a post griden a silingle.

Bel. l. t. de Euch.c. t.

You inflance to the contrary out of the Cofpell, in the two miracles of water made wine, and revived Laura that by like Confequences one might as well argued gainst the credit of the Hilbory; that it was beet lift as the contract of the Hilbory; that it was beet lift with the credit of the Hilbory; that it was beet lift with the Core our taste but what our Savet withed the Waiters to draw and bring him hand we did they bring but what was in the water port to do they bring but what was in the water port to do they bring but what was in the water port to do they bring but what was water? Againe, who has a trable with Christ, but he whom did her call but he that had lyen ebere foure dayes a who was that he dead Lauran & Or thus, Such a one was a child him fore is a said and a contract who thought in the contract of the co

Ioh,12.v.a.

from things to unlike. There the text fayes plainely, the water was made wine, both in the very. Relation of this mirror was made wine, both in the very. Relation of this mirror was plained. I mandely at the death of which is faid that Lesians (namely latter his death) and when is faid that Lesians (namely latter his death) and any them show for any late faile said of the whole Historia where of is so ben deene amolarge in the formed Chapter Nay, the yery rathe of she wine, and the winning, walking fitting, at jug of Lesians, did show plainely that is win no water they drunks not any dead man which did converte and fig at table with them. Now come to the Former and fig at table with them. Now come to the Former and fig at table with them. Now come to the Former and fig at table with them.

charift,

Asfr. Lam afhamed to heare fuchidie Exception

V. 8.

1.83

harift, and compare shell things with the words of the oper what is heredilver First here is no mention made fany change more than Sacramentall, namely, that common bread was now affirmed to a holy use heither do we reade of the bread which was made the Lords body, or which he had altered from the mure of bread, even as it is faid water surned inex mises or whem bee had mised, from the dead: but onely calls the bread nothing altered in Substance (forthere is no alteration in the text) his body Christ did not fay for of water, This is wine, which if shad done, the papifts had fome more femblable cause many overus. Then there their tafte acknowledged it wine, and rare wine too: here it is fill call'd yearnes Manh. 162 wind Fornite of the vine, that cannot be blood. So Sity.29. of the other element at every word names it bread. her faith be, He that eates the bread now turned into abody, but This bread fignifying that it was bread ftill. a word, there water in plaine termes is faid to bee turdinto wine, heere that bread abiding bread is Christs bodysthere all the fentes reported the miraculous absence of the water, here the same naturals continuance of bread wine, & this the papifts must needs confesse, fortheir ges,noles, & mouthes are protestants ) though they loue to trive against all sense: there the history professedly rea prelent Memmorphofis, hereall the Context directh maintaines the contrary The fame is to bounderftood of the refurrection of Luzarus: & his last example of once achild, now a man, who therfore cannot be concluded to fill a child because he had been one: Save that in these the lame particular inbject remaines, in whole, or in part, not fo in the Convertion of water, and in the Sacrament. and in this later in stead of a Substantial change is falbeioully suborned an Accidental of Quantitie from a childe to a man, putting like a Sophister andoing for Mosait followes not therefore, because that was wine and Lasarm was dead, &c. but now ceased to be

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be what they were, therefore that in the Bucharift there is no more bread, fave onely in they and appearance. for they did appears plainely to be altered, this to remaine. Christ had changed the nature of them, the Vse onelie and Relation of this.

You say, the words are not onely Demenferative, but Operative, and that in saling it her likewife made it his

body.

As w. True but not, as you adde, by changing it into a new substace neither doth Chrystame say so, whose words only in generall are these, Hambe faid, This is my body make is good by his word shout be had done for, meaning onely a Sucremental change, which we never deny. Whe Cierro we made Consul, or Cefar Emperor, did they therfore forget their former nature and cease to be men? nay, if they had, neither could be have beene Emperor, nor he Consult to the bread holds bread even after the a Sacrament because if it should not continue bread, the outward material part wanting, it could not be a Sacrament.

But you object other fathers, which prove this point by Gods Ownipotoney, and inflance in the Crietion, in this very miracle of water made wine; from which potent working you inferre a Subflantial! Change as otherwise

not being accellary.

And why might they not argue from Gold Commissions to confirme a meere Sacramentall change feeing that by your owne common Confession none can eather institute a Sacrament, or make it beneficiall and powerfull to the soule principaliter & authorization (give snee leave CapCapicly our CapCapic) fave God the onely author and doner of the Spirituall grace thereby signified? Burthe pirty is that when his witnesses to their tryall, there are scarce two that may not bee excepted against. For set but Gaudenian apart, who indeede wittily compares the making bread of the earth, and his bodie of bread, (though comparisons

comparisons holdenor in all things) what credite is to begiven to all the roll? The my flagogicall Catachifmes of Griff are none of his, but even by your owne lide aferibed to one John of Icrufalem se Mantin fayth that Gretzer " Vid. Pet. therrayling lefuire in a booke against him , confesseh Molinzi Ahache faw al Manuscript fathering these Copies upon polog. de Cothis lohn of Hierufalem: who, God knowes what he was, or when he lived, unleffe is be that olde Origenist oppofedby S.b Hierome. And the famous City of Augusta in Tomes.conthe Greeke Library, which they e bought of Autoniau tra errores lo-Governour of Coreyra, had the fame booke under the annis Hierofofine Title, howfoever Cyrill himfelfe is but of a crackt lymitani ad ardite. And what credite meanes hee to get to his . Jossa Simlecufe by Enfebius Buifonus a moere Arian , ( I ap- rus in Gefneri peale to both Fathers and their moderne Writers ) Bibliothecam their Ring leader, if you may believe S. & Hie- citatus à coco. Hicronym. in though fome impute those Homilies to the Chronico. impelagian Hereticke & Fanfin Rhogienfis. What is Teftimonium to bee thought of the Bookes de Sacramentis , bea- Eulebij Emisse. ing Ambrofe's name , and upon what just grounds we mi, seu Fausti or question them , shall appeare more featonsly in his owne place with the other confures. And yet wither he, nor the fore-named Cyall fay any thing against de Euch c. so. m. The Sermon de Coma fathered upon f Cyprian, is a false 'Vide Simoforgery & a far bafer coyne, now clearly discovered, part- nem Goulantiby Bellermin himfelfe. I am not ignorant how by many venfi cypriani of our fide it hath bin drawn to a favorable construction: editione cum our I count it loft labor to fight for a condemned booke, Notis.

Nay, he faith further, that the Fathers held these words spowerfull to this subfantiall change as those were by which every Substance received her first being.

I pray you, Sir, who fay fo but two of your worst, thone a late Author Arnaldus Garnotenfis, the other a Hereticke.

To that expresse commentary of th'Apostlo wherby he espounds, This is my body, by The bread which we breake is

na domini c.20

Rhegiensis, seu Cæfarij Arelatenfis Bell.1,2

Anfw. If by common bread you meane prophane (and may fo call it) & appointed for common use in the feeding of the body as in our ordinary tables, I grant it was Panles meaning and ours likewife, that not common bread & wine, but fanctified by the praiers of the Church unto a Spirituall & supernaturall use, as meat & drinken our foules, being duly received by faith, is the Commisnion of Christs body and blood.

But (as I faid ) to Pauls words, where by he expounds This is my body, by The bread which We breakis it not the Communion of the body of Chrift most plainly de monstrating This of the bread, you answere first that Pal gives not the least ground of any such conceit-

Anfre. Doth he not, when he calls it, the bread which we breake? can this be meant of Christs body, our Spintuall bread, a bone whereof was not to be broken, even when he was amongst us passible & mortall? how much leffe can any fuch thing now befall him in glory? & therfore can no other thing bee meant but material bread, which onely properly may be broken.

You object Calvin, who by Breaking understands St crifizing.

Answ. I pray you Sir, where? namely, upon those words. This is my body which is broken for you; where indeed it may very well bee faid to have that figurative fence. does it therefore follow that it keepes the same meaning now when it is spoken of bread? as if because when I fay, My understanding is inlightned, by inlightening I meane getting of knowledge, therefore like wife

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wife when I fay The airs is inlightened, I should meane, The sire getteth knowledge, Varying the Subject, the Signification is likewise alcored. Aire is the Subject of inlightening, Bread of breaking; not fo the body, whether as it is now in Heaven, or according to Gods counfell, as it was then upon earth. Wherefore the word Breaking must there be taken in some other Figuragive feale : heere is no fuch need But if Breaking mult needes fill bee taken for Sacrifizing . because it is once fo . when Christs body is faid to bee broken, why should it not rather be so taken in the same or precedent verse, when it is immediatly before faid, He woke bread and brake it? Why should it not there as well mifie . Hee tooke broad and facrifized it, as in this tenth Chapter : but there by all is understood a seere breaking. And I wonder why our Adversa. y should not rather parallell this Text with those the words, to which S. Paul unquestionably alluded, Hetooke bread, and when he had given thankes, or bleffed, he brake is, where both bread is faid to bee broken, and breaking by his owne. Confession is taken in a proper lenfe; and though Bleffing or Giving of thankes be not. heere mentioned, yet you bave it in the other Element, The Cup of bleffing which we bleffer but passing this over. manes to those more remote words , My body which is broken for you. You very impudently urge us with Calvin

Then out of this Romish Philosophy he tells us how Christs body notwithstanding is said to bee broken, namely, by meanes of the materiall Accidents under which tis conveighed, even as bread (say you) if it were there, could not otherwise be broken, save as it is under the Formes or Accidents.

Species, neither are you able to inflance to the cotrary the outward Formes & Species of a garment declare nothing

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but a garment, and feeing them, I verily fee a garment though by confequence I am faid withall to fee him the weares it. So the Species and formes of bread and wine declare infallibly to mee that it is time broad and wine for what is there heere to couzen and definde the fente So the body is not broken, tifted, touched and frene, but onely the Elements whole the Spaties are. When I fee garment on ones backe, even by the wearing and on ward shape I gather that I fee a man : but here is not the least conjecture of any other thing present under the formes, fave bread and wine. I might as well therefore fay, I fee a Weekleecke, when I looke upon a lefwite, or the I rouch fire, feeling water; or breake and rafte a phelant the Species of Cheele, 15 to fee, breake, talk, touch, both for bread blood for wine. You frive against the stream when thus you renounce your five wits: a wife philofit that makes a man ferfeleffe.

But, say you, the Fathers, who tanght that after comb cration there was no more materiall bread in the Sacament, doe yet most frequently attribute breaking there to. S. Auftine, The faithfull know Christ in breaking to bread was every bread, but the bread which receives the blad

fing of Chrift, is made the body of Christ.

falfely you charge with denyall of material bread after Confectation, may better elsewhere appeared in the meane time your Anstine is as much against you, he call the vie of this Sacrament breaking of bread; and how lever he saith that receiving the blessing of Christ, in made the body of Christ, yet does hee not say that it is Substantially made his body or turned into the substantial of his body; for it may bee made the body of Christ as a man is made an Emperour, continuing still for effected man as he was before.

Secondly you say that Paul is quite against it, because the speakes not of common bread, but confectate, even such

as is the Cammunication of the bady of Christ

And If by common bread you meane prophene (as I may fo call is ) and appointed for common use in feeding the body, as at our ordinary tables, I grant it Pauls meaning and ours likewife, that not common. head and wine, but fanctified by the prayers of the Church unto a Spiritual and supernaturall use, as meate and drinke to our foules, being duly received by faith is Communion of Christs body and blood: But if by common bread you understand the same common nane howfoever altered in holy use, then we must needes tel you that it may as well bee called the Communion or nunication of Christs body as we are faid by the water Baptilme, which for nature is but common water sthout any Reall Presence of Christs blood, to be planinto the likeneffe of his death, And who forwer are bayindinte Christ have put on Christ: Both Sacramentally, neither properly. you are much deceived if you thinke Conferente bread must needes bee Transubstantiate bread: why not Confecrate water Transubstantiate water. Confecrate oyle, creame, spittle, falt, prieft, vestiment; likewise Transubstantiate? If those things can be confecare without any Subfantiall change or Reall Presence, why not this? God bleffed his creatures, Christ the chilmen and yet altered not their watere.

But say you the Verbe Is, when 'ris said, Is it not the Communian, excludes all inspition of imaginary figures or any such bare figurative being, and most evidently demonstrates a reall and substantiall being of Christs body in the Sacrament is the

Reall body of Christ.

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Substantive is? why then Christ should contrarywise be stally and substantially turned into bread, when hee such, I am the bread that descended from beaven; into a tree, when he sayth, I am the vinetinto a deere, when he sayth, I am the vinetinto a deere, when he sayth, I am the vinetinto a deere, when he sayth, I am the vinetinto a deere, when he sayth, I am the vinetinto a deere, when he sayth, I am the vinetinto a deere, when he sayth, I am the vinetinto a deere, when he sayth, I am the vinetinto a deere, when he sayth, I am the vinetinto a deere, when he say the vinetinto a deere when the say the vinetinto a deere when he say the say the vinetinto a deere when he say the vinetinto a deere when the vinetinto a deere whe when the vinetinto a deere when the vinetinto a deere when the

I am the doore. mall thefe and many more fuch like ( if that can doe any good) you have the verbe Sub familie. and generally in all Speeches whether proper or figure tive, we find the fame Verbe promifcuoufly ufed which therefore is to be judged proper or figurative according as it couples the extremes and as they have proper or inproper Afrest each unto other. Hered waman, a proper speech, the two parts naturally agreeing: Hered is a foxe, manifelt figure, because of the naturall discord of the parts. So if he had here looked about him, he might have ipyed at first that Bread and Communication could never be yoked in a proper Sentence being to farre naturally dillant, and therefore must of necessity admit a tropical construction, th'one a Substance, th'other an Accident But I pardon him, his eyes were fo dazled with In thathe could fee nothing elfe.

left But all the apolites fay, This is my body without

mention either of trope or figure.

Andw. A mighty argument as though the Scripture use to adde Thus proper, This tropicall, and not rathe leave it to the Readers understanding and Analyse of Schooles.

lef. They all with one mouth fay Ir.

As/w. True: because they Historically rehearse what was said, not expound Analysically what makedly or figuratively said the 18.PG is most lostly and Allegoricall exceeding Pinder, yet you have it repeated ever total or the.

Let us come to the Pronoune This, (where indeed lyeth the maine force of this controversie-) hence may we fetch a trible strong Argument's First the word This must either signific bread or the body of Christ Reason: because there is by their owne' grounds, wild terrium, for almuch as they holde that bread is turned into the body of Christ, and therefore till it be the body of Christ, it must needes be still bread. But it is not the body of Christ till after the whole sentence, be thoroughly pronoun-

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pronounced and the Priest bath mumbled out of corpus mount remaines thereforethar This doth only fignify &c demonstrace bread: If they fay that it fignifies in generall the substance (what soever it be) contained under the Speois; Contracthis is but to be where they were before: for that fame fubflance of some ment is no other but eitherbread before the words of Confectation be ended or fas afterwards) the body of Christ for a substance in generall, web we call fab fantia ferunda, canot be pointed at to the eye by a demonstrative pronoune, nor be the subjettume of individual! Accidents and other particular and individull Substance they acknowledge none but either body or bread. Neither can it be individud vagum: for the demofrative particle makes it not only fingular, but certaine & ducuminate, neither is His a note of individua vagmu but midi or dignis & hichome is inaplicable to any fave him who with this laying I point at this is our a. argument. If they fay again, to avoid these absurdities, that by This is meant the body of Christ, then gally we retort that bee historeeds demonstrate a thing the present, which as yet wasnothing but bread, & that it is a meere falshood and mockery to point at a thing & fay Thu, & yet not withfaiding the thing which he points at be meerely to come tono fuch thing yet present. Besides that it will be tautologically and identically, as much as to fay, This my body is which phrase notwithkanding our Answerer femes to decline. We conclude therfore & wrap altupin this one maine Syllogifme. This bread irmy body, is a figur mine fpecch, witnesse their own Rubbi Bellamine, & the Lib. I.de Euchi mathito of Dispurates, but This is my body, is This bread is on may leeing that This is no other thing but This break, as we have by these three arguments clearly discovered. Therefore This is my body, which are the controverted words of our Saviour, is likewife a figurative Speech. Now letus heare what he can fay to fo evident truth. in Fielt tiorakes on tike a baited bull, & fliewing himfelfe Antzora

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cast in his cause, succours his forlored hopes with ray ling language unfit to be repeated, and objects Berman rim the first inventor (as he fayth) of this argument, and afterwards himfelfe the recenter of it.

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Anfw. But this is but to gaine or rather trifle as way the time. like a Sophister, in beating the bush, and never comming to the matter. for Beringwiss indeed was the first who by evidence of Scriptures, Fathers and reason did mainly oppose this imaginary professe, and the proper acception of thele words; and good reafen, becante in his dayes this new Doctrine began to be main tained as a point of Faith, and to bee urged upon mens consciences, ( it being some few hundred yeares before a matter questionable and arbitrarie) even as Austin did with the Pelagian harefles, of banafin with the Aria Crrill with the Nehorian. What the violence & tyrana, of those times (Satan now being let looke & Antichriftin his chaire, begining now even to affault Emperors) might extort from poore Berengarine friendleffe and deftitute. opposed by formany & puillant enemies, flatterers of the Romish sea, toffed & as it were made the foot-ball offe many Councels, twhere there was little hope of any jul proceedings, all the world (as it was prophecied ) now admiring the beaft, and the Pope ruling the roft, I need not much to speake. if he was over-borne by his furious adverfarges, if he flips and denyed wen fortwore his Me fter with Peter we doubt not but that with Plater he role againe nay, he recanted his Recantation afterwards, and published it in writing, that it was but violently extound De Sact, Buch, from him, as his professed enemie Lanfranc reports of him & (as formeadd) in the end leaving his thirdy & Ministery, gave all his goods to the poore, and betooke himfelfe to a private labourers life: and like enough more had been extant, if the Papilts his Iworne Adversaryes had not spitefully suppressed them. But wee will talke of Brown garies more another time; in the meane while let out Antago-

Rerd.13.

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Antagonist know that this is nothing to our Obje-Aion, that This demonstrates a thing prefent, but beend onely was then prefer therefore this onely demonfirates bread answere this, and then talke of other things deatical phrase, whenche the body is demonstrately

Nay he beares off againe with a fecond Digression, and rells us that the ancient Hathers with one confeir podesflood these words of a Sobstantial & miraculous change of the bread into the body of Christino flander, who do

Infw. Youcome to your answere , as a Beare to the fake. How fallely you charge the Orthodox canneient Writers, with the alpertion of your errors, hathappeared ad that there appeare to the full discovery of this your mine boafting, when you shall take paines to produce more of their redimonies. Now tell us, I pray you, what oring to this Argument, This demonstrates a thing pre-Nothing but Bread was then prefent, Therfore this He cals it a captions have Brud gaid took sastificated

Yet hee goes on with a new Objection infeed of and fwering, comparing these speeches and the like, This is my houle. This is my book e, with This is my bedy, comocil May Then The demonstrates the body with meaning will be, This body is my body, an Identicall and Tautolescall speech wherein the same thing is predicate of it life. How can this stand wish your common Dectrine, that by vertue of the proponciation of thele words, the littld is made the Body of Christ, and therefore cilithey befully pronounced, the bread frill remaines bread when thy, This is my house, the house is extent already ere I beake, els I could not speake rue d'neither is the verity Prionunciation of these words the cause of the treth of thething, but contrary wife the erath of the thing confeth the truth of the words. So if I fay, this is my booke, the booke is present even when I begin to speak neither do the words thake the book mine: Now here the quite conthey for when the priest lant Thu, there is nothing ea thew

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thew but bread de the body is at length to come in when the words are ended as having its dependance & Sain mentall being from them. W herefore (as you are not is gnorant ) even by the best of your own authours this A denticall phrase, whereby the body is demonstrated both in the Subject and predicate is not approaved, and they render the fame reafons because (fay they) that this is no firting formeto produce the convertion of bread inte the body, which ought to bee Practicall and Operation not meerely Contemplative. But if his meaning be. The muy body fignifies in the fame maner as This is any boals then let him fay in plain termes, that This demonstrate the body, as without all question it docth the botter which notwithfunding he feemes to decline, and me where doth openly aftirme, as thall further appeare upon further examination. Thus we have answered his newer gument notibessyet our old, as now I hope he willia

He cals it a captious oftentation & fallacie of Gaustinaticall and Logick termes: item a Subtill cratcher.

feemes this Objection nettles you therefore ere you du dirochlyanswere, you infinuate and make way with the prejudice of Berengerius, and the pretended confent of the Auncient Church: but as yet you answere note: You object too much had that we cannot fray ril Chris thath ended his foure words but multineeds have This prisificon as init named to fignific fome certaine thing Anfin. Nay by your leave they are five, Hos enim efter pur men: look better to your Canon, And whereas, you think we take Christ too short upon his words, we must tellivon that wee are not to make Christ to lye & contri dich himfelfe no not for a minute of an houre. forafmuch as The points at a thing prefent it cannot with truth bee spoke of a thing to come; els it should be present & not present which is a flat contradiction. If I should fayis man is borne; officed, wounded, dead, never fo litle before

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the thing he, I should speaken uneruth for the smult of fuch like speeches depends upon the prefence & exillege of the things, which therfore practicly and be that the um when the word is spoken, not come in afren has the pipills here faine) by vertue of the words though almost immediative Nowanswere que Objection Hamebian to You fir at is proposeded with such offentation as if my liddhad therewith blowne spiell Rome and Romanilis ica blaft; and a blaft indeed, far you.

difin: It feemes it is more by your anwillinguelle to incounter: &therefore we may the botter brag of it. But be the geneloReader obier verthat after a whole page and bote five Hundred idle words a you have nosas yes be-

gui to fay any thing to the purpole. Sure has the same and a series of the purpole. First, that it is one thing to depolitare to the eyeand fenfe, another thing to the unfestinding: and that Christin laying The demonstrated sort Apolies eyes, bread, or rather the Outward formes ofbreid, but did neither lignifie nor demonstrate ablolively any thing at all to their understanding, fill the fenrence was endedi:

adulation What Beafts are thefe without understanding the to fever fenfe & noder kinding in the conceiving of mans words? Did they not aswell understand as see that he pointed at bread, which bee now held in his hands, though they know not as yet what he would say of it or doc with it? It is enough for beaftes to have brutilly fine in manthe lenfesare as it were Inftruments of the understanding, & howseever theunderstanding or Intelled may extend it felf to things beyond fenfe, yet it goes blong with the lenter & judgeth of the Waxfarier, unlefte you will fay abas Intellecting cannot be Sugalarium, blot

You fay Christ pointed at the Outward Formes. As But the text names Bread without any fuch minfor Philosophicall Abitraction; as thogh the disciples (for the most part poore Fishermen ) had beene tray ned 003

up in writes to Schoole to sonce we what was meintly the Species or that Christ intended to read a Philosophi call lecture of unknowne Norious, having now fome what die to doe . Nay, I pray you, what mention do there precede in all the Context before of any Species or Accidentall and outward formes, that you should have be fo briske in bringing them in Diof which no Evente lift makes any Speech, they wanted belike Schools D vinity. The text in all the places where this is handled down-right names bread, lefter rook bread no where former of bread : It leaves no facts hole for Transubstantiation And your felte, though faintly pare driven to confeller much in pire, flying, This might represent the bread of the Outward formes, but the words give you no fuch is berty of Diffunction to fay, Brend, or the formen : for it finaply and absolutely mentions bread, and therefore the Species of formes no other wife then as they are in the bread, and point at bread. But, I pray you, goe notice farrein urging the Species, except you will have she spe eies of bread (as demonstrated by the word This) to be the bodie of Christ. for if you will fay that not the Spring but under the Species : I amwere, this is to convertibe Nominative into the Ablative, yea, the Singular into the plurall, Hos listo fub His: then the Subject into the roome offthe predicate, pradicate into Subject, if the termeshe rightly placed, as who thould tay, My body is at is contiwed under thefe Durward former of bread; for the Accident by right pradication, when the spoken of his Subject comes after in the pradicate laftly, the queltion What in to the question where for whereas Christin these words thewerly what whis body they to expoundie, as if he bid told where it is mamely while thefe species andelich our ward visible formes . If you say agained that hou the Formes, but the thing contained under the Formes is the body of Christ, you are catched agains in your owne pit for that Contention will efther be Brend in Body not the Body,

Redy, which is yet to come, therefore bread. Neither will is be true which you hould, that the Species are any way demonstrated, but the thing contained under the Species, namely, bread. So at length, as it were by force of tempest you fall in with us, and are cast upon our coastes. Therefore as your straymed divorce of demonstrating to the Sensead to the Intellect, so your impertinent discourse of Accidents and Formes helps you nothing.

lef. But folely and of it selfe it fignified nothing to their under standing, till Christ had finished his sentences neither can it significant, truth, unlesse it bee conjugated

in speech with some other words.

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Mafr. You might as well fay the word Body fignifies othing, but might indifferently fland for a Spirit, or an deident, till our Saviour had faid forth Her of corpus Orthan My should as well be taken for Thy, till henext word be added This is my body. Or is for Hath, Frin Read of But or Not Withflanding . What Senseleffe blardity is this to hang the distinct Signification of de upon the Connexion and pronuntiation of a whole sentence? which is to deny the use of all Lexiin If one should come and aske our lefuite what is English to Capus, he will tell you he knowes nor, till hee hiveheard out the whole sentence . I confesse indeede the Figure which either affects a whole fentence, or partienlarly informes either part, shall not so clearely be difcovered till all be ended: but all this hinders not the words taken alone to have a diftind meaning, inafmuch as the understanding of the proper meaning of the feveall words, while they are a speaking, is necessarily requirail to the Conceit and apprehention of the Figurative Senie when all is done . Let him therefore understand that there is a double apprehension of the meaning and Signification of words, as likewife a double Truth, fimple and compound, which even your Logick and Memphifisks might have taught you. The one shewes onely what every.

every word lignifies of it lefte, either immediately, as in other parts of Speech, or mediatly with reference to Some former Antecedent, as in Pronounes, and heaven the particles This, and My. The other declares moreover in Configuration of fentence and Conjunction with fome other thing what it is faid to be or to doe, or what other thing is faid of it, though fornetimes the fame thing is predicate upon it felfe. So in our lentence This taken a part from the reft of the words fignifies broad but if you will aske me (to make up a full fentence and compound apprehention) what favyor by this bread, what is in what docth it? the rest of the fentence will fatilite von This is my body. This Simple and Compound respect, and (as I may fo fay ) Erymologie and Syntaxe, are generally observed in all Arts, Grammar, Logicke, Rhetorick, Physiology, Arithmeticke, &c. And why should our is werfie flumble fo much at a Pronouncit being the nounci Deputy and Vicegerent, when as in the Noune it tell the matter is most clearer when I fay Homer was a post Cefar a great Conquerout, dorn Homer and Cofar fignife or (as they fay) Suppose for nothing at all, till a bring in afterwards Poet and Conquerour? or rather are not shell and the like fentences untwifted into two parts, thout that fuch a one as Cefar is or was in terniu natura, it not fignifying a meere Chimera, or Nothings the other than this Oclar was valiant fortunate, wife, learned, eloquat, &c? So that in thefe our words; This is my losty thereby infolded a double Axiome: first in the word This which pointing at the bread in his bands is as muchas if he had first faid This is bread, and this Rood for true , it ber had proceeded no further, and was presently conceived by the hearers : Secondly in the other words added Thebred is my body, or (putting both Axiomes into one) This which is bread, is likewife my body, to with this naturally, that Sacramently ! But will you fay that this demon firmes nothing to the underflanding till the words her ended V 13 7 3

ended then the whileft How is as much as to fay, How mis

You object it a man holding a full cup. Should first say
This, and afterwards adjoyne these following words, Is
weer though by saying This he demonstrates the signer
and points at it, yet doth he not thereby signify any thing
thereof, but keepes the minde in surpence, till the other
words determine it.

Anfw. True; if you speake of the Compound Truth and Signification, which necessarily followes the hearing of the whole propolition: even as the disciples hearing their Malter begin to fay This, were taught by their eyes that hee meant Bread, yet what hee was about to by of that bread, they could not tell, till hee had he foorth his minde, and faid, This is my bodie. ut, I pray you, when the by franders feeing him point at the liquor, heare him wi hall fay Thu, are they fo blockish as not at the first to conceive him to meane in expresse tearmes This liquor? and to understand the first part of the sentence, though as yet they know not what hee will further make of it? and when they heare him fay further , This is water, to ake it as if hee had faid, This liquor is water? Even to the Apostles hearing Christ tay This understood This bread, and when they heard him day moreover This is my body, understood him This Bread is Wode. You grant us as much as wee defire: the man, you fay, demonstrates the liquor, when holding the cup full, he faith this. Well: we aske no more but that by force of your fimily Christ should likewise demonstrate bread, whe he faith this, and the controversie will be soone at an cid Your example hath done you a great deale of hurt. yet,I must needs tell you, it is very unlike for these words are not operatine, but declaratine, thewing what was already in the cup, not bringing any new fubstance into it, nor baving pow'r(as you fain of the colectatory words) to work

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a change of natures. Indeede when one points at a thing unknown, the word This may better suppose for the predicate, as when I say, This is Arthurn, This is Rhabarb, This is an Elephant; or in his example, This is water, suppose they be doubtfull what liquor is in the cup: but th'apostles were not so simple as not to sknow bread, which they saw plainely in Christs hands. Againe, when holding a cup he sayth, this is water, hee meanes the liquor contained in the cup, and therefore speakes figuratively: but in these words This is my body the papists will acknowledge no figure.

But, say you, at the end of the sentence when they hard forth This is my body, then they understood that Demonstration, Signification, and all, pointed at the body under the Formes of bread; & they presently apprehended that it was no more bread, not with standing the fallible telli-

Aufw. Then by your Commentary they tooke the meaning thus, This body is my body, if nothing was figure.

mony of their eye-fight.

ed in each part but the body: a phrase both very ill agreeing with that Operatine power which you give to these words, (as your own Bellarmine can tell you) at therfore disavowed by the best of your own side: and such a one likewise as I thinke if our adversary were asked, he would scarce condiscend unto, for afterwards in the like fained example of Christs words at the marriage, This is wine; he will not have the meaning to bee This wines wine; as certainely the sense must here be, if both This and Body demonstrate nothing, significe nothing but the body, and the very same body, and to what purpose then doeth hee mention formes of bread, if they bee not at all demonstrated? I hope you will not say with Bellarmine against the Text, that the Formes are demonstrated against the Text, that the Formes are demonstrated.

strated in Oblique, whereas our Saviour sayes This, not under this: neither can they bee demonstrated in Oblique, but that the thing contained under them must

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Vpon this, fay you, they presently apprehended it was

on longer bread: lapon gradus dely ach made

Answ. Why foll pray you? as though it could not both remaine bread and become the body: the one wernand in his own effence, th'other by a trope and Same mily fo that both might be true, and without all contradiction fland well together, This which in its own name you fee is breadits in a figure & new relation become body. For their eyes did as well tellife the one as our Swidnes words declared th'other. But you are quite faine 11 and the xil me with your five Senfes, and fay, the Micene Country

If We ought rather to believe Christs words and

he one as that we make it a farm more as ano se

We sught fo, when th'one contradicts the othe but here (God be printed) is no fuch neede, where without opposition wat allo was allo both is true the properly, this figuratively. which is but the Ordinary courfe, even with your owne Interpreters, of reconciling places in Scripture.

Butdenle, quoth you, may deceives and therefore the lathers use to withdraw us from our eyes and outward

fenles in this holy mystery.

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diffe A Senfe (I grant ) may faile and miltake, either by reason of some naturall impediment, such as the Philolepher confiders in the phantalie, Organon, Medium inflictant, fufficient rime and attention, diftance and Simation of the thing: or infernall and bewitching Satanie all illusion; or lastly theermal and fupernatural power of God detaining the fentes, as in the Discipled journeying to Emaus. tellus which of thefe hinders us from feed ing the body of Christ in the Sacrament, and makes us miliake it for bare bread. furely the Apolice eyes ayled. mething, neither was there any defect shar way a Sathan he nothing here to doe , unleffe it fometimes prove

the which your slenfi affirmes: and Christ intended Alex.p.4.4.114

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not m, 3,4.4.5.36

## 300 The words of the Inflientie's Matth. 26.

not to delude the lenfe, working a Surrament i not a mile

lef. Why then doe the Fathers recall us from our feat

fee to the bare Faith of Christs words.

Anja. They calking from refting in the judgment of our fenfes, as though there were no further my fterie init than bare bread and wine: not from believing our fenter that there is bread and wine. For whereas there is in a Sacrament a double matter, an earthly, and a heavenly, the one perceivable by fenfe, the other propounded to Faith the Fathers (whom in this cafe we imitate, faying with the Nicene Councell, Non bumiliter intenti ad proposition paners of calicens) would for have us to behold and the the one, as that we make it a ftirrup to our Faith, which is the end why God traines us up with thefe wifible He ments, to afcend higher to the Spirituall wirtue and grace therein fealed and conveyed to us : and there fore for the more emphasis and incitement they gives cramentally to the fignes, the very names of the thingsh gnified.

Now to come from the Hearer to the Speaker, if see should demaund of you, But what did Christmean when he said, Thu? You say, meerely, his body and that he hath expressed himselfe (you thinke) plaine enough by adding foorthwith This way hely.

leath to speak it our ) This body is my body, for as Christ intended it, so it must be understood.

Christ (you say) is a furficient interpreter of his owie minde in the next words, Is my budy, therefore This light has the body.

words he declares what The which they faw him hold arrhis hands, was Saira mentally and by Spirituall wies for what it was naturally, their eyes did testafie, nor his words but his gettimes did sufficiently demonstrate, as it

Exeditione Al-

inwritten, less tacke breid. But four Advantary takes it as if one should show, a thing or person unknowne, and say. This is Rouse, This Alexander, This is Athens. This Garder, which phrases indeed are identically. But I pray you, tell me one thing, is Christ, even when he said, This, in his own intention means & pointell at nothing but his body, how could be speake true, seeing his body (as under the Sacrament) was yet future? for I hope he pointed not at it, as it was visibly present at the table.

You come in therfore with your fecond Observation, be givens to understands the the presence of the thing is, not alwayes necessary to the cruth of the Demonstrative honoure, and you bring for example one making a garment; writing a letter, saying This is a gowne, This is A; or while one is drinking. This is a draught of water. &c.

or, while one is drinking, This is a draught of water &c. Major The examples are unlike for there is fomething profentat least incheste & in part, the garment, the letter, the booke, the draught are now begune he is already making it, writing it drinking it , for ( to ule your English) he that fayth, This is a draught of water, must begin his speech jump when th'other begins his draught. onely here is a Synecdoche; the whole which in part is prefent is named from the part prefent; but here nothing syet prefent but bare bread, no inchoation, nor fo much spradisposition of the body; as in Physicall generation, buratan inflant it comes all at once with the ending of the fentence, whereas he that fayth, Thiris a gowne, hath fomthing in his hands to thew for it, where not the matter only but the work manflip of the zown is to be feen even present here the Priest faying This hathno more to thew, than if he meant not to transfub frantiate at all sas if a man coming into your Marchants Thop, & feeing diverse Auffs or filks, thould like a wife man fay, This is a gown, this is a kirtle or shewing a blank paper, & not yet begin. ing to write, thould fey. This is A. You will fay, The Prieft is making his Maker whe he begins to utter thefe words.

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but Sing you must understand that in all other makings with the workemanship the worke goes on: with the beginning to build, the foundations are layde, with the proceedings the wals increase as well as when the work is done the house is perfect. Is not he a mad man thinke you who thewing you where plot of ground without ny preparation in the world for building , should out flare you, that This is a boufe ! take him for your brother for though you imagine and beare us in hand, that when the Confecratorie words are ended, prefently fleps in the Body of Chrift, ver while the word This is a faving then is no more to thew for a beat han there for a boufe. With all your examples doe not make, but declare what is done of adoing, a booke, a letter, a gowne, a kirtle, a draught thereforethey are most unlike, and in divense genera to these Operative & Convertive Eucharisticall words I fay nothing of the quality of their your inftances of your Ober examples of water, I pray God, you & you holy fraternitie love it as well. your merrie example (1 Suppose to recreate your spirits ) of a Gentlewonians kirele (you fee Readers what this mans minde runs on of your lying example of my Lords Caven yeares writing his Booke. I suppose you put in your foure or five to make up the number: for to my knowledge it is not yet seaven yeares by divers moneths, fince my Lord had but newly begun it, I being then with his Grace at Arbred can nay till the time your Answer an length came foorth with much expettation, & peradventure more helpe, but his yeares: fothat with the most my Lords was under two yeares (make you up the relt ) though, I would you know it, he had greater imployments many wapes, and more weighte Studies, than to rend to your jangtings But you had belt falve up the marter with a Synecdoches to decline the afpertion of a mapifolt union his wait to pair it a zi zid But we in w fare a labour, and ler Cardenall Browning

answere him, theing pleasant Spectarous of the broyle

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This was wrissen anno Domini 1628, exeunce, upon the first flub; of the lafuites books inso Ireland.

and scuffling betwire two lesnices) who expounding chis word Hosthus aclarge and exprefella confutes this mans Opinion & Some (layth he) are of apinion that the Presonne Hos demonstrates the body, His the blood; and they answere that in fuch propositions at signific a thing then done When it is spoken, the Demonstrative Pronounces dat not point dux celebrio-at that which is, but Which Shall be: and they inflance, As if res sententizone drawing a line or circle, fould fay. This is a line, This is a Vna quod Procircle, as like Wife the Pronoune is to bee expounded in those nomen Hos, deour Saviours Words, This is my commaundement, and againe, monfiret cor-Thefethings I command you, and, Thefe are the words that pus, & prono-There to hen unto you, that all things muß be fulfilled, che. monftret fanof 6 are thofe prophetical Exordiums taken, Thefe things guinem Erad Gyb the Lord. You fee our Ichuires opinion directly, & argumentum examples of his owne brood: now let us heare how Fa- adversariorum ther Robert answeres him. This expesition (fayth he) hujusmodi pro-

respondentin politionibus.

a fignificant id, quod tune fit, cam dicitur, pronomina demonstrativa non demonmre id quod eff, fed id quod erit. & ponunt exempla, ut fi quis dum pingit lineam, aut circulum, dicat, hac est linea; hic est circulus : quomodo etiam exponi debet pronomen in Misverbis Domini Ioan. 15. Hoc eff praceptummeum. & rurfus: Hae mando vobis & Litera . Hee funt verba qua locusus fum at vos: queniam necesse est impl ri omnia, &c. & in accipiuntur illa exordia Prophetarum, Het dicit Dominut + Hzc explicatio non ridemr plane fatiffacere, propter duas causas Primo, quia etsi pronomen demonstratiwa demonfret rem futuram, quando nihil eft præfens quod demonfretur, ut in excopis allaris: tamen fi quis digito aliquid oftendar, dum pronomen effert, valte abfudum videtur dicere pronomine illo non den onftrari rem præfentem. Atqui Domimu accepit panem, & illum porrigens ait: Accioire, edite, bec est corpus meum ; videtut kitur demonstravisse panem Neque obstat, quod propositio non significat, nisi in fine torius prolationis Nam etli ita eft de propositione, quæ est oratio quædam: tamen de. monttrativa pronomina mox indicant certum aliquid, etiam antequam fequantur cetera voces. Es fanc in illis verbis: Bibite ex becomnes, va'de durum est non demonstrari id quod erat fed id tantum quod futurum erat. Secundo verba Sacramentalia. fecun. dan Catholicos non funt fp culativa, fed practica: efficient enim, quod fignificant undectiam à Patribus operatoria dicuntur, ut posteà videbimus. At si pronomen demon-Aret folum corpus, verba erunt speculativa, non practica : femper enim vernm 'eft , demonftrato Chrifti corpore , dicere:Hoc eff corpus Corifi; five id dicarur ante conferratio onem, live posteà, sive à Laico, sive à Sacerdote. At verba Sacramentalia, quia operato. ria, non fint vera, nifi dicantur ab co, qui eft legitimus minifter: neque funt vera, ante. quam Sacramentum efficiatur, lib.t.c.11

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former was to give full fathifullion for two reafan : Eirst he canfe though the Provoune Demonstrative point at a thing to come, when there is nathing profentes be Demonftratedia in the given examples: yet if a man flould flow a thing with his finger when he fleak as she Pronoune, it feemes very haff to fay thatby that Pronoune is not declared a thing prefent. But the Lord tooke brend, and reaching forth, fayeth, Take, case this my body : he feemes therefore to have pointed a bread. Neither is it ought to the contrary, that a proposition fignifies not fave in the end of the whole pronuntiation. for though it be fo with a proposition which is a kinde of a fpech yet Demonstrative Pronounes dos out of hand declare for certaine thing, even ere sh'other words follow . And with in those words Drinke yee all of this, tis very burgs that the fould not be demonstrated whi b then was , but that out which afterwards foula be. Secondly (layth he) the Same mentall words according to Catholickes are not Speculation, but Prafficall for they canfe what they fignifie : Wherefor likewife of the Fathers they are called Operatory. But if in pronoune demonstrate onely the body, the words will contrary wifebe Speculative, and not Practicall. For 'tis alwayes tru, (bewing the body of Christ to fay This is the body of Christ, Whether before Confectation, or after, whether by a Layor a Priest. But the Sacramenta I words, because Operators, are not true, unteffe he speake them who is a lawfull min fter, nor before the Sacrament be made. What fay you to all this?

You require that my Lord should first yeeld to Bellarmine, and the rest that are of that judgement (for heis not alone, but many famous Doctours joyne with him) a Reall Conversion of bread into Christs body, and that vertue of these words, which is the maine point: & then urge their opinion in the lesse.

As/w. You are very unreasonable, against the very lawes and grounds of Disputation, whence it was ever lawfull '(till your up-start profession; hath corrected all

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things) to beate the advertary with his owne weapon, & afthim by his owne confession, though himselfe subferibe not to it. When S. Paul convinced the Athenians of idolatry by their owne Altar and Poet, was anie fo finfeleffe as to nip him up prefently with thefe or the the answers, Sir, firk be of their mind with who you call us in the teeth, & worship idols, as they did: then tell us more? Nay, did not your felfe even now in this chap: (ro omitall other places where you make it your ordinaries metice) object Calvin, laying, If you had remembred the dethe of short fro whom you facked your error, you would never for some have objected this against us for your thie fest Parriout lobs Caluin teacheth you to under Rand S. Paul in such for that breaking is as much as facrificing; frangi interpretor salars. So a little after you ding us in the the teeth with Inter, Melaulthon, O Ecolampadine Should my Lord now bid you first be of Calvins mind in the maine bufines, and with him that there is no reall presence, & that Paules wirds wherof there you differe the bread which we break, mero be understood properly, & would not you thinke aira ftrange demand? truly nothing ftranger than your dalings now. If you had remembred this, you would netu for shame have objected Calvin against us.

Tou call this a meere Logicall question and confequent-

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mis. Nay confequently to very great purpole: Logick lying the ground of all reason, and it selfe to necessarie athat Austine clipping thort the use and accellitie of Nother Arts in the understanding of holy Seriptures, tongues likewife, houlds this fo interven into Lib. ade dod, the whole Text of Scripsure, that it cannot be halfed, as Christe. 39. ther Arts, and so much onely taken as opens this or that place in the Bible but must be wholly learned . Aldough this question is not meerely Logicall, as you in contempt feeme to call it, or rather cunning flight for to devace th'argumer which you know you canot answer &

make

make it seems nothing (though otherwise who so full as your Scot of vaine janglings, as the Apostic siles them, and endlesse Disputes, if you aske about what xee, This is Achoos, success ) but withall it is the ground and Seminarie of a maine Theologicali Dodrine, and the Keye of this high and mysticall Saccrament.

Your weather beaten Objection from Grammar rules, as likewife the fixed truth of our Saviors Speech, are prevented already with full and large answers. Your pretended uniforms confent of and with Autiquitie shall God.

willing) be further lifted in his place.

You object, not the real action of our Saviour in the marriage at Cana, which the Evangelist accurately describes but fained words. If (fay you) our Saviour at the marriage, when the pots were full of water, had faid over them. This is wise, and by these wordes had changed the

water into wine.

And Whom I might very firly answere with Quid from Years? Are you so idle, or barren of good Argument, that you have nothing to object against us, but Chriss words of your making, that is to say, your owne word, your owne fictions? though I mistake, they are not your but Bellemine; you imagine that Chriss should say one pot-fuls of water, This is wise, and so laying should make it wine, but Jobs. Gospell bathers such matters nay, he could not say so in truth, saye onely by presupposing water to be made wine already, ranguage prim nature, as in the like specifies. They are sayed from mine infrastis. Such londivers. and then the word The must need so have its reference to the wine already produced. Teach us not therefore the meaning of those words which we owne not, bearing but your own stamp, a coming out of your mint. First the was there is any such saying in Scripture Tou say, the Scripture tells us not more blamely.

Tou key, the Scripture tells us not more plantelie that Christ tooke bread then that it is his body.

KILDIN YOR CHION RICENTE C.

An W. That

Lib. Accord. Chailt ( 2. Anfir, That what is his body, I pray you? can you name any other thing then what goes before , Bread? therefore bread is Christs body by your owne worder thus inswares you are false incoour tent to into the

lef. The Scripture teacheth one as plainly as the other. Aniw. Very well , then it is as plaine that it remaines fill bread a he that now it is Sacramentally become the body of our Lord. for what he tooke, that he gave them and bade them eace it laying it was his body for all goes mina continued narration of the fame thing a but hee moke bread are, therefore he call'd it his body, but if bread be his body, you are caft. and a we that wood and

You object the Verbe Is, which ('fay you) denounceth Argument, mimely, the Pronoun Thy aniod lianandule.

differ If you be in good carnelly that where there is the Verbe Substantive Eft; there must bee implyed a Substant Matt. s. & 19. till being, then, when Christ fayth, I am the desreithe vine, loh. 6. 10,150 cj the bread of life, My father is the husbandman, The foode is the word, the field the world, thereexpers Anvelle; you the the light of the world the fall of the earth, & infinite other liketexts, they must either be understood to be Abstantiwhat they are call'd, or elfe your Argument vanisheth into nothing. But you take it for granged, that Is is taken fabiliancially, and never feeke further proofe. Againe, This demonstrated nothing at the end ; but even the same which it did when it was first pronounced. if therefore at the end of the fenrence it figuified the body, then itfisnifted the body before: if it lignified onety at first bread orformes of bread, it likewife fignified not more at

You expound, This is my body, this which I make of the bread is my body.

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Anfin. Your Gloffe is befide the text. Bread is named immediatly before: of making ought thereof, wee reade nothing, though it be true in a Sacramental lenfe, that the bread is made the body of Christ. But judge your pray

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you, who so much pretend the plaine meaning of Chrise words, whether is easier, and a more native and facilling terpretation? This that is to fay thin bread, which with out interruption is named hard befored on This that it W. The Scriorure reacher bond adapondem I doidwaids

And you adde Theophy last, This is my body this ( I fay)

which you take ... maras? ain mon and as ...

edular. There is faire olds betwixt Threshylatt and you nay he is Agent for us. he fayth shar which the tooke, was his body: now the Evangelists make it plain that they tooke nothing but what he first rook and gave them; now that was breads

To conclude, he falls a jangling wirth the forme of the Argument, namely, The Pronoun Thu doth point at form what then prefent when it was pronounced. But nothing was then present bue bread, therfore it points at nothing but bread or (if you will have it to) fignifies this bread, and first be complaines, that fignifying in the Gonclusion

is put for princing in the propolition. ... history bearing

Aufw. You would fain thew younfelfe a Logician and you prove a wrangler. I pray you, is not all one to anificand to point at ? doe not your felfe as it were take them for Symply repeating to often To demonstrate and point as item to fignific & demonstrate & what diffe rence? you will fay peradventure, th'one is onely to the eye, th'otherto demonstrate moreover to the understand ding, but this imaginary diffunction were have already confeced as fond and vaine: nay, if there be any fuch diff ference whereinth one should exceed th'other, it lyes rather in the word pointing, which is (as I may fo call it) an Emphasical fignification. But, if fo fmall a scruple trouble your braines, where words, not fenfe is altered, then pur but Significa to the Proposition, or els Point at in the Conclusion, & you shal forthwith be eased of your fair

Secondly he exclaimes the in the premifes the word The is taken precisely bytit felfe, in the Conclusion not fo but as it is joyned with other words.

As/w. With your too much Logick you have loft all reason for what makes you say, that the Pronoune This is taken barely in the Proposition-jointly in the Conclufion whereas in the very same connexive manner, in the one it is faid, The Pronoune This doth point at form what which was then prefent, in the other The Pronoune This fignified this bread. Knowes this man, thinke you, what sakedly and joynthic fignifies ? let him at leaft object thew. beese, pay he could not have one ed it them , and and

Come we new to the words of the Cup : And he tooks the Cup and gave thankes, and gave is to them, faying, Drink real ofie; or (as he reades it.) drinke ye all of this. what This the blood ? that was to come afterwards . when Christ had propounced another sentence, therefore no other thing but the present wine. for how absurd had is bene to bid them drinke blood, offering wine? & to invie them to an unready banquet , making them to beleve it was prefent by faying, This? nay, to bid one thing and make them doe the contrary? for then it was bu wine

You fay, wee curbe Christ too short, not giving him have to meane what he pleafeth, prefent, or to come.

Me curbe none but Mr Malone and his complices, who perforce will compell Christ flat against the tenour of the words to meane onely a thing to come : whereas we give Christ that honour & respect so to confrue his words as they may belt frand with reason. The Evangelist fayth, he tooke the Cap, and bade them all drink fin I pray you what can be meant by It, but according to that most ordinary figure, The thing contained in it? which was no other but wine. Or shew mee, I p.ay. you, where you ever once read the Cup or Continent whatfeever to be put for the liquor bereafter to be contained in it, Continens pro Continendo? a new figure.

But fay you, Christ declared that hee meant it of drunke

a thing to come.

Anfw. Where I pray you?

lef. When hee forthwith inferres ! For this is me blood of the New Tellament which is fined for you, &c. Anfw. We deny not but that it was withall Same mentally blood, it being now made by precedent Confe cration or Thanfgiving the Sacrament of Christs blood as it is written. He rooke the Cup, and gave thanks, and gave it to them, laying. Drinke yee all of it, for this is my blood. nay, he could not have offered it them, as a facred and Sacramentall potion, if it had not of common wine and from the common use of nonrishing and chearing the body first become the Sacred Symbols of Christi blood, or (to speake Sacramentally) the blood of Christ Thefetwo may well fland together, Wine maturally Blood Sarramentally, which you fet at oddes as incompatible. For that notwithflanding it was fill wine, if we looke to the subflance and outside of it, hearken our Se viour even after the Confecratory words, faying of it nothing but it, I will not henceforth drinke of this frait of the vine, till that day when I drinke it new With you in my fathers Kingdome. If you aske, what was it hee call'd the fruite of the vine? I answere, even that which he had now call'd his blood therefore by Christs verdice it was both wine and blood (which could never be naturally) and for was it made blood that Rill for all that it remaines the fruite of the wine. now blood is (as I may fo call it) fruite of the vaine. Read the words immediately before, This is my blood of the New Testament, which is shed for many for remission of sinnes: but I fay unto you , I will not benceforth drinke of this finite of the vine, untill I drinke it now mith you in my fathers Kingdome, what meant he by This, but the cup which he had in his hands, and which he had already call'd his blood ? Or fayth he more plainely This blood than This fruite of the vine?

Luke (you fay) applyeth these words to the wine drunke

donke with the Paschall Lambe, before th'Eucharist was inflitured.

Anjw. - What then ? might not Christ have used the fime words twife, frff in the eating of the Paffcover, then with the Euchariff, fignifying in both, that after this laft meate, he would drinke it no more as indeed afterwards we reade not that he drunke any : though fome by the Kingdome of heaven understand no more but the time Mart, 814 of his Refurredion. Againe I hope you will not fo mainmine Luke, as to leave both Matthew and Markein a manifest untruth, for they apply the same words to the Eucharia, making no mention of the Passeover, and bring in our Lord thus continuing his Speech, But I fay unto me I will not drinke henceforth of the fruite of the vine, or has Marthew reades it more emphatically ) this fruits of the pine, pointing at the Eucharift, therefore it was wine fill. Nay judge you, whether it well flands with reasons the Christ should in these words point at the more remore wine, which had beene fo long in their bellies, and whereof never a word went before; the Evangelists Matthew and Marke laying This fruite, and not telling me what This, nay deceiving us by demonstrating no other thing but the Cup which was alreadie turned into his blood? And if there were no more to fay, is it not fitter to expound one by two than two by

You urge, Hierome, Theophylatt, Bede, as being of this

opinion. Mafir. Bellarmine hath deceived you, and his Non tury (as infecemes ) him. Hierome diftinguisheth two cups but whether is here meant he fayth nothing. Bede preferres that exposition upon the words of-Luke which mainely makes for us, to wit that Christ would drink no more of the Paschall wine therefore in his judgement lie might well drinke of the Encharistical, and to by confes mencothese words in Mathem might bee directed to

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the Eucharistical cup . for the other Exposition was that Christ should absolutely deny that he would drinke any wine at all till after his refurrection. And this opini-Theophylate onely names as held by divers: many belie men (faveshe) have thought for Yet, if it were true, it should onely follow that Christ drunke not with his diff ciples of the Eucharifficall wine, giving this as a reason, I say unto you, I will not benceforth drinke of this fruite of the wine, &c. which Confequence not withflanding, hope, you will not like of and Thu fruite of the wine, may nevertheleffe be meant This cap of the Euchart & But why forget you S. Auftine, who directly holds that S. Lake spokethis by way of Anticipation . In his judgement therefore Lake must be referred to Manthen, not Man the weo Zuke: whom hee holds to have writ that fift which was afterwards spoken. Willyou use Bellarmine abrupt answere that S. Austine weighed not the text diligently? hath he done it better?

Lib.3.de confenfu Evang.

> Cuius amulari exopto negligentiam, Potins quam iftins obscuram ditigentiam.

But we neede not goe thus farre, having a ready answere that the words being twife spoken upon two severall occasions, Marke and Matthew name th'one. Luke the other. The stom one or word it ban shoold sid one

But (fay you) Touto in the Original agreeth not in Gender with owos, and therefore faying, This is my block

by This he cannot meane, This Wine.

Answ. But, Sir, if you have so much Greeke, you cannot deny but that Toro fuits with wolkeror the Cup, and againe (if you have to much Rhetoricke) that the cup by an ordinary Figure and without abfurdity may be taken for the liquor contained, which we have proved to bee wine. Or elle you may take it Substantively, as Neutral Adjectives ufc, This for this Thing, where is required no agreement in Gender with his Substantive.

Chiefly when our Saviour fo plainely cells us, that is

his

blood and thereid of my was in ging my Lords nei words I ne hee bude than drinke of that Which represently calls his blood, did hee how bid them drinke of his blood? making this the realth why both against Scripenre and reason speaking blue fly parish the energiness in straightful what are the nearer & Witte min king Blook Gun unered wand therefore (we confelle) were they bidden drink because it was not of common use, but the very Sacrament of his blood hay, Sacramentally his very blood, that may fignificantly and improperly? To what purpole therefore is your Exposition namety, and 101 guilbrien it Me That howfoever it was but wine, when hee faid, Drinke yee all of this yet his meaning was not they frould he thereof, till it had beene made his blood by the of the thing intended by the propergaiwellol the It being his blood already by precedent bleffing or Thanks-giving, as much as it was ever to be, and newords tollowing For this is my bland &c. not making onely demonstrating what it was Sacrametrally nate aready, that their mindes might bee lifted up to the Spirituall matter therein fignified, and being fet worke in heavenly Meditation might better confidit what they were a doing. Will you deny this fruite Christs Bloffing, even against the Pathers that prosome the Bread Y and the Tike 18 to bee faid of the dip) to bee benedictions mutatum ? And I pray you tell mee, if when Christ faid , Drinke you all of this, there being nothing else prefent ) hee pointed at wine, and meant blood, did not hee offer openhing and e another? nay, how could his words and geftire agree with his thought and intention faying This pointing wine, meaning blood, unleffe you will fay against all le and Grammar, " ( wherein you feetie fo well skill'd ) that This demonstrates the Futures not the

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Jef. If This bee taken in the Literal links, when the faid Drinks yes all of this, why not like wife blood in the

words following?

As/W. Because the Sense beares it not so well, it being both against Scripture and reason to undesstand Blood property: proper and figurative being to becomessured by Gircumstance of the Text. it being a most side Confequence, This is proper, Enge That and why may not wee serve them with the like sawce, and reply if the blood in the later words has taken property why not This in the sounce? Neither in This writhout figure it standing for the Cap, the Cap for Wine, unlesse it standing for the Cap, the Cap for Wine, unlesse it standing.

Lastly to our argument drawne from the profess of the thing intended by the pronoune, This, her instancesh with an example, (but heached in his our braines.) If Christ had presented them with an example, Cup, saying Drinks are all of this, and professly after created wine, what other Construction could his words heare fave, Drinks of this which

millerease!

Answ. You have a good faculty in fairing: you in us not what Christ said, but what he might have said blike, if he had beened Papist. Seripture, you have one not Bather, or any approved Author to uphold you a this your povelty of phrase: in stead thereof you put us wit byour owne officers: a fore burnhen. But we must tell you that it was farre from Christ to us any such Solecismes as he said it not, so neither could bee, being the Lord and author of work, yea in the Abstract. Neither is the Comparison like from neshing in the Cup, to wine in the Cup; not followes it from th'one, to th'other, But our Adversaries Arguments are Similies.

Let us heareth'apoftle; This eng is the new Taffamen

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bloods Here belides the manifel crope in the Cats ch thefe Antimopi muth nerds allow, behold another in the Toftamene, which properly is the Will of the Telerour in the bellowing his goods before his death: but heere is Figuratively taken for the Inframent and white (as I may day ) wherein this Will is declared ed confirmed, or rather the Seale thereot which is: Members or deable figure; First the writing for the Will, Secondly the feale for the writing, the one being he word the other the Sacraments; as we use to fay, The Chand New Tellament, and thin su sottone

Tothis he answeres that Will or Testament may bee nkm two wayss: for fas it fignifies his inward meaning nd pleasure who makes the Will . Secondly, the Auricall Jeftrament wherein this is figuified and fied; and in this later fense (fay your) is the Cup or ment heere called the New Tellament in Christs

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But not without a figure, namely, Metonyof the Subject put for the Adiant, wherein the Tale or Instrument of the Covenant ( as it is stad in the Greeke, Audina Fodat ) ob Disposition and pointment, 2s it is written, And I difofe or ap. Luke 22. to you a Kingdomo, Alexi Inger, as my father bath which is a meere are of the Jeffatours Will, or in one word, wherein the Testament is put for in figne of the Testiment, appointment, disposition, Covenant in the outward Evidence. As manifest all tope as when I call the Image Cofir . So that a From gue you cannot avoyde , and wee may well dow and of you with my Lords words towers? the Cup or thing contained in it The New Tells ment otherwise than in a Sacrament of it? office A id

He answeres, it is not onely a Sacrament of the Tellament, but the Teltament it felfe.

Mafin. But, Sir, the first properly, the second from-Rra tively

timely and theron fluidallyn in a the Sparet and Sa metre is pur for the thing which the Sacrament prefents Wand therefore not wherwife the Tella ment than as it is a Sacrament of the Teftament in name because of the Sacramentall Relation on winoc zin deede o rall reorne se venet zaAndithe fame there bee faide of Ofecunotion which the called the Covening, chacuts was it is their expounded, the Signe of the Covenant General he word the other the Sacramenthas we ult to the Lys

Hee greetes us with the oldes threed bates fwere that Oiscumcifion is both, and therefore is all the two yaves better benines I sower mentod

elafi. True ! but what avayletheit you, andone as it is for is call'd the one onely by figure differ ftill it remaines that in proper Speech of wheref our Question now is wait is not a Covenant at all though (as Ifaid) it beare the name of a Covenant, and cording to S. Authines Rule, by the reference it hathin Signification, Samueles of 101 but in the da 2 of 10 w

So you fay ( though it been not much to our plan pole) that the Olde and New Tehament are To the led, according to the first member of our distinction, be cause they containe Gods expresse Will as conferring temporali goods upon the Jewes, eternall, to Christin Will, or in one word, wherein the Tellament's pur lens

Anfo. A carnall and Epicerical concerte bas what should fay, the auncient Paithfull had nothing to doe with Heaven, I for what had they but by Gods will and Tettament;) for were of those hoggs whom David reports to have sheer parties in the left a Belike fed in a franck against the day of flaughter to whereas th' Apostic tells you that they defired a bester count trey, that is, an beauculy; and that therefore GOD was not assumed to bee called their GOD; which the S. Paules Commencarie comprehends Inflification by Faith.

Pf.17.

Heb.II.

with what were believe to bee faved by the fath of to tend aspecial well a letter ? hee being the object and flore in whom both are united. And it feewho mee a flan Contradiction that the Patris sche and believing lewes should appertaine by their mit to the New Tellament . (as one of their School and themselves confesse) and yet notwithstanding the Olde Testament and Sacraments thereof tender and ratific nothing but temporall bleflings. as if Olde and New Tellament differed in the things promised, not in the file manner of propounding: the latter off ring them in a more Spiritual mamer to the growne age of the Church, and yer having the promise of this life and the life to come; the former as to childetayned under the Elements of this world delivering, the felfe-fame promifes but as it were imin temporall things, and authoricable to the Andronic with a more Speciall the and Relation w reimporall bleffings. And thus are those places to bee understood, which in the Hebrewes and dewhere make a difference beewise the Promises ment it, not awhar, for if they had nothing of the Newe Testament present, how could they have beene faved by it? But thus much as it were out of the and com this like in feering often take the names even ye

To that evident and most impregnable Text of Saint Augustine to Bonifacine, which layeth it downe for a common Rule, incident to all Sacraments, and much frequented That the Sacraments are named after the things lignified , quoting this very phrale for example; and where in the deede amongst all his Writings hee taketh most prines to cleare this point out Challenger answer answer with that those wordes in If the Sacraments did not Come manner of way refemble the chines whereof they are Sacraments, they found not them Sacraments at

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ut petena pro pingulante, di camers, craffiname for ann oingm che dowilten aug acm, diam ille Jum ares oras lequerosses: fin firence a. contro with te oiltug slir lous med and acel ob sib olasisa

anestranfe. Cupr. Cur nemo Epifhagos mi

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Admit 3

all, and for this refemblance often bears the name of the things themfelves; doe not make them bird and naked fignes, nor hinder them from being the very thingrefembled: and he brings for inflance . that our Savior had the sefemblance of a man, Philip. a, and yet was true man refembled his Fathers Subfrance ( as he seide it) and was notwithstanding his Fathers Substance, asin

+ Nonipe Supe ita lequimur, ut palcha procamus, craftinam vel perendinam effe domini paffionem,cum ille ante tam multos annes paf. fus fit.nec o. mnino nili fe. mel illa paffio facte fit. Nem pe iplo die dominico dicimus: Hodie do. minus refurre. xit, cum ex quo refurrexit tor onni transierunt, Cur nemo tam impeus eft,ut nonita loquentes ar-

Anim. Letus heare S. Aufline, and what examples he brings to illustrate his meaning: + Wee afe to for ( quot he) when Eafter is neare, To morrall or she next day is the pinquante, di Lords Paffion, wherea he fuffred fo many yeares agos, neithe mas he to fuffer but once. On the Lards day wee fer, To do the Lord arafa, though fince that time formany years are pall 17 by is more fo filly at to fay then wee lye, but because we name thefe dayes after she refemblance of those wherein for things were done, fo that it is called the fame day, which is not the fame, but in Revolution of time like it, and wee fay, a thing is done on that day, which was not then done, but of old? was not Christ once offered in himselfe? and yet in the Sacmment, not onely every Pafeball Festivity, but every day is be offered to the people; neither lieth hee who being ab the question (ayeth that he is offered. for if Sacraments had not fime refemblance or likeneffe of thafe things wherof the ate Sacraments, they fould not be Sacraments at all and and from this likeneffe they often take the names even of the things themselves. Who sees not that he expresseth himfelfe meerely by fuch examples, and inflanceth in those onely particulars which have but a refemblance of

guat elle mentitor, nifi quia iftor dies fecundum illorum quibus hec gefta funt fimilitudinem nuncupamus, ut dicatur ipfe dies, qui non eft ipfe , fed revolutione temporis fimilis ejus: & dicarurillo die berisproprer Sacramenti celebrationem, quod non illo die fed jam olim factum el? Nonne femel immolatus eft Chriftes in feipfo, & tames in Sacramento non folum per omnes paschæ folennitates, sed omni die populisimmolaeurs nec utiq; mentitur qui intercogatus eum responderit immolarit Sienite Sacramene ta quandam fimilitudinem earum rerum, quarum factamenta funt, non haberent, omnino facramenta non effent. Et hac autem fi militudine plerumque etiam ipfarum re-

rum nomina accipiunt. Aug. ed Bonifac, Epiff 33.

ngs , and are not the things themselves ? Every de day or Good-friday Christ fuffers not, nor rifeth nine, (things done but once ) and therefore t'is but dy by way of likenesse, and he brings in our very Exple. Mas therfore after a certaine firt, the Sacrament of \* Sicat ergo fehills body is Chrifts body, the Sacrament of Christs blood is cundim quenwifts blood, fo the Sacrament of faith infaith. now it is wether thing to believe, than to have faith. and therefore ben the answere that an infant believes, having not yet the fi, corpus Chri. fellion of faith, we unswere in effett that he bath faith for flick, facra-Sacrament of faieb, and converts bimfeife to God for the mentum fannament of Conversion, because even the very answer bego to the Administration of the Sacrament, even as the oftle concerning Baptisme, we are buried together with of by Baptifme into death he fayeth not, We fignifie Buthus plainely, we are buried, he termes there fire the Sament of & great a thing no ather wife then by the same of fidem haberes briting it felfe. there fire though not that faith which lieth with believers will, yet even the Sacrament of this Faith respondetue where the infant faithfull. for as bee is faid to believe, fo mife is be called faithfull, not by accepting the thing in minds, but receiving the Sucrament of the thing. You affellum, rehe how he compares it with Baptiline, and fayth we are spondetur fifaried stands for the fignific buriall. If therefore you will be judged by S. Austine, there is as much reall refem-Mace of our Lord in Baptifine, and yet not withfranding & convertere no reall prefence.

You taxe my Lord as not dealing fincerely with S. An. propter con-Me, putting that down for a generall Rule, which S. An-

Hise fayes only is plerunque, oftentimes.

dam modum facramentum corporis Chriguinis Christi, eft: ita facra. mentum fidei. fides eft Nihil ch autem aliud Ac per hoccum parvulus credere, qui fidei nondum habet dem habere, propter fidei Sacramentum, fe ad Deum versionis facta mentum,quia & ipfa refponfio ad celebra .

fonem pertinet facramenei. Sieut de ipfo Baptifino Apoftolus, Confepulti, inquit, fitses chafto per baptifrom in mortem, Non ait, fepulturam fignificarrus, fed prorfus in con fapulci furmus, Sacrame aium ergo tante rel non nifi ejufdem rei vocabu'o nunaparit Itaque parvulam, etfi nondum fides illa que in credentium voluntate confifit jam camen ipfins fidei facramentum Edelem facit. Namficur credere refpondetur, im etiam fidelis rocatur, non rem ipla mente annuendo, fed iplies rei facramentum persipiendo, iba: † Thatis, Baptifore:

Answ. You

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Anfw. You want fomething to cavillat. When me Lord faith, Generally for all Sacrements the Rule its layde downe, &co and when See Auftime faith, Oftento they both meane one thing; namely, that all Sacrame (for there the Generality lyes) one afwell as another receimer are figuratively called by the names of thothe dan noduce fignified, though at other times they are in their or propriety named the Signer and Symbols of them, or la Self of Paris Car to fignific and represent them. But our lefute takes the as it S. Anfine had faid that oferntimes indeede the Land Broke eraments are fo call'd meerely for the refemblance, at other times they not onely relemble the thing the fignific, but are the thing it felfe . which how contrart is to S. Anstines intent plainely appeares by his or words and examples already cited, and is flar againful nature of a Secramene which being the figue of a thing northerhing infelfeneither is in the figne of it felfe that here the Rule holds , Nullum simile of idem, N when our Saviour is faid to be th'expresse image of bin shers perfon (for that is the truer Translation, the of favouring Arianifme) and in the like me fe of men, and find fleft, he is not either the person of his father, or of those men whom he represents, though never folk them.

But then he more boldly answereth that even the ty formes and visible Accidents may after a certain manner both be, and be called the body of Christ, inf much as they represent it, and object the same to the view of the beholders.

Anfiv. Here you are faine to recoyle, you fee plaine ly that S. Anfline will have something to be called the body of Christ, which otherwise is not the body of Christ but onely by refemblance; and therefore for want ofbetter matter and lublance you lerve us with bare Accidents and feede us with Shewes, which Christ never made the Sacrament of his body, but are onely mainrall con (egnents

fequents and neceffary Attendants thereupon ; and ctore as they cannot alone be, for dan they not be the wist the Lords body and Accidings neither is there hing here done to expell the fabitance and if there the Accidents must needs follow. The suncient Pass ni were agnorant of this doctrine; and, if they mand sid, they never meant by inbare Accidings but (as doc Ithe outward Elements. a Month guisd at , thomas

to thole other texts, Thay seares of some are 7 . jemes, mekom Chrift derholiko where Ir is taken for figuito S. Aufines taying , that the figuris ufally called he name of the thing figuified, he grants that it may be fo in figurated thing figurated are of divers subfrance, but a therefore that it is to alwayes.

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fin > bloither intend wee to prove fo much out of texts at leaft but only declare & exemplify how or anly acting is faided be than which it doth but figniwhereas you have not one inflance of your fide ( for d) to prove that this thing may fignify that and yet lame thing which te fignifics andelle you will the outward Species to fignific themselves, which o Sacramentall, but materall lightfication wee have Arguments for its anxious de (novem) 25mon st

Then hee makes a threefold difference beswixsthole trandthis in hand. First that there is no Sacrament owne Witters may be roben Subifantive : boitiff

And what then as though like figures might not fed in unlike matters, as in all Rhetoricke: elfe wee ald have fo many feverall kinds of Metaphors, Meto-Seother tropes, as the things are divers towhich my are applied. A very idle and unreasonable morion.

And he makes us a bold Challenge, bidding us thew herein all the Scripture that proposition is figurative first makes anything the presently points to it, siving The This is this or that I will tell you where: Genel eye This is a Coverage of Circumcifion Enodes. It will be the Local Parties of the Lamber thought to fpeake truth, the Proparties of the Lamber thought to fpeake truth, the Proparties of the Benediction of Prayers of thankf-giving store-going twittening your owner thankf-giving store-going the while they were now a remaining its and sharefore your affects at in the solution of the country of the coun

That by these words, The it my body a Storanent is a dained the made of a stable, graves a stable. Or so, and stable, it is falled and a stable, graves a stable. Or so, and 14; and 15; the Verbe Substantive stands between two things really different but here it countries that it is a stable of the stable of t

It comes (lay you) betwirt a Pronounce and his Noise Substantive of comession blottening as a large and not in a continue of the affect of the

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Our Conclusion therefore, Tebeing true, that Christ briesd his body, wine his blood, it milibe true alfo his body and blood, but figuratively and facramenis firmeland to the purpose or ackher proveyou any on the contrary of chough you object want of Scrience e framme inventions lophifical confequences (& by you bring in your decidence again, and your Auguone of For the due printings but we have the wedlout reformed Rules of Gremmin and the Mills of that Wie of speaking shat there is no Solecisine, no in-DO HOW SEDWING VERY VILL

## le Pathers viedloaced from Fryar Malone.

Re our Adversary dares buckle on the Fathers and their most oleare deposition for the truth. he premisesh in the art Section as a counterpoylon, certaine Cavents to be observed in Writings, wherewith (as he thinkes) being fenced, may the better handle and goe through the fharpe s of their pricking Sentences. But, before he en-If he first chargeth us with wretting the observator (managed) and te of the Pathers touching Reali Presence, from that hich elsewhere they deliver in plaine and undoubted led, and in the layer all of extend strendly embraces, about as monera ac

life. Tis well your felves are faine ingenuously to unfesse, that the ancient; holy and trained bathers are not wayes too too plaine for Reall Presence, but write oftimines very objectedy and darkely infelie Papilts behalf, (and obscure they are indeed for Popery ) as a learned Writer of our Church faid, The Scripture we affew for

51 12

Porro ut ma. ximam difficultatum partem expedité amoveamus, illud quoque memoriatenere oporset, voces one nes circa hoc Sacramentum. ab antiquis u. furpatas,quæ widentur Cor. peris Christi veram præfen. tiam,manducationem aut oblationem imminuere,ac pro reali & fubftan. tiali existentia, vulgarem, ummicam, aut eranscendentem præfentiam inducere ... mnes(inquam) hujulmodi di . ad rationem & modum exi-Acndi, immolandi, ac man.

Striptures touching Inkification by Paick onely and forgive Paick bas flows And not not Fryst onely, bath greater Scholler Cardinall And May achinowledgeth writing, that this is a band point, and that diverte & difficulties lye in the clearing of the Fathers on fides by whom (fayth he) faciliphrates weined no to import a moore Spinismally Alexanguicall, Eranfte Prefence. But may not we as well resort thate words when you bring any thing out of Fathers, there you th makes for you recurre the like The you affer greet unto the america: Butter chy brestling no flow density the fewer fenerices instant meaning contemps so that has which in other places they have layde downe in plains an doubted words? for why may not we as well call our dences undoubted, though controverted by you, asy yours? T'is an abfurdity in Rhesorick to mid t vom exerdinm, words that may as well befit the adverse par Now to his Caveate.

reali & fubfiantiali existentia,
stery before the unbaptized neither did they then exp
braticam, spirifesso, unfold this high point, but of purpose ( as it wit
talem, metony. concealed it from such Auditours.)

micam, aut transcendent transcendent ighe to maine points, and have left sufficient testimos am inducere, or our fide; as you shall heare anon. The reason of the depth of the matter hereins ad rationem at modum eximal m

ducandi, qui est de la companie de l

monarchung.

rowelvin chelegraces, left any no-grounded, or unsied Christian miliake informational and here the Surramentall doctrinobeing (Seattware) the fell or stayes of this Temple, to as more compound filling both of entward figure, and intrad grace ) ac-May to Rules of Logick consider belover place of this Divinity being therefore colled by forme of the met bestogen my thick typica, at Symbolica Now bath id any thing as yet, thet we may not as justly retort time to our owne fider When her objects Clemens leninden, Cyrill of Hierusalem, Ny ffene, Ambrefe, fills fo many large Pages our of fome of them, might wee bid him space his breath and call to minde his words that the holy Fathers were accustomed in the calegro fpeakevery observely and mystically of bloffed Secrement, when they had any thing to lay reof before the like Anditors, and therefore no carto proove their proper meaning concerning the Re-Preferee of the body and blood of our Saviour in the Bucharift; feeing that of fet purpole they did abthe from laying open the faith of the Church in luch Occurrents. But I fee full well how the mattergoes: Thatforver mall Antiquity makes against them, that's we what carryes the leaft bow on their fide that al-But (fay you) were ought to enquire what they fay and

But (fay you) were ought to enquire what they fay and tach when of fer purpose, they write thereof for the infruction of the Faishfull, onely a because then they hinch lay downs both what themselves did holde, and what was maintained and believed by the whole Church of their times.

And Content: we will take you at your word. And his not my Lord yet fatisfied you in this? remember amongs.

Aug de Civit.

Aug.ad Bonifac, Epik sa.

Chryfoft. ad Czfarium among floring a post on two a le was not to then ca chiecd, but Marvellinaria inoble and afternite Christic that Scounding Cycliptic wicked iman, nor any this is a living member of Christican care the body of Christic was not to one in-caredhined, bura Bishop, that the last Pather aftirness the Saciannont of Christic body as a Christic body who is a make for: many lyons belong a minimized the Saciannont of Christic body and Christic body who is a make for: many lyons belong signs and shing Signsfied. It was not to one un hapting and uncarechized, but a holy Monke, (one I means of old Stamps) that Chery Homeliy the Bread quot after to onely changing the many.

Hitherro his first Amilore against objected Antiquip A fecond Shife to detaile our plaine restimance our choilest and most learned Fathers, is that the fasse the may be a Signe of it feltered therefore when the Father oftentimes (as himfelfe confesseth) call the Sacramons Signe Figure, Type, Image, Similitude, Symbollof Chill body and blood, it is not denyed to bee the crue body withall and that the same body or blood may signed tearmed a signe, signer, or limitetade of it selfe, thus supplying two offices, being both Signe and thing Signed.

fied.

and overcoming the very grounds of Catechilmen which teacheth that a Sacrament confilts of two diffind thing an author ind a sacrament confilts of two diffind thing an author ind a sacrament confilts of two diffind thing an author ind a sacrament confilts of two diffind thing an author ind is a sacrament of them the figure of it follows the carthen onely figurifying, the heavenly against being one ly the thing figurified of as others callet, a Vifile Sign and an invitible graph, Even as in all other Sacraments the water is one thing, the thing figurified by it anothers Manna one thing, or the water out of the rocke, Christs body and blood by them Typified, as our Spiritual food and drinke, another: Circumction one thing, the Grace there portended

ded mothers the Patchall Lambe one thing Christ Paffeover and by lambe that takes away the hours e dioridat which that pointed another. Show meet Priviledge bath the Lords Supper in this kinde as cother Sacraments, (if you call that a Priviledge ich overt howes the very common noune, agif ence tions mades your file though maintains at to bee the himbody) whereas the Out-fide or material part of Germone, broad and wine, taking, breaking, eating, ding is as accurately and punctually with all dillterreel'dby al foure, as my where elle Napsgeuschildren de la competa de la c ande upon the fight or hearing of them . Which oly holds be figuridatio (as bedalls them,) or ex infiwing no otherend drufe than relation by divine mineuppointment of fignification or memory to other thing being eitherwards, writings or other mentities the therefore calls life karafetile probable ming the eye Sonceffart he hold it alwayes to die lb.e.s. if bewint figue and thing figuified , and foab and that any thing should be the signe of it felfe. ..... the goes colprove in by the Enthirs ras Mahinfo, the ment of Ohrift bedys Lanfilm, The Sacratores of the about other macrers, as the divers Appartition Will you never leave your old trickes and ride of aquisse arism devolved to your by inhetitarice? teking Sammere for Mystery & in which fende the www.hoors of Rome la tikewife a Smiramone, I will tell Byth your Vulgar, Saleramentum denlieris, the Snordmof the wanten namely , the gras where, the mother of mentions and abominations of the earth) you, blay, ta- Apre-17. ig Sarrament for Mykery and Secretime (las it must diely in this Controverse be understood), which len's like-

Bob sh .

likewife is now determined by afeboth of Schooles Charches ) for an oneward, mareriall, defible Etement dained by God, in the exercise of tome exectival bod Rices and Geremonies preferibed in has word to fien Realer and Spiritually convey to the Worthy Receiver Goldelland Govenant of Grace, mainely, out Votont Chriftsind Communionwith all his Benefice winha growth therein In a word you speake of a Serret; W fich whely Beeres us by certaine earthen Elements actions in the pions ofe confirmes to us Gods prom affores and effactions more and whore in our braveni hericance ego de aller predacepia Thus she Hathers ins words underftood striotethe terme Sarrament then ing generally for any Myfer pelpecially; if a baly M ry, har fo reftrained and limited, as now, by Scholal inde apon the fight or hearing of them . While

Jef. Yes, but S. Laffini fayth, there is a third kind signes: which not onely figuries, as Godene Floor, exhibits also what infiguries, as the Dove the Ghist, but is to united and as it were incorporate the thing Signified, that they are both rightly alliqued be the fame, as the main Christ, and the behavior, who gods word and Spirit is made the Lords body in figure.

for the bookes alleaded by you at reason are (a about other matters, as the divers Apparitious of or Angelis in bodily Shapes, the fending of the Sacrament, hot on this mainer) hot withhanding two things may be united by fignification, or even Sacramental and that truely (though figuratively), you may allow the famernay (ometimes properly, yet without any Infer partial or change of the one into the other. For a simple, Circumction was truely Gods Comment. If the Christian server (I hope) not falsely, yet agaratively, as Christian server (I hope) not falsely, yet agaratively, as

thrift the man very God withous either, Transiblianinion of Deity into Humanities or, Humanity into Dainy and other to see and plant as and notife hooms

His others Proofes bearing the golden name of S. felling, either prooving that the body is a figure and ferment of it felfes or showing how it is, I omit, as one-hadenupon Gracious word, a man that lived after the boding of Antichrist, and fince Christ above one tentand one hundred. Show me these once in all his fan volumes.

Mr. Yes but you are not able to alledge one Father diming the Sacrament to bee onely and precifely a fire

of the body, de what fay you then by S. Autine who in Christ thus speaking to his disciples upon words John 6. which you lay are meant of the Supper Ton fort mot onto this bodie which w, por drinks she bload that they are to fied d crucifia mee ; I have commended a certaine ment to you ! doth hee not in effect intimate as much as if hee had faid in other words. ely and precifely commend to your mouthes belives a figure of my bodie and blood? for as what was joyntly given in the right ofe to the and faith of the worthy Receiver, that this not a bare figne , nay, not the figne at all, but gree fignified , Calvin and our Churches unimay so say) of this Sacrament, or the whole trement taken together, fo wee confesse us not lie a figure , neither doth the faithfull and peni-Gommunicant receive bread onely , but the de body , nor wine onely, but his blood, fortiach as hee brings with his bodily mouth another mituall one of faith But if you looke to th'outward mouth.

Mcb.7.9.10,C

mouth, throate, and flomacke of the body) in this fe S. Infline not there onely, but where both by your our confession hee ex professo treates of the Sacran makes a meere hour. As where he cleares that manne Speech, Chrift is dayly facrificed in the Lords Supper; & by that fimilitude and likeneffe of reprefentation the Sacrifice of himfelfs once onely offered a con ring this with those other like speeches article rew ( being Good-Friday ) is Christs Paffet, and as hee fuffered fo long agoe, and that ence for on Eafter Sunday, To day the Lord arefo ; lice il fo many yeares fince. And no man ( fayeth bee) fo idle as to thinke wee lye : why but because fi that likenefic of Antilverlary celebration , shop ry the names of olde things, and therefore it is a led the fame day ( fayeth he) which is not the fa was not done on that day, but long finees le this to fay, that day was onely and precilely a gure, figne, or memoriall of it? And what of (layth Theodores) giving to bread & wine, as they prefene body and blood, onely a permutation of somes without alteration of nature ! may, all the ! thers? when they name Signe , Figure, Image, Type ec, being fufficiently catechized how to dillinguil nor to confound and millake one for mother and m co incident Signe and thing Signified , as had you! perufed my Lords allegations better , you might learne.

He objects the auncient Heretickes and enemies of Christs Humanity, to have used the like arguments to because the Apostle faid; Christ was made like to mand found in the slipe of man, therefore like was and man.

damned heretickes but your felves! Por bur to inflame

worr Reply, & to eatch yourn your owne nett, the Maheesand Marcionites held, that though Christs hode eared by all fenfes to bee a true body, yet it was e : fo the Papilts. Though both colour, talte, and lother properties persuade us that it is still bread, it is not bread .. Likewife th' Apollinarits ough by plaine Demonstration from naturall and fallible effects with all Evidence of Sense and rea-Christ prooved himselfe a true man , consisting body and a reasonable soule, yet stand to it . and raine that hee had no foule, or no reasonable atall right fo dee you . Though it looke like ine, Imell like wine , talte like wine, digeft like yet believe nor your fentes . 'cis no wine at meere blood. Nam over eve fimilia ! Could come nearer? Goe now and call in our teeth Herefies but let them cleare themselves better But to teturne to our felves, tis one thing the olde Manichees ( and who now a dayes then their new Papilles ( ) to deny body to body, bread bread, wine wine, against all both and lenfe; or, if you will to have it, to argue the naturall hape of any thing a mit denyall or nce of the thing it felfe, another thing to inferre from Sacramentall experi Elic Chould Mr. Malone, the whole packe of them turne ranke Heseticks, m Marcionites and Manichees, because both in all Sacrifices and Sacraments of the Olde Testament, Baptisme, (nay, with them five more of the New ) singre their seeth they must needes make use of this facioniticall argument, and inferre for example, that betypes and Sacraments of the old Law, because they tre types, were not Christ himfelfe whom they fignified which are a fadow of things to come, fayth th' Apostle. has the body is Christe. And the same you are forc'd todoc in Baptiline, making as reall a diftinction betwixt

twist the Sacrament of Christs blood, and Chis

blood, as wee dochers in the Lords Supper. The No turall Shape of a thing (though it felfe diffinet from thing it felfe) argues not withflanding its naturall of fence, but the Sacrament or fighe of a thing, a Prefence onely in figure and reprotentation, though joyned he with Spirituall esticacy, may reall and fubitantial Ville with Christ bodily absent. For as the bush is one this the wine another; the pillure one thing, the man ther; fo in all things wee holde with Saint estal generall Definition , A Signe in wibing which prater feciem fide the reptefention which it imports to the Ba makes fame other thing from it felfe to dom winde : even as, fayeth hee, when wee fee a Rep, wee gather that fome living creature hath pall come neatend Goesnow and eath in our torn

Signum eft res quam ingerit fenfibus, aliud aliquid ex fe faciens in cogitationem venire. lib.s. de Doct. Christiana.

But hee flyes to a new double Answer! Pirk before Confectation, bread and wine are former called by anneient Fathers , Sones and figures Christs blood, for the very fimilieude and like body, bread bread, wine wines againfr all late

My. And why I pray you, before Confed tion is it not as like afterwards as before ! Af Confecration indeed it becomes a holy Symboli lively representation of Christe Humanity and de but before what more likenesse to Christs body blood in the bread and wine fer upon the Lords Tal then in all the Bakers Shop or Vintenars Cellar ! A wi Sacramentall familitude, (for of that wee speake ) the holds as well with all bread and wine in the world.

Then after Confecration you fay, they are forelled, namely, the figure and Sacrament of Christs body and blood because shey cover a hide from our senses Christ body and blood.

Mafair O winty Commentary ! Signer and figure of Christs body, because it doth not signific Christs bot Lin 3

dy.

for what is inclie to hide? Have all your Fathers outme you make naked Afferrion? ( would hever & oue Them all fland by your I read once in Origen, that Cirmucifion was called a Scale from soncealing, as in ferr an 4.4d Rom. ins of letters: but whether any thing wete ever called Signe ( for this is the Graw of a Sacrament ) from hiding and not fignifying, or Figure from not figuring, contraryes from contraryes; I leave it to the Fryars rester reachings. All figures indeeds are not equally therefore th'Aposte distinguisheth betwint Hebre. in and intan ; Shadowand, expense image shut let the thew mee where any shink ( as hee layer here) is Had a Figure from biding and copering. But it mes herowas loath to under goe the paines of moving pricing bee takes it as granted that thus had adapted of an thus had relinquish the Literall lense, or propriety of words His reasons New that should bee which wee have

thirdy proceed in at (namely Christ the Signe and innerest of himfelft) with his foure-fold representation of Christop Christophile by as groundless. Non-thements fint accidentation, with the himselft to his third-

Hee had best therefore betake himselfe to his third and last shelter against the plaine names of bread and the food of the first by his owne confession given to this Sacrament even after Confestations where hee most miserably maintaines a Literal sense by highestive Interpretations, as that it is called bread , because it was made of bread, is a state it is a coefficient bread whereof the field is Motonymia officients, the two latter as plaine Meraphore.

As (faryon) for the first of these, we down is still called wouth and dust, Dre Adams barr and stess, the newmade Serpenta Rod, or Wine lobus. Water, and they that now sawe and walked with the best retaineth'old

atemple per par la sel no a Tois a lada a se in pame

name of land and blind became they were frich worms of fuch: for the fecond Angels in their apparitions are called men, as retembling them and laftly Christ the break of life, not materiall quettionleffe, but Supernaturall.

Mereyou fure in the first place and could you make it good that as affaredly here is the body of Christ under Formes of bread, as there partly Soufe did demonstrate that Adam was now a man, Even woman, that a ferpent, this wine, those other ( howfoever nam'd by the contrary ) wanted neither fight nor limnits, a slike wife that Christ was no material or teneshiall bread partly by reason appeared that whom she Berriarche and and converfed with were more then mecrementhen we driven from the Literall and plaine fenfe, anould liftened Lib 1, de Euch, your figures, as yet being deckined by Wellerwinen own Rate in expounding the whole Beble, That we dro not to relinquish the Literall sense, or propriety of words, leffe fone other place of Seripture s or Article of faith or Vnivertall confent of the Church compellers, And is not the world drangely altered when we hoose Gels wift for what yee will; thand with might and maine for the facile, cafie, plaine, familiar, naturally Licerally proper and genuino lenles and the Papills foof all men unexpe-Red are now turned Figure-mongers, Trope-hunters, taking the fletter of obscure and caprious Allegories (they have raught me my arguments ) for one onely figure for which we proteftants are bauled against night and day rapping out three at a clap, and that about the meaning of one onely Syllable, Metenymy hitherto Comuch op pord and detelted, Metaphor, metaphor, one in the necke of another.

> Incidio in Scyttano qui onto vitare Charybdim. Bread because it was bread, bread because eis made of bread, bread because tis fill like bread, bread because a Spiritually heavenly, celediall, and supernaturall bread. And these are the Papists. Now let all the world judge, whether

C.9.

ther feet their owne lacto and advantage thefe men care to hot against us for one whall figure ("like the a. Sam, 12.) energing nonder and flow with the hoty Seriotness, kingthem proper or figurative at their owne pleafire. Or whether one may not justly retort to our Adverwhis lase concention every the very last Section for perjety in Jacramesest words and phrafes and now. chold S. Paul treating of the Sacrament, even after Con-Bertion at every other word almost calls it fill bread, Another as you eath ships bread ; ophofoever Ball care will had so ler him part of that bired, and in the former chapter The breat which we break? How it is not broken till her Confectation All which and many like speeches in all Antiquity our fetuire (nay, the whole packe of them) erpound by Tropes and Figures, the prime whereof is a faire Metonymy and the body and blood of Chailt

were made of the Subtlance of bread and wine.

Cafe. O Sir, have we catch't you at length in a twinglian trap? quid rei Matonie cum Metonymus? they renounce you enire and have no more trailing with Papilical Proclamation expelled all your coalts. Been wifer therefore for the future, inveigh no more against your best friends: for in the brunt of this our argument, Metonymy breake, and frand not close to you. Reall Prefence cracks. As for your inflances and Comparisons, we wish you to feeke better and more to the purpose. The Angels were found by their actions and demeanour to bemore then men, Adam more then duft, Eve then a the water that was, their palate told them now was wine the blind and lame that were, their eyes gave tellimony now did both fee and walke; even as lefus is faid Matth 36. to be in the house of Simon the leaper, he retaining the old same to advertise him of a new benches they favy like

wife that Christ was a man por bread fave by figure, Heis no fuch matter; both realon and for ferings or didy hand the fame fulfitance anosheriale; world yetherer but Retive and in figure . Let him make his Thantubffantiare as plaine to mee as those miracles were to them at then prate one and not intelled be one ano stand und

You fay that it is not barshy named broads but will fome addition or other that muse the matter out of old. S. Pant crearing of the Sacram or even affecteuch

ANW. No more is it bare or ordinary bread order ned for common use to feede and pamper the body be we receive it as in the faithfulles boly and fanctifie ulea Spirituall foods, wherehy wee more fully dige Christ and feede upon his graces, we pur a difference be twixt ordinary repail and the Lords Table. But none of

all these additions conclude Real Presence.

You quote for this some Scriptures and Fathers. But to what purpose & for forme speake nor of the Sacrament at all, but onely of Christs Man-hood (the Condair of our Redemption ) afterwards fealed to us in this Sacrament , as low 6. The broad which I give is my fleft. To whom adde I gnation alluding queftio leffe to those words in lobs, The broad of God which is the fleft of Christ: he dothnet fay, The Sacramentall bread As likewife Gregory Ny ffen who even cites the words to proove that Christ had a true body, elfe it could be no nourishment: but saythnever a word of the Sacramen Nay, when he calls it de woed war dernee Too, bread in plowed un-fowen, what can bee meant but the body of Christ miraculously and supernaturally conceived of the Virgin? not the outward Sagrament certainely, which according to Trenew is received of the fruites of the earth. Others deny the Sacrament to be commen or ordinary food, as Irenam and Infin Martyr, and wee with them Or call it in the fame Sagramentall Figure Christs body and blood or the communication of his body and blood,

à delos à Ex TE SOUVOU Rata Gas.

as Paul, and Cypriant of the Lords meate, as Hilay, (if you will needes draw this to Sacramentall manducation) for diffinction from peophane and ordinary. Or elfe. asth'apostle, pronounce th'univorthy Receivest of the head and cup guilty of Christs body and blood, because of that neere Sacramentall phiotias the injury offered to the Kings Armes, sedound eathe King himfelies New pe and brug of your gaines by this our de gument. And thus much for his counterpoismer and Cavears in

iding the Fathers: now I hope he's well armed and apinted for them. all to gov sand bas.

Det useherefore begin with the sunctentell of the unbeed factors Jaffin Manyr of you think my Lord bath not quoted enough of him, (though what abourdity, or what I pray you inspition, as you failly charge, of competed ing, if fome chiefe part onely thee named, a thing very ordinary with Bellarmine) hearken all; and to give etter faciliaction to your fides I will coppy out but our owne translation. After that the Prelate hath made Encharist ( but the Greeke is, hath given thankes) in xapishous. whole mulsisude wish ingful devation appropring the 705.

hat is present the fauttified (or whereupon thankes have Euxagishoevnone given bread and wine mire mit water, and after Tos. ands aboy carry is so fuch as are ablent; and thin food a saugh me is called the Quebarift for me do not restinct his as was of ordinary bread of drinkship out at by God ; word rift. lofus our Savjour became fleft and had fleft and blood our falwations so are wee taught that this foods which by prayer of the Word of God is made the Eucharift (hath lankes given over it ) and whatever he aw blood and to by conversion are fed, is the field and blood of the field and bl Hes in those their Commentaries which are termed goffels we delivered that they were commanded fo to doe: that lewhen he had makes bread & given thankes, faid, Der this

in remembrance of men, this is my body and it like manner when her each; the Cap he gave thenker and faid. This is my blood. Where, as were observe the great simplicity and purity of the Primitive Church holding themselves close to the first institution. So that is still call diread & wine though functified with thanks giving and now nor common oread, nor common drinkes which we never densed, moreover that this selfe-same food not, is this med to be or best after south the flesh and blood of our Lord, a phrase which Bellaminine himselfer cannot deny to be improper: and that, even as the Sonne of God he came stelly, which weeknow he became continuing God as he was before what have you to oppose against to endent truth?

Lib. 1. de Euch.

You say that Infline never once dreamed that our be dies were by convertion, nourifhed with the biglied it.

Did he not? then he dreamed one thing, and Writ another, he fayth that this food which by the purer of the word of God is celebrated with thankf-giving and wherewith our blood and fiell by convertion as fed, winot is after mand searned into the flesh and blood of left incarnate. How fallely then doe you affirme, that the action of nourithing is attributed by lastine to bred and with commonly taken in its owne nature, and not after confectation? her joyning their the together which by the projer of the word of God is made the Euch rist, where with our blood and A. to by conversion are fed, in timating without doubt that Sacramentall analogic whereby as our bodies are nourifhed by the convertion of the landified Elemenes into them, fo are our foules by faith with the body and blood which they fignifie. Al ter you hee should have faid, This food which remaining in the owne mature feedes our blood and fle to by convertion, not being made the Bucharist, loofeth that nature, and it rumel anen into the fleft and blood of Christ. Or thur, which by the

PT AYET

payer of the word of God in mode she Rushmill, and whether with heretofore our blood and flesh might have knowed that he fayth contrary wile extressly and tharafter he had said that it is made the Eucharth. Compare these two and see how well they stand together a set to shimit

But, fay you, being accused of exting mans shell, heel might have falved all (if he had hoene of your beliefe) by laying that they are only bread represent in a fidher more of

duft. So he doth in effect, when he fayth, Thin food; (having named before bread and wine ) wheremish our blood and flash by conversion war find, is the stell and blood us him; yea; fais, as by Gods wood Chrift leius became left Now our blood and flesh it not fed by convers ion with the fell and blood of Christ, therefore with the fill remaining ourward cloments : petter was Christ transfubftanziate into Bethy of which is Naftote Sie milie of that becomming had, the thatit center to bee God, no more therefore dorn bread ceale to bee bread whent'is made the body of Christ 2 and when wee lay the bread is the flesh of Christ (as wee cired out of Belo famine) it argues a plaine figure, thorefore no Transfub. limitation. Though we multipot to decline one extremine atoincurre another, nor fo urge the naturall preferee of bread as to reft in a bare fignification, but bee elevate in inour mindes to the conjoyned afficacy get which the Fithers in most ardent manner doe specially exhort. And yer lastine in this his Apology doth not formuchanswer cavils, & refute Heathenish flanders as hee intends to lay down the simple rule of Christian faith, shewing th'Emperour and whole world, that there is nothing in it worout of an author, whether to be to the our carilos for the

The next is Irenam: who plainely layth thus, I from Lord bothe for of another Father, both taking bread of this condition which is usuall among su, did he rightly confesses to be his lady, and how hash here confirmed the mixture of the Cup to be his bloods the carting the same in effect with Justine you

er

16. W. 3.6

aske, why did my Lord leave out those hist words, If any Lord brists fon of merhanfashers have the see and a see and

doft. I will tell your because they neither make for nor against use not (as you imagine) because wee are a fraide of the argument. Ironam against the Heretickes of his time proves that Christwas che fon of the Creatour by the free use of his Creatures, which could never have befeemed him if he had beene the forme of another god that was not the Creatour, as Tertillion wittily and at large prooves against Maneian, he makes here no mention of his omniporency but onely fayth, If our Love were the forcef another futher which words you complain were left out. Indeed this Father is described as almight by his offects. The Creation of the world as wellay in ou Exceditalinighty maken of heaven and parths but (by your leave I the Argument is not drawne from his Omniford cyclaither day thine, I food Lerd were not which have how he king bread of this condition, which is usuall among time did he rightly confesse it to be his body &c.but shewin that bread & wine are the true Creatures of the Create by whofe word erees bears their fruit fountains flaw, the emil bringethoferthehe beathe forft, ohen the earle y afterwardethe ripe wheating the care, affirmes withal that he would never havenfed thole creatures had he beene the fon of another god. forthe Argument is a dominio from the right & rite to the creatures not ab empipatentian, mine flour in a ca

And the last words, How happ be confirmed the mixture of the out to be his blood? you say are left out, because they

make for the mixture of water with wine.

out of an author, whether it be to the purpose ornot, of the bos fulported of corrupt dealing. The water was mixtwith wine in those hotter Countries, we deny not but Christ made no such law he tooke the Cup, and calls it the frairs of the Kim, of water we read nothing. Neither doth the word Mine fignish necessarily with the bester.

Mec. M.

thors

ourse composition of divers liquors, but meerely a ouring into the cup, or a giving to drinke from whence de greek word Kearie. -- neilige de end) . . . Orid, Metam.l. Mayor. .... -- qui nane quoque porula mifort,

25:30

Invitaque loui nellar Innone ministrat.

a many like places. But what's all this to Reall prefence. Bur in the next quotation you fay it came out whether Lord would or no. and at the work of any to work and

Anfw. Then tisa figne my Lord was not unwilling. rafraid to cite it : forthen he would not have named to nall you are answered by your selfe. But you must have Concerning to cavillat. It a vd at ob addiaw are your dardw

You give a forend reason why these later words are of itted because of the word Confirmed, which you interme to be as much as if he had faid made, & therefore by ng how confirmes be it to be bis blood, are expounded ulay the former words, bom did be rightly confeste it to bis bodyla constitution

Was You love to make a great matter of nothing, what Air xuescale ( which it feemes is the greek word that. home ufed ) or confirmavis but vohemoser affeveravit, pro-Aleda vouched, which for substance of fignification is all

me with Confession on Acknowledgement.

lef. The later words expound the former. Asfer And why not as well the former give light to the later the cafe is equally warm on the

lef. Confirmed, that is to fay, made.

Any. A falle gloffe, it is one thing to make another to confirme or avouch athing to be, which is all that Irenem here faves. If time had not envied us the original greeke we might better have preffed his words. And grant they beall one what have you gained? it might be made a Satrament of Christs body or blood, and be bread and wine nevertheleffe ftill

No, fay you, of bread it became the Reall substance of Christs body, (which you fay it frenew affirmes in my Lords second quotation.

Anfin, By your favour trement fairly not fo much the hath no words of becomming the Real fall fance, or mir thing aguspollent to it. his words are thele, There Which is a creature be confirmed to be bis blood that Was fel Whereby he increaseth our bland, and that bread which is it the creature to be his body, whereby he increases hear budies therefore when the mixt cup and broken bread doth receive the Word of God it is made the Eucharift of the blood and be dy of Christ whereby the substance of our flesh is increased and doth confit. I read here a fabfrance, but of our fielh, nor the body of Christ and a making of the Eucharift be which may as well be done by a Relative change as Sub ftantiall, and alteration of respects as natures . nay dol he not affirme the Cup to bee his blood, and material bread his body, which even by Belliemines judgement without figure can never stand together therefore me th'one turned into th'other, and calls he it not the can an bread which is of the creature, and whereby our bodies and blood are nourified? fignifying by the naturall operate the fame abiding naturall Substance, and that after Canfe eration: Or if you will fo understand it as that he spoked our Spirituall nourishment by the body and blood of our Saviour to immortality, yet he fetcht his argument hence, as who should fay, Our bodies and blood are so nourished by Christs body and blood Spiritually, as they are by the bread and cup neturally. his words are generall.

And yet our Adversary bragges that his Catholicke doctrine could not bee propounded in more express tearners.

Anjw. But, Sir, there wants Transubstantiation, Real Presence, existence under bare Accidents, or (route your owne tearnes) bread to become the reall substance of Christs body; Notions that those ages and many after were little acquainted with

But he urgeth those words, He confirmed the wine tobs

histord she bread his hady, which (quoth he) plainely dedies that it is no more wine and bread.

An/w. Nay the very contrary: for if bread be his bo-Wine his blood, then'tis both bread and body, wine and bloodieven as if a man be a Scholler or be made an officerhe is both a man and a Scholler, a man and an officers Nag Kellarmine himfelfe will confeste that these propofeions must needes be figurative, wherein one Disparate is tooken of another. therefore bread cannot bee an huane body, nor wine blood by effence and fubstance, begnatures incompatible now tis one thing to fay, This i that, another, Thu is turned into that.

You fay, those last words Whereby the fubftance of our his increased and doth consist have for their Antecedent the body and blood of Christ, signifying that we e thereby nourished to immortalitie, not the bread

and Cup.

10 10

Infir. The fixength of our Argument lyeth not in those words: which indifferently (as faire as I fee) may ereferred to the nearer Antecedent, or more remote: dour Adversary needes not so peremptorily to referre them to the body and blood yet if it be fo, it is not withoutrelation, and Analogy, as we faid before, of the natu-Affeeding by the Outward elements. But one thing we milt tell you, that hence followes no Reall Presence. for we receive this Spirituall foode Spiritually, (as fuch hings ought) and lo it workes this Spiritualleffect, not hold, and with the mouth.

But, fay you, this most affuredly teacheth that wee receive into our very bodies the life giving flesh of our

Aviour, There is hours, moive As/w. If you meane, in a Sacrament, or the Sacrament ofit, namely, the bread, we grant: otherwise not. for tell me, what helps the bodily eating unto the bodies immortality? or for that effect what addes it above the bare Spirituall and Sacramentalliwe shall as well bee immortall

tall to eternal life by Spiritual feeding; as by Corporcall, therefore bodies immortantle argues not bodies cating.

You quote the 6.of loba. He that extes my fielh, &c.

Read before, a nam s

Let us come to Teriallian, who (God be thanked) a fords us that trope, being a molt suncient author, which they say the Scripture yeelds not and themselves on demne as an up-last faction of ours and a new gloss. This is my badis, (sayeth he) that is to say, the figure of a bodis.

Bar, fay you, all this hinders not why it might not a well be his body, even by Tertulians owne judgement who elsewhere condemnes the Marcionites arguing from the position of the figure or likenesse to a denyall of the Substance.

Mefe. Testallian never fayth that the fame thin may be the body and figure of the body too, but ond proves that that which beares the figure hape or rela blance of a thing is northerefore to bee taken for apple tiline as not being the thing it felfe: and therefore if thing be in the figure of a body, tis northerefore north body it felfe. for he disputes against Marcion, who up this ground denyed the verity of Christs humane nature breaufe he is faid to bet four in the fimilitaide of finfull for and againe, to be found in figure as a man, and in the likes of men. Now the Substance it felfe to bee in the figure ! one thing and the figure to bee the Substance on thing f gured is another; they differ as Subject and dismit. and therefore S. Paules faying, He was found in figure at and and Termillians, This is the figure of my body, are unlike hee fayes not, This is in the figure of my body, or, This better the figure of my body, for then, wee grant, it might aswell even be the body too: but when he fayth onely This is the figure of my body, it argues rather that it is not the body it felfe.

Ram.s.

felic, having but a relation and affection of relembling it.
As when I tay, Rifibile of bone, it doth not therefore tollow that rific of bone from the Convert to the Abfrall; to that which is in the figure of a man may be a man, and yet notwithstanding the very figure of a body not beca hodie.

And if ellowhere her roquire a true body in th' Euchaid, quin phantafria figurant capers was phantal, her expounds himselfe that therefore Christ must have a true
body, not a true body really present in the Sacrament, the
famer makes mainely against the Marcionice, the large
sphing.

But our Adverfary demannds whether my Lord thinks in his confesence that Tertulian meant the very Sacraact to be a figure of Christs body, or the bread before
Confessation.

da/w. What can my Lord understand but that which implies repeating Christs words calls, This which impoune is neither by us nor you understood of bread atomic crare, he having before the flood it, (as all the Evanglist testifie) or given thankes, then breaking, distributing and saying, This is my body. This benedition as the Confectation: ) now that went before? Neither according to you who put the Confectation in the apetition of these words, is, This, or can be meant of headunconfectate for your selfe affirmes that according a Christs intention is meither demonstrated nor Significant thing to the Apostics understanding but our layours owne body, that, I hope, you will not call the defore Confectation onely therefore both by the words of Scripture and your owne testimony you are sorted of the defore the position of the confectation onely.

Wes but, day you, those words have reference to the breakfor he fayth before. Christ saking break and difficultuing it to his diffeiples, made it his body, saying, This is my happhat is, the figure of my body.

d

di

Anfw. Right

Bell libe. de

Es.bs 7.

As/w. Rights but not therefore bread before confectation as you most untruly affirme, and in stead of processing, conclude onely that this figure is meant the bread which we graunt. We say that bread is the Sacramental figure of Christ's body. And is not this I pray you against your self, when you expound This, that is to say, this break then it must needes follow. This break is my bodie: a plaine figure, Difference de Difference. What more can me desire of you?

No, fay you: for Tertullian adds moreover, that he

made it his body

Anjw. A hot catch, but doth he fay he made it stilly or substantially hit is made therfore by a new, not Trajfibiliantiation, but Relation, as of sman you were made lession, but relation, but Secrementally, he made Circumcision the Covenant, a Lambe the Passey our argument hence is but meere winde.

the selfa us, he will not fland about the fignification of the Pronounc This, if we will but grant (as he brages) with the auscient Pathers, a Substantial change of the

bread into Chrifts body.

Bethers held any fuch matter, it is to be proved: as full more appears. But Sir, you that have so good a faculting perverting plains words, (for what plainer than, This my hedy, the it, the figure of my hady, where he most clearly shows that it is but Christs body in a figure, & chatthe words are figuratively true) what exposition it pray my dog you bring? Let us hearken.

This bread which in the olde Teffament was a figure of m

the words of Scripture, and your that you show stone with

emfelle, none of your owne ) which with to cuming a fetch can draw any thing to his owne fide, & like experienced Alchymitts, out of meere words of the prefet tenie, extract the Preterperfect, Good Sir, where find you the

Bell, lib. 2. de

he Verbemas, or the Olde Tellament in all that fentence. grany flitch of them? Bur what you found not, dike aliberall man you supplyed out of your owne flore: rather then any thing throughout Antiquity thould feem croffe revour cause. Who sees not that according to the Cuhome of all Writers and daying Speech, the latter words. That is to fay, the figure of my body, chang in stry willings, & e an exposition of the former & showing forfooth with the common voyce of our Churches, how this breed is Christs body: namely 47 few 45 it is a figure of nor (which is all one) a Signs How could hee have exmeffed the Metenymie in plainer tearmes, or have given is novce more fully on our fide ; as if some lare Calvithnot Terrallim above 14 hundred yeares agoe , had mitit. Why doe you therefore fing about to the alle with those words which Terration directly upplies to the New? for under the New Testament & conteming a Sacrament of the New Teffement Christ fayth. This is my body , the very which and no other Terrollism pounds to be she figure of his body in the ion (fauch he) feure of wy hady ... What the withen hath wour Come comic? The timbigh in the time of abit olds Toffament mas a fenre of my body, is not made my bedy? If their exefficiens be allowed, what in all Authors that escape the efallification and courenage / Thefe are the men share poore faiftes, ever wal throat anisig ach rod agoals bee Yes, but (lay you) Aerenthay endeavours to proove that Christ fulfilled all the figures of th'Old Teftament as monath which hee observes for one, that bread was a fifavel. Ciniff bleffed the wild toly bod shoot still Advis Multit needs aberefore follow that he fulfilled t ald figure of bread in his left Supper se that by the mall presence of his Body in the Sacrament' or lipray you Sir, might not both equally bee figures of the fame by not every ching that hath analogic one with and these is therefore the type one of anothery but may will (Bd: prove

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he

prove Anti-types or copartening figures of the fame Christians the Arke and Baptisme, r. Pet. 3. I passe by Torralisms errous upon a false translation; for th' Hebrew is name, not name, nor name, but, if it were so, it follows not that that same bread should be a type of the Enchants: for he gives the reason why rather his body; (that is, as himself expounds, spare thereof) than a Pomptom because sayth he, it hath beene figured in bread of olds. Whence who sees not it naturally followes, that there fore it is figured in bread still, according to th'old worm not that it was a-new made of bread, whereof it hathat precedent example?

But hee thinkes hee hath got an example, and that of Terrallian, of his new cratchet: in those words, Clariff molius, which last word expound not the predicate moreow, but the remoter Subject for

Par Chime Hall walker in 1900 1200 Min

As/w. But all this will not doe: for Christ is even now th'announted, neither will the meaning bee, Christ who once was th'announted of the Father, afterward cented to bee any more to but in flead thereof, the forus: as you construe. The bread which is the Older's flament was a figure of the body, it now made my very his your simile dormnot tadge. How much better had you that in maintaining one mans credit bee driven to his poore thifts, even plainety acknowledge with unhanced the content of the poore that the body acknowledge with unhanced the content of the paste to Clement.

Beholde heere a like piece of Sophility: Clima fayth, Christ bleffed the vine, when her faid, Take, driet, this is my blood, the blood of the Piece these words. Blood the Christian, one (you lip) that is not wedded to while this is, may easily perceive to bee spoken in that custive case, and governed of the Verbe Bleffe, it is the had faid y Our Lord did bleffe wine; even the blood of the Vine, when hee had said. Take, driets this

was blood. Maje: But had you nothing to referre it to nearer at hand than the Verbe Bleffed ! that you should thus croffe the whole sentence, and joyne the first with the last ? Is there not, Take, Ease, and the very last Verbe, Is, when he with This is my bedy? to all which it indifferently agrees eitheras Nominative or Acculative: as, if you had any Greeke, you need no teaching. What reason therefore here you to draw that to a farre diffant Verbe, which in respects aswell agrees with the next ? A yesterdayes Greeian would laugh you to fcome, when hee res you fo peremptorily afterme, that saud a Noune of the Neuter gender, where Nominarive Accusative, and Pocative all are one, must needes only be Accusative, and firwere, why might it not as well bee governed of the Verbe Take, or Eme, which were spoken after the Blesme or Confecration? And yet our learned Grammarian illneedes face us downe and make us acknowledge, defle wee bee wedded to our, wylie shifts, that it is the Acculative case, and governed of the Verbe Blef-I wonder if you did not smile in your sleeve at your whe wylineffe and fleight in this evalion: but you doc ell to put the shift from your selfe upon us. Ordinary Rhetoricke even in Scriptures might have taught, admonified how frequent a figure Anadiplofis is there the fame word is iterated with fome addition s is here; My blood, the blood of the Vine: Reade but Deborah's Song, Judges 5. But I pardon your imorance : you have beene fo long a conning your inglish Rules of Concordance, that you had no erfire to tend cither Greeke, Rhetoricke , or any thing elfe. 325 50 B. Maria

From the Master to the Seboller, when hee had faid before. That meate which is fantlified by the word of God and prayer, as couching its material part, goes into the belly, it is worded into the draught crea (for he expounds those X X 2 words

words Matth. 15.) he addes, And these things of the sylcall and Symbolicall body. Our Replyer answeres, that is might be so, and yet neverthelesse the true and reall be-

dy too.

Infw. Though this evafion be already fropt in the Generall, yet briefely thus much: For as much as a Sacrament is an outward Signe of inward Grace; and hath in it two things confiderable, the vifible Signe, and the Grace thereby fignified, or (as Irenew termes it) earthy and the heavenly matter, hee doth but confound and quite overthrow the nature of a Sacrament whole ever makes the fame particular both Signe and thing Si nified, and a thing to bee the figne of it felfethus ma ing the Lords Supper in one of the two, making either the body to be fignified by it felfe, or the bread a Si of it felfe. Nay, feeing that (to speake precisely) the or ward figne is the Sacrament, the fignified grace being ther the Sacramentatum, who loever makes this Sacramentatum, ment a Signe of it felfe, takes away the body of Chris the figne and thing fignified being (as in all other Sam ments) really diffinct, So the outting of the foresking the Covenant, the Lambe, and the Paffing over: water, Regeneration: yet refembling those things whence the are diffinet. Howfoever naturally, I grant, water may be nific it felfe, yet the Sacrament goes further, and leader us by the hand from these bodily Elements to further and deeper Myfteries even as bread, though it fignified felfe naturally, yet not it felfe, but the body of Christs eramentally. So though the body of our Lord manifest it felfe by its owne Spesier in heaven, yet as it is in the Sa crament, 'ris onely lignified by the bread. And where I pray you did you ever read that a thing was the type and Symboli of it felfer for these words Origen useth. types and lymbolis are signes by inficution, and they have ever Relation to tomething elfe. thus we have fully discover red your quaint device the regions elsewhere brought to the

the contrary wee have found both weake and impertinent. But what say you to those words (which though forthobjected you have shuffled into the last place) that tour this santified bread by Gods word and payer yet accorling to the material part thereof goes but into the body and it satisfies the draught?

All this (quoth he) we grant: for all that remaines of the bread namely, the materiall and sensible formes, all goes

ato the belly.

Anfa. But you must adde with Origen, And fo is voidire the draught, which I hope you will not fo difeefully fay of your holy Species: for they perish in the macke elfe should Christ be voyded for company. for hold that as long as they continue, Christ remaines erthem . But you miliake Origen, if by meate you inte he meant bare Actidents: a new Medicam never shed in Origens time. I could wish young other dyet. should fee how bravely you would live upon it, with our fweetenesses and nothing fweet, takes and nothing the breadths, lengths, roundneffes, whiteneffes, like ponicall Idea, floting without Subject: good meate to d of when the belly is full. And how can thefe formes called the material part, which have no matter at all? deherefore he calls it, not the Formes, Species, Accibut, but the matter of bread, in these infuing words, Neiber is it the matter of bread; but the word forken over it sthough heere my Replyer addes, by which the bread is bengadines the body of Christ, meaning Really, Sublanully) which profiteth him that doth not unworthily cate thereof. Certainely it is the substance of meate which both descends into the belly, ( Accidentia enim moventur In Accident, moto Subjecto) and in part is thence caft into the draught . Now if Origen had beene of the Papifts minde, he would without all question lighting upon such stext Whatforver entreth the mouth goes into the belly and weaf one into the draught, have excepted the Eucharift, (25 (as I warrant you all Popith Interpreters doe) much left never have expressed it by name in the number of other corruptible meates, but we see the world was then of a nother judgement.

Nay, but feeling himselfe galled with so pregrant a restimony he begins to question the Author and author

rity of these Commentaryes.

Answ. A sweet man, as an Author makes for, orangainst him, accordingly to accept or reject. I could will you had produced those strong presumptions. Erasau fayth, he translated it out of the Library of Ladenburg.

Remember your nicks of fence.

To the other teltimony, wherein he calls the bread cup Images of Christ-fless and blood, he answeres as he do to the word Typicall and Symbolicall: and therefore we passe, onely rouching those allegations of his wherewishe thinkes to repeale ours.

lef. That by prayer it is made the holy bedy, Christs

proper body.

have often told you) or that it should ceale to be break it continues the one macerally, as it becomes anew it signs of thother, and therefore Mesonymically is called the other by a new relation, why stand you so much upon a phrase, and never consider the meaning?

lef. That it was a groffe negligence to let it but fall

upon the ground.

Major. What then? a Reall Prefence? wer fequitare a man may charily keepe things that he efficiences precious and yet but meere creatures; and in the Old Testament no lesse care was had/if not more ) of those imperfect Lesiticall Sacrifices, as that they should not be carried for the faultifes the prople, but be eaten in the holy place, and of the cleane, &c.

That it is incorrapens spulum; and when we receive it, we olight to fay, Lord I am not worshy show floudiff enta-

VILLET

where the bragges has father sind the the name and vigard of Ch liftians, they ofibill views Barter him akenocholight weelfall come fueltenough we inferended of the it is table in perspetite feels, whether yet confider the outward eleof spinical life scinmorally to the worth Recovery

incorruptible therefore, not formalier bat santation, befied which by Sacramonrall phrase 13 spoken of the green which by Sacramonrall phrase 13 spoken of the Chrift because of this Sacrametall Presence Land them med

pare: and thus electe wackert men may cake objetincombile fouder selection make, though speniches a corn. and theoreupsion but damnation the On the Royal on built. Cyprian tollowers the excellence should Richerallie,

er alone, (for her disputer mainth the estimate) bean-trake balio of mind and and affainess the Lord walls and his body, and wine his blood. This you repeale by the way with the net rollowes no real posmountains the short by the short the sh efpake already) That which real accounts for positive energy Coprise in purcing the Sacramouniser of the ablacka Fides proponer mer beliebenov daidw " sloosq of a Secondly that Exprise holds les greiner finne in wicked man but to thich the Suchtandit, than to deny keepe it in all things: elfe never object the like on fill

Anfw. You play the Sophister egregiously: If you dread Cyprism, you Moule finde that he compares not beforfinnes absolutely; but as they were in those whom er reproves: who doubtleffe finned more and with ther contempt in their obstinate sushing anto the ds Table, then by their first light denying before a Magistrace, mor because Christ was Really prelient, but because the contempt was greater, and without the

Bech, 29

A poops

I had not been then year relations lake them I have been under the name and vizard of Christians, they offered charabour to Christians they offered charabour to Christians they grown a worse by perference and swhich Coprise aspectally aggressates) they joy ting chair-unitary and I deletric with this facted my facility with the factor of the facility that the state of the stat

Bacch, 29

menunctible therefore nor formative, but made up the party and the party hand the party of the p

of the state of the confirms abolicase appear helpfour to see stone, (for her claimed seems) and the seems of 
chapter Whence followers no real presence only the short highly effected in a stream steepes his Biblethir's year will be the day day on home, why they we not in his Cyprian in putting the Sacrament into the shapes of the people, which your feller over a now the fitted was the conformal of hole times in payment him community it into the innovational biblets in the conformal fixed private it is all things: ellenever object the like outlies to payle which we will be outlied to Patethine Birth was made with the times. Accorde of Patethine Birth Sale was not with the times of Patethine Birth Sale was not with the times of Patethine Birth Sale was not with the times of the sale was not payd to the sale was not p

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Socrat. l. a. Ecclos Histor,

ir co cire habitationed base placemental land land with might & Mat. 2. I verily hoprise police sodarud Questimin be

Aufe, And is this all for which you perforde your felfe Enfebine held arealt and some profence of the bady in the Sagrament of The Sagrafice (chough figurative) might befull clean, and boly wishout the geren-by this power and fandtification of the Spirit; and futable, that is to large gurative Altars. Cor. so [peak with the Apolity, Tables of r. Cor. rol the Lord ) be everywhere trosed hosted has dish aid to says

deprier, The bread and think for the outer . This min lay dquares not with mercrall breaded you sire of the schotches is not obe mater of French fun also markfai meneris that profitch the worthy metimere which you thinke is a found argument, that it is no left then the vewhile Abec of Christa body and blood a whole while

Anfw. How the very Outward Elements das Infras met, by the word & Spirit, are faid to fantifie we have before showed in Origins not by netwall wentue, or as they are considered in Abstraction from the divine power andlovace but fundamental clevation in the lawfull Med And fayes not Origin the fame with us, that there was mente pelich according so the watertiall part thereof good into the belly, and is very ded into the drangles, get as some bing prayer which it indied succerding to the portion of fulth is umale profes able, salightering she minde , and waking it lebshotdesthat which we profimbles of herefore her is now an sunft himfelfe and us, when he addes, that not che man ter of the bread, but the word profiteth? but only expounds how the bread is made profitable namely not aswally de alanciacit is the face phone which the Apolitic this Perve so Bay refree fourth armat the parting of the Chameffe of a be fleft, buts the cofwee of a good cofsience de tig tilon of this the file donfiderations fometimes in Scriptures aven fail finde the Grace affigned no abe Outward Sacrament formationes laign incitadiffered from Yya

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T. A. C. C. CR.

it to the holy Spirit as in Circumcifion, a comparing Ross and Ross as in Baptisha comparing a Pecty. St. Mat. 3 if verily supering polarishments Res with Act, and Baptish Tic. 32 southborder the Papills deny this, who conjurge it too much in their Operation.

taringuetic flocking of challe down place or which though fallow ander chief initial the Copiet, but it this among the reft, this period thin chief bread to and mine, the type of his field and blood is and they that are parachers of the mildle bread is the fightmelly embassing in and blood of an diable to many charges for many thursder-belts is will be all mill wine, Topics of his field and blood, Sperious training. What first our advertisty

- The rwo field he hach answered already pole 21 ale

and the Month bound of the Steward Elements of the Angle of the Month 
exchides a visible not every corporall eating of Christophy

while Arenor thefe two opposites Corposit and Said small therefore when heaffirmen that the flesh of Chris is eaten Spiritually, dorbiho nordeny that it is eaten The dilat howfoever the Sacrament of it & outward figure bodily caren neither dorbhe diftingaish betwixta is wifelestin bedily invitable paringibus onely to the be ly with the earling of the appairing bread, addes the spirite invisible of Christs for Your diftinction therfore is no grounded in Materia, nay, is overthrowne by him. - But your urge those words which are before, and bring in this feintence, It come nor to their mind room where he theire switter things came to paffe in the New Telland the never worek nowne nor heard of in the Old even by Patriarches, Kings, and Prophers, amongst which the was ones now the meere Spiritualleating was done knowneard had of old even from the beginnings which words

ed therefore (fay you) my Lord omitted firm an and Asific were needfull to quote a booke endyes, and not fo much onely as is to the purpole. But knowne of olde, yet not Spirituall eating was forme and Sacrament of bread and that in fuch an exdefle and cleare manner, as that it fhould both in a fefor represent the death of Christ already fuffered, from the first inftitution bee graced with the very of his Body. I pray you Sir, reade the whole fenencetogether, and admit not a fathery of division ? Hee cakes there of the Bucharift of bread and wine, and ath, It nover came into the Parrimehs mind shat they who menutakers of the visible bread, should foiritually eate the of our Lerd. You make as though he had faid, It neor came into their mindes that Christ should be spirituly eaten. he denyes not a Spirituall oating, but a Spiriall eating of the bread, and in this Sacraments A Spinia at faring they knew, and were well acquainted with, not a Spirituall eating in the Eucharift: even as they hoft, but not that Sucramentall in Baptifus, whereof he eth immediatly before. It never came into their ides that there should bee a Baptisme of fire and the Hoon and strong challed at win Help

Bir one thing more ( to returne to the fecond claufe) wherein like wife we comprehend what you say to S. His way, That the fame thing may both be typically and reals the fame field and blood in another manner, to wir, in the fame of the same markly, had a solution with the same said to be said to

daja: How can you say it is the very field and blood for in a peculiar manner.) Sacramentally, when as according to the custome of all Storamete even bare repicaling is Sairamentally (nay, as we have proved, is only Sacramentally) unless you please to speak many suffer the type is the account into the thing symplast therefore the word Sacrametrinot the sacrametrinos and sacrametrinos the sacrame

Y y . 3

mentall

mental must be referred, either to the first part, or both and the members of your diftinction are either differ. or coincident. Peradventure you referre Secramentally to the first part, which speakes of the type, Impassibly to the fecond: I would you had expressed your meaning better, But we may fave you's labour, not to trouble your leffe overmuch with nice distinctions : for it is a Sacrament the fame thing cannot be figure and thing figur fied too, ( we have before at large proved ) you neede not further to demaund, How the fame! and the thing it felfe be falle, the queltion about the manner is peedeleffe.

In answering S. Hierome you are as dry as a sticke; what he fayes of a type, you wipe away with an old a

fwer which we have already confuted.

To th'Author of the Homily upon the 22. Plalme mongst S. C'bryfoftemes workes, you first object that we have to little out of Cbryfoffome himfelfe that wee me

faine to produce others under his name.

Anfw. You might well have objected this, if as Lord had broached is under Chry oftomes name; which does not, plainely avouching that it is not his, onth joyned with his workes. I would you had wied the his adelity in not fo peremptorily fathering upon others falle and abfurd and doubtfull writings, whereof even the greater part of your quotations confilt. But whereas you object paucity, Know that my Lord flands not fo much upon the multitude as Weight and goodnes of proofes is doth not as you doe, paint whole pages and leaves with out reason, and so there be enough, care not what the be. which indeede helpe to fill a booke and make a faire show to the simple, yet prove no better then X exast my, waterom, but annealdy. And if we have but few, the better for you answer those few well

Now to the words That bee might every day for ofmibitude of the body and blood of Christ Bere unto us to a St orament broad and wine after she weder of Molchifedes, you il lidania

copy that the Sagrament is called bread and wine becalle of the Outward former, even as Angells wer by mion of that humane thepe wherein they appeared.

Augin. Yea but S. Aufino, Sir, denyes not but that Lib. 2.de Tria. the Angells might affumetrue humane bodies, and have core the row outward shape of a man which considers in the body, not the refemblance onely. How doe you compare that to the outward shows of bread and wine without shiftener, whereas here is both the sow and substance of a man much as concernes the bodily part Besides when an ells are called men, the text cleares the trope; that has were but so called from the openance, she wing cities expresse terms or by necessary arguments that they were not men, but Angells. So three men were enter-Gen. 13. thind by Abubans, but such as should mitaculously defined by Abubans, but such as should mitaculously defined by Abubans, but such as should mitaculously defined by Sodome, and where of one is named schools? a man los. 5.

Your text out of Chryfaftome and your Conclusion

ence shall be answered in his place.

Your other answerthat it might both have the fimi-

Certainely hee would never have contented him

blood, if it had beene the body and blood it felfe.

But let us come to Chryfaffonse himfelfe in his epifle to Caferine, you deny the Author, feeing all is but ventured to use your language) upon the faithlesse word of a language Fryar, and you cite Bellarmine, and say that never any could yet prove it.

of the Florentine Library to commended for multiplicity of bookes) that that might be found there which neither could be had elsewhere in any of our Libraries, and could not with fafety be returned unto by him which was (as

your

See his Reply pag 195. your (elfe calls him) arrangers, but (as the trithing Christs wileness a exile; dearing with calls for his gran friends for the golpells greater at thes. And become never meant to produce against your felves, but to conceale, or corrupt, or make away all fuch things to the utmost: But may not we put you here in minds of your accustomed trickes of force?

But to his words, when he layerh that before he had be fundified we call it bread has been Gods grate both for difficult by meaner of the Priest is it delivered stomether of bread and is reputed worthy, the name of the Lords by alchough (marke) the name of bread still remains in it, is not called two bodies, but one hody of Gods some you confidently answere that all this makes rather for you, it cause here we reade a Sandistingion of the bread.

ave of the Bread (as he fayth) remaining fill in it.

you have it plainely excepted fremaines fill in it. it.

Anfw. Right: hut to that it looketh not but falls taines the former nature of bread. If this helpe either fhould rather make with a Lutheran than you for Cope function it might carry fome them, for Transablance on it hath none.

But hence you dispute further (if an argument Gy you from the name be ought worth) that it may as well be concluded that 'tis no more bread but the body of Chilbecause 'tis delivered from the name of bread and called the body, as we doe elsewhere that it is bread because the name of bread.

An w. It might, I grant, if the reason were like, of if when the Fathers call it bread, they should withall deny that it retaines the nature of bread, as here when this said to be delivered from the same of bread, not with said to be delivered from the same of bread, not with said ing

ling is futhermore added that the waters of bread remains: did mie the fathers that we urge for the name of bread deny not alfo the watere . as this difchiming the warm af-Gints the harave. Shew me where they call it bread felewing the marine and fubstance of bread, as here without name it reminer the nature vanid if one or two legitfate or baffardly, use fome few times that harth & incomodious phrase, we shall hereafter either expound their shing or eracke their credit Befides it feemes you unfland not what this delivering from the name of bread namely, an affurning to a higherticle, not as though it cast away the former name, whose nature, hee confesit fill resairen for that which will keepes the nature bread, who can deay but it may full be call'd bread; & me most properly as the nature is, fo athing is a & asit to it may be calld that which hath the nature of bread. bread that which is bread may flill be calld forbuttow en como to a higher name whom once it is made partaporth Eucliatificall benedittion anyet foras that it acth not the formet, even as Onefimme being graced ith the name of brather, & th'apolicsof freinds were notthitanding ftill Servener, as their owne writings testi-Mencefirebil eathyanour Siedarie but friends: Were ey cherefore no more fertient to Net web was fere une but sebana forvare, even a brother: Williamy hence inferre on inferre, trius mile stom on service of

alf an inference, havyour drom the name to the subince avayle any thing, then this Author, is expressly alhinft us also at 1972 of 1982 you whereas he so frees them the name that in the very next words he acknowidgeshed arrangly remains still in it? have not so most did Wherein soon freement object the awakeness of our Argument from the bate name land a vad and and your last such as the bate name to the awakeness of the such as the subject of the such and and and your last such as the subject of the subject in the same and sadd subject in the subject and the subject and subject in the same and sadd subject in the subject and the subject and subject in the subject

John 15.

be not repealed by other circumstances that declare the sense to be figurative, as I hope you shall not finde in any of those texts which we alledge, we and the old to have

But what fay you to those plaine wordes which fail bobbe you on the lips, a dishingh the matter of the bread remains still in it? you answere, that by Nature is meant the wishle and sensible part, namely, the Outward Formes of bread.

as well to the Nature as Formes and Accidents? if it doe, (for how can you deny it?) why reftraine you then words to have formes, whereas the Author fpeakes a nerolly. The nature are natural with init, not, some please of the nature? even as the diving nature (which is his companion) remaines entire after it is made one person with humane, or body of Christ.

Angle And why may not the very fubfiance be call'd the wifible and fentible part, though by the Spond even as the body is the wifible and fentible part of many the second even as the body is the wifible and fentible part of many the second even as the body is the wifible and fentible part of many the second even as 
But you earch hold of the comparison which follows in the next words. Solikewife here the divine nature of ding in the body of Christ:, these two make one for and me person: hence you inferre, that as in the Sacrament that are two divers natures, the body of Christ, and the wishes to the of bread of the salt none, guid to the allows south

Anjw. A word by the way: That is the outward parties the Sastament, which Christ in the first instruction cooke into his handes, which was not the visible formes, but bread, neither can the flormes be the outstand Sastamentall part of the body of Oltris, to which they neither have analogy in figurifying, non appendic to the body of Oltris, to which they neither have analogy in figurifying, non appendic to the former being taken single. The there indeed can be at all without they Subjects. So taking away the fastament.

inelide be

you take away the famous 12 taking away substantial formers, you utake taken to be desirated as even as taking away the body, you take away the man. God on a substantial and 
chiffe Yet is acknowledged but one body for shought in Christ there be a different satures, yet but one performence, whence you inferre, that the body of our Lord is as really and substantially in the Eucharist; as his divinity

wholes A fond and ridiculous conclusion as who Gould fay Similies held in all things: which if it were for hould firike ar none more than your felf for then should I afwell inferre upon you, that the Substance of bread continues fill even after Confecration, even as the fubmee of the divine nature after personall union; and that here are two diftinct substantiall natures in the Sacrament bread, and the Lords body as the Deity and Humamity of Christare distinct, which (as I faid ) may make for Latheran but availes you no more than us, you afwell lenying a reall profence of the bread after Confecuation is we'd realf prefence of the body; nay, the Authourhim felfe graunting a remaining ftill of the bread, and that it is onely called and beares the name of Christ's body. The thing therefore wherein hee compares them , is this, that as the Sacrament having two things confide able in it bread, and the Lords body, is called but one body: fo, there being two natures in Christ, divine, and humane, all is but one for : not, that his body should ace as really in the bread, or Speries of bread, (though henames no Species) as his Divinity is in th' Humanity. You find no foot-step of any fuch drift in all his difcourfered and sentences

You urge the name Priest in this quotation, which you

fay we doe not well allow.

the Gospell were of old call'd Priests by analogy to the

Levicieal law, but God wifer thangian, among fo man titles, never files them with that name, but methis respect makes all alike , itederaujar aprov. But what is all this to

the question? you love to pick quarrells.

And formuch for Chapfer and storm phase imperior hash made me the longer: how much becit had it beene even to deny the Author without more adde, than thus impul dently to wrest that which makes plainely against your but you are loth any thing in Antiquity should feem adverie; and therefore be it viewer to much against you you have a difficition for it with all and bent simile vel blush

Amongst many worthics of those golden times, Slade fine gives a most cleare light, as in many other control verted points, fo in this : though the Papifts feeke be might and maine to reconcile him to themselves. Vp the Pfalmes he expounds Christs words thus per fall eate that body which you fee, not drink that blood which they feel fled that will erucific me. What plainer against both seall presence, and orall manducation. for the Papists belieucthey estethe very body that th' Apofiles faw. I bave commended a certaine Sacrament to you : being fritis ally winderfrood, it will quicken you. What clearer tor Spirit tualleating?

Fire you urge my Lord with his owne words, that is the 6. of John is no speech of the Sacrament at all: and S. Auftine to be of the fame judgement, who now plainty fauth. I have commended a Sacrament to yen. here fay you

we are taken napping.

Aufw. Alas poore man, and is this all the contradiction you can finde in my Lords writings ? and are you ignorant indeed that the name Sacrament is generally takenin the Fathers for any myfterie , as Sacramentum Trinimiti, Sacramentum Incarnationis, and to here the Sacrament of spirituall eating, that is to say, the desp my therie, the word being not then to determined by Scholafticallule ? no contradiction therefore, I have commended a carraine Sa-CTAMENT, convertaking Sacrament for ahigh mythry and yet, I be provided to you as Sacrament shing Sacrament for withle Signe of invitible grace, he as been it must be uten a no Enclariff. But with the ambiguity of the man, Sacrament, you thought to that a fair flow to the limits and it respects that it or man is a significant of the limits.

Busitecondly, fay you, eventby Calvins owne refitmenshis words literally taken are as much againft us, who high that by substantial communication. Christs very body wherein he died and rose againe, and even that the fallace of his body and blood are delivered to no in the Ladi supper, & to deny this to be execuble blass here you fay you, can this agree with S. Ladiston words, you fall not eate this body which you for my drink that blood.

Websbey Ball feed that Wilterneifie melin 110

Wery welk for So duffine speakes of bodily can and drinking, and stomach of the Rectiver , taking words: Eur and Drinks in their proper sense doe you ake that Caloin intended such a substantial commuintion contrary to his owne doctrine, and that which benoft maintained against both Papist and Lutherau He focakes therefore of a Substantial communicaion; or (as your later proofed have it.) a receiving Christs true fubitance, and his very body and had but the heefelfewhere of enough expounds late) by fairhand in a fairing the bodily maintry afternatial communion, Lconfelle, because it joynes istohis true fubRance: but not therefore Orall; and itmy very well bee to called so fignific that wee are her fairedly stronged of nor so the fained and phanbody of Christ stout verily and itsessy to the true fub Bance of his body and blood, for though there be no reall prefence, yet wee holde a reall communiwith Christs humanity ablents And that Calvis had no other meaning, (thogh you know it well enough) heark & is words: It [wifeeth (quoth he) that (built breatherb life

Cal.1. 5. Infle.

wholes, following he layles between two rolles, who was paident in the property of the world of the property of the world of the property of the world he have this world as to incurre the other which makes him find the more in the beginning of that chapter: where no withinding I find no fick word as Subjection of the foundation, neither in the feaventh's, nor any about how contrary wife that it is an eating of Faut, and month, they have but good and the property of the said of the property of the

of herefood (fayyou) the meaning is, You had not my body, namely, in that manner which you no wifee its drinks my blood in a palpable and vilible tashion as

Capernaites did imagin.

Answ. You make impiration where mone is; & fine speakes applicably for to speake properly Child. Helh and blood are neither eaten and drunke this my nor that way but, as the same Ansine can tell you, he figure injuring as sweetly and profitably to lay it is paint minder that he floss was consider and mounted for mathing gurative eating and drinking wee allow, but a reall words, who holds indeede a Reall sommanies, but not reall eating.

Then you read to us along needeless 42 faure of the whole Context, and first commend his wife y exposition upon the worshipping of Gods footestucke, because thinks it makes for you.

Anfw. But of this afterwards or and liew

Then when all's done; tatch hold of the tafe words in patch with your owne Trucharlindfor wheleas Seems fine tweety apon the words we alledge, it would be relatived vifely: (which may very well have reference to the foregoing clause of the fooding of his blood, by the Oracifiers, ) your put in a some wone, reading thus, Although it be necessary that the faid.

L.3.de dod.

scriment be visibly celebrated, and so what Antime laves indifferent, you tye to your owne purpose. I have indifferent, you tye to your owne purpose. I have suffice. Finds the world Sattement in this sentence. I then we using the generality of the Pronound Visible deresers it to the remotent Anticeder a art foregoing sentence wherein bespeakes of the slighting his blood, which though done visibly, is to be understood (as siete forth is primarily illow not true and home use?

If you tell us agains that Sattaffine excludes onely the mossession of the Capernaires.

falls. Nay and yours too, who fland for a bodily cating as well as they, though in a most phonasticall and implifible manual or, vive time air drive believe the new

To the federal test imony, wherein Christ is said to have comended and delivered to his disciples a figure of his and blood, you have nothing to say but your, old alwere plantic may be a figure, isodatic thing, lignification, and oyou turge, the to Landium sayes at the same and another thing and a light of the same and another and another and another and another and another and another and

drift, it But you are presented: for wee have secred and that in the Sacrament or, Sacramentall it officint the figure and thing figured are thing a distributed the other and that the Sacrament is deliced but the other and that the Sacrament is deliced but the other than figured having Relation to the word and Sofull's the thing figured having Relational by its yet at this time I will but demand one questional If it be thought or thing figured it felte? what man feeing the King, will by outlet is the Kings picture? where attiruting the picture her implyes that it is not the King himselfeed.

mined therein of oil of sint soudines of 11, 22, and and therein of oil of sint soudines oil, 11, 22, and and the fire Soudie we but in a Spice when he is now, eating the Bread, he joyntly feedes on Chill in his hearting as its Signe and weak; the sendency to all upon the prous

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12-

Odamvis ergo in libro terno de libero arbitito ita do varvalis di spurave trans, u certinaante, though all have not. Spirituall eyes to feel it, handas take it, morphosorous and omacks to digeth in 122 and 12

Asfr. You mend the matter well by curning it fines byords into the Manichers to order an excellent f culty to make an authoras you please, freak exither in owne, be with a new profesoria in one Adverfacies of fan. His buryoun old folooldgrieke and skiffele, and you are pressed with his authority, to fay office help ox fenreatin attenue Sonoly ou will list Mufaine for in perfense Latenichaviumi but Ipray don, Sert give and blood, you have nothing to tay beolesande -In You marine tombother starts where he decline and Ange But here is no confequency fayother plan therefore here: unleffe you could shew the like read two thould fay, becanfe the werbe Eff is taken figure by ellewhere, and that very often therefore like wife these words, This is any dady; you would become for Mastweet that it did nor follow to tell we you new ann · Por example you bring him in speaking of whether coveronfres and love of his belly, see which fayer the manifely that he spoke in his Adversaryes person. I and 10 configuration in the civerds white this thing figured it felie? what man seeing the firmorewoll Yau bring moreover Suppline faving out of the niches) grounds, that infirmity of ignorance is mirmally -norming of doubteit for thy oor textes alledged liber de bono perf.c. 11. he attributes this to the Peingsmit; laying this of though in the gibloka of Erecustonico to diffund of toflows, the thought werd mae which the Pringists for that ignorance and difficult ywarbout which no man is been are principles propries altique funciones per marthithe anding this Mani-

Quamvis ergo in libro tertio de libero arbitrio ita de parvulis disputaverimas, uzetiamsi verum esset

Candillo F.

wichers would bee convinced who ballebe with measuriel good dicunt er of good airdeoil .. zich spezhippoling the found Pelagiani, igno r he confordsche later e neither tay the hee that hee ficultatem fice keigh the perion of the Miniches of yen tolingen quibus nullus

to fay you the Manieten held that Christ had but a home nafeitur, antaltical and imaginary body therefore they ex- primordia non ded the words much like you, This way body, shae mature, vince-

the figure and apparente of my body.

(m/). Nay, therefore they could not expound the like Manichai qui who give to Christa time, real, and the frantial humane, yolunt duas dy, whereof the brend is a Signe; but like you rather, oframe Christinehan invitable, indivitible body, all effe asturas, bole in every particle of the hoft, and that with full didien of pares, and in fo many places as there are at confecrated hofts the world thorough they held ita geof a phantafficially body, we of a synchrow can wet aand Againe whereas the Catholick's themfelves, as you dnowledge in your next answere, held the very same, forthey both held the Eucharista fgue of Christs bowhy make you S. Justine speake that in the person. the Manichees, which was common to both ? Theh man knownero fpeake with his Adverlaryes tongue adre use his words, when they can bee turned no other

You make this their meaning, My body, that is, the figne ad appearance of my body. It band a rigarit, hard to ver

defini But theparesilijoyaed together they refermed the appearance to the body it felfe, fish a one as by conceited; the Signe to the Sacrament of that of that their Phantalme Meither is the Bread in peninter of Christs body , it differing to much in Outward Shop, rhough it beethe Sigm.

But secondly you fly to th'old answere, that it may at Signe and thing Signified both, as Sam both Anther are the fole Othode of the eye-fights

fentur tamen

boni (cilicet te

\$ S. Q.75. 2 25

Abjahams wife and file in a suisine a suis me wife and file in the suisine

Aufa. Your Similie is unlike. Berwise fifter and wife there is but a formall difference: and therefore the same person may be both lister and wife even to the same in divers respects, without any contradiction or impossibility of nature, as it was even needful at the first in Adams children but Signe and thing fignified in the Sacrament doe differ really, th' one being bread and wine, thou ther of a contrary nature, the body and blood of our Saviour. Nay, with the Papists themselves I cannot see how the same should be both signe and thing signified, who hold the Signe to be the Outward Species, not the body and blood under them.

To S. Austines words cited by Bede: appealing to our very opes for the truth of the bread and wine in the words. That which you have seene is the bread and cap, of which your very eyes doe informe you, you answere, it follows

lowes not therefore that it is nothing elfe.

An/w. Neither fay we that it is nothing else: for it is withall the Signe and Seale of Christs body and blood, which also it joynely gives to the worthy receiver, but so as that the bread onely is really present to the mouth, and the body of Christ Spiritually to the soule by faith. But what is this to the purpose, whether it be any thing else, when he plainly confesses, and that upon Testimony of Sense, that it is bread still this would sooner helps a Lutheran who holdes a Reall presence of buth bread at the body of Christ, than you.

But you fallifie 3. Austine most egregiously, saying that he plainly declares himselfe to speake of the wibble

former of bread and wine onely described aint

you have feene is the bread and cap: he fayth not, is the vifible formes of them onely.

Neither helpe you your felfer with faying that the

Formes are the fole Object of the eye-fight;

Species quarremanene in hoo Sacramento, fufficiun: ad fignificationem hujus Sacramenti, Aquin. p.3-9.75, a.25 ad 5.

Anfw. For

Anjo, For they are so the Object that the Substance it felfe is scene by them, neither are you to sever thone from th'other world and another a substance was blue its

And that the inward substance (which, say you, of it selfe is not visible, but lyeth couched under the material! decidents) S. A affine tells us roundly, is not bread and

wine but the very body and blood of Christ.

profes. A notable and most grosse falsification. I pray you, where is there speech of this laward fubloute in all the sentence fee say nothing of your clout and patched ragge, raked not from S. Ansine, but out of the stinking ditches of your Schoolemen, namely, that of it selfe it is not visible, but syeth couched ander the materiall accidents. S. Ansine in his next words sayeth thus, that the bread is the bady of Christ, although his blood. I pray you, Six, is bread the inward stances.

You say, tis hard to shew but that hee meant that heavenly and super-substantial bread of Christs body, as he doth elswhere.

take. The controverse is soone ended: S. duffine bakes of that bread which we fee, and which our very got declare to us. surely that is not super-suffamidal and sevenly bread. Neither doth it follow that if he so took it elswhere, he doth so now.

You referre us no his 28 Sermon de verbu dowini.

you to your owne Lovanifs, and their edition. Nay, whofever he was, he maintaines a contrary exposition to S. Autime, that slay lie bread in the Lords prayer is not meant survard bread at all.

You conclude with the common voyce of antiquity, that in this mystery we are not to believe our eyes, nor beperswaded by our owne senses.

doft. This is true in the negative fenfe, to wir, that we wenot to reft in our outward fenfes, as though there

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were no further matter in it than what our eyes, hands and takes doe tell us but not in this marine, that we fliould deny our fenfes, as though that were not bread. wine which our eyes full sell us are bread and wine. As farre as our fentes can lead us, we are to goe along with them, and keep them company, namely in apprehending the truth of th' Outward elements ! but where they flicke wee are to leave them, namely in adjoyning the rruth of that Inward grace wherof they are Scales and Inflromen which no fenfe can comprehend. In a word we mult be lieve our eyes that it is bread, but not common or la the Hickory director of your schoolence brend

Wich Sie faltine we may well joyne Theodorer, as and ther faining light of the Greeke Church & one that most excellently cleared this point: who likewish our Replier to it very tough For difputing againstih tychian Heretickes about the truth of Christ's Hu nature & Incarnation, he fercheth an argument from Encharift to this effect that if Christ had not a true bot truly & personally united he would never have given types & Symbols thereof in the Sacrament, Thewing the way to his E hou for who peridventure might the at fuch phrases, that whereas elfwhere he had calld body bresd, and himfelfe a Pine, here contrasp wife here bread his body, and that which was mixt or powred in the cup his blood and he flands very much upon thin thew bowith names are changed, whileftellence and me ture remaine the fame it has the wing of an worker

You run from the Controversie, and catch at the worl Mist, namely (fay you) with water, which is not on dict.

Aufw. Though it be nothing to the question in hand, we have told you elfewhere upon good authorities, that this when wee the word Mixe is with the Greekes as much as to fan Poure, and mixed, infused: so that here is no necessary confequence to the mingling of two divers liquors. And

See more of come to his obfections from she fathers

L.1. Operum:

be it to taken, hence appeares but a custome of the place in those hotter Countries, according to Hessels trying:

Tels unal & weoxear, to he repator lever ours.

not'a perpetuall law.

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Then to the Change of names you answere, that by Theelerers owne testimony there was a surther Alteration even of the things: that calling it his body, he made it his body, that by the change of names, he would have us be-

lieve the change made by grace.

An w. This change argues no Transfubstantiation of arures, or transmutation of effences, (whereof we now libure) but onely an elevation above nature to become food of our foules, and inflruments of conveying fpimall grace, for even as a man remaining a man , be-Propher or by Regeneration a new heire Gods Kingdome, which is by especial grace : fo reis a Change indeed by grace, but no alteration of smrall Substance, as hee most clearely expresses him-Morchanging nature, but adding grace to nature. thanke Change, thup earthen and corruptible Elenents, in themselves no better than other of the same finde, frould be graced with the very fifte of Christs ody and blood? His meaning therefore is this; that by this Wominall wee perceive a Secremental change; not a naturall and fubftantialls for if hee had any fuch intent hee would not have call'dit a change of Names, (intinfating that the Nature abides) but of Things and Suffances. Nay which that they shall still remaine, doth he not plainly declare in those words, Call'd bread his body der bread therefore still by nature, though body by names whether is bread the body of Christ properly!

But fay you, he presently after testifies, that by calling it

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we have now read, I finde no such things all that there is, is a change made by grace, which wee have already clered. Though if he had said as you would have him, we could easily answere that it was made his body Sammentally and by figure, not ready.

You quote those other words, that we are not hereto

regard the nature of the things that are feene.

An/w. But he denyes not the true substance of the visible things: onely counselleth to looke bigher and go deeper, as the Nicene Synode doth very well to that pu-

pole.

But we have yet more pregnant profits: He benome the visible Symbols with the name of his body and blood, we changing Nature, but adding grace to nature: to the while let me adde that out of his next dialogue, The myfical Signes depart not from their awne nature after confectation, but remaine in their former substance, and fighter, and from and are to be seen and conclude as before. What could Calmor Zwineline have said more plainely?

Here he fetchethus about with a new device, and in pudently tells us that by Nature and Subflance are one meant Naturall properties and qualities, namely the but

outward formes.

Anjw. Which is as much to say as by Subfinee is meant not Substance, but Accident, thus you may say and maintaine any things God is a Spirit, that is to say, a body, Christ is the Sonne, that is to say, the Father, The say is a man, that is to say, a bour beast, by this new Rhetericke of taking one contrary for another. Tis your owner Translation, The mystical Signes descending in their funer substance: but you spoyle a good translation with a bad Commentary: when for Substance you return the lities and properties. And, I pray you, is not the very inward substance of the bread as much essential to the nature of bread as the outward sensible qualities? nay, when he sayes Substance, what can be meane but substance, as

mming figure and forme without question he understands

deidense! Why doe you thus both restraine generall

mords and detort contrary words?

You say, Nature doth as well fignify (nay and Subflance to) the natural qualities and properties, as the inner subflance: and to verifie this you object the use of the

Greeke tongue.

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week. Of nature we grant but what then? shall nature here bee taken for qualities without substance, and properties having nothing to which they are proper? you reason. Of Substance 'ris most false and in verie arms absurd, that a substance should bee a thing without substance. I would faine know where you finde the same Substance taken for properties and qualities, and because you are so good a Gracian, shew mee your Authour.

Instead hereof (having nothing to say for the word stiffance) for Nature you object Theophrastus and Pliny writing of the Nature of plants, or Nature of creatures,

nd very common Speech.

July. But not of an abstracte nature, or accidents without Subjects if you had any philosophy, you would know that Naturalists consider not the qualities and Accidents of Creatures abstractly as a Mathematician, but coherese with their matter.

You mee the word Pibble Symbols, as intimating bare

fine and touched as before.

Anjw. As who should say that the inward substance it felfe is not seene and felt by his Accidents may, to take them away is to take away all sight and feeling, where nothing remaines to be seene and felt. Whence we infer lacke upon you that the inward substance of the Symbolis must needes remaine, without which the visible and tactile formes neither could be, nor have any thing to demonstrate to th' Outward senses. And is not Accidents.

& s.

dentis effe inelle? I must tell you Theodoret was never fe good a Schaoleman as to conceive a Sublistence of Ac cidents without Subject, Accidentia habera fo ad mod Thom. p. 3. q. Substantia, Corpora per modum Spirsten: which delufion 77.1.5. ad. 2. the world was never then , nor long after trouble Bell -1. 3, de with. Euch.c 7 ad 6.

Your urge those words likewise, They are underfer to be what they are made to been and what they are believe and stored, as indeede they are what they are believed to be where, fay you, hee most expressely declares it to be Chailes body and blood made of the inward fub flanced bread and wine.

Anfre. You belye Theederes . Of Christs body and blood made of th'inward substance of bread and wine he hath not a word, nor any thing that founds that way, How it is made Christs body without any Reall Present or Transubfantiation, we have showed so often that in ncedelesse to repeate. and so 'tis said to bee understood that which it is made, and to be that which it is believed all Sacramentally and in a figure, namely, to be the featen Sacrament of that which it is made and beleived. he had thus faid, They are understood Secrementally a figuratively, to be that which they are made to bee Same mentally and figuratively, (for according to S. Aufun owne Rule 'ris most ordinary in Secrements to give m Signes the Names and properties of the Things, Sign fied and we rather confider in them what they porten Spiritually than what they are naturally ) fo in the next words, They are that Sacramentally and figuratively which they are believed to be Sacramentally and figure tively: fignifying that the minde of the taithfull Receiver is not deluded, but as he believes them, fo they are Whence comes that Aderation: whether by it you means a reverend use of the Sacred Signes, or Divine Worthin of Christ fignified.

But you take vantage of this word, & Say is could not politibly

possibly bee adored for such, if it were not so in very deede lar boold has about shirt of memora a share

dow. It might, first if you take it properly being fooke of the very outward Blements which are ( as the Greeke tongue better beares it ) adored, that is to lay, reverenced as holic Signes and influments of fo great matters : or fecondly figuratively and by the fine Metonymie the property of the thing signifyed may bee attributed to the figne , whereby they ared faid to bee or to be made the bodie and blood of Chrift, if to bee this word in fente is rather to bee referred to Christ Joins where Signified an and let it en ber thus takeno no linconychience or difficultie either way . The dignes are plered, that is to lay it (to expound the figure). Christ letus bimielfe who is thre fignified for who can hinder mee from adoring Christ in the use of this Sacrament , who is there in wellegialle manuser represented a And what doeth whole Church elfer with their prayers clevated wood and Christin chewie of this Sacrament doth it not adore him? 'tis but the fame Metonymie which you adein thole at heriadjoyning words may in the words of the first inflitution lawby bould not I freder use his fibure which hee lairned of Chailt & for that hee meant no fabstantial change of bread and wine into hody and blood, I trow hee bath olearely enough declaformer firb france, he foake plaine enough. Abbmid las Montaye the branift on Europhin hereticke makes wie forhis purpose of the common cenet of the Charely that reonlearation the bread was unhally changed into the body of Christonhar nothing thereof was left. Tola (Wa No fach mirreriall that he fayth in that the Sime little four Lords body to blood are one shing before the Invocation of the Prieft, Staffer the Invocation are changed and are made another thing . which by the ancient Ortholicks: wast understood of a Sacramentall change. ECHCE. Bbb

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nor in stance, but wie and Relation, and of a being made a Sacrament of Christs body and blood, which it was not befores howfoever the heretick might confine the Orthodox doctrine in alwrong fenfer but hee faves not (as you beare us in hand ) that by confecration the bread was whiley changed, and nothing thereof lett; on as you adde afterward, that the inward and invisible subflance of the bread paffethings the fubiliance of Christia body. this you have pieced our of your owne; thinking belike that there is no change but Substantial. Neither fayth he these words in the Catholicks person or behalfs, but in ble weed cherfore if you fetch your Reall prefere hence, you ground is upon the words of an olde damed Revericks not of the Primitive Church. . vew Tolling

You terme Theodores Orthodoxes, who layth, that the myficall fignes remaine in their former futifiance, by the Chaift in che ale of this Sacrament, Whollodis Sinen

Mafer Blit certainly shis is northe voyce of the des Carboticker my the quite contrary. Take you the fore Enryshes & Spanister, we we contented with Order doxing and Theodores.

Buryou far that of fer purpole hed fpake oblete IV became belike fome unbeliever und unbatechind might bet prefent, as hee coffines in his second Dis

ment an Sartantell change of

logue.

Alfo. But of the remaining of bread and wine in their former substance, he spake plaine enough. I cannot se how he could speake plainer, this objects by is not helte be referred to whole Sucramonall and figurative photes which you objected to as, Maders ber Believed, Adona leaft the angrounded audirous should take it for bart broad, and to give too little to the Sacrament. for why though not were afwell and erfland that Obfcurity of this, as you of that a and fo much the rather at the nature of the ontward Henfible elements is often we so all even bruse beafts, but the spirituall use and ELSCE

grace, and efficacy is onely pervious to the faithfull. Theodoress words are indifferent to eigher he fayel not that he wasto speake all things obscurely.

You object other Fathers more ancient and more famons by farre, teaching (as you brag) in expanse seemes that after confectation brand is no more bread, in the changed and transcommented ac translabiliantiated and Changes and.

ent and so famous. I teare more when they come to tryall the very auncientest shall prove lobs Damafeete, who lived above 700 yearesafter Christ, for your Gregory Nifette, whom onely you single out, shall appeare afterwards to bee justly suspected of forgery. And though Theodores bee neither the auncientest, nor absolutely the most famous, (as you now to elevate his aushority, doe under-value him) yet to give him his due, hee may well goe amongst the more famous, as indeed he was most learned, cloquent, and a singular Interpreter.

how the mysticall table is become a type of the manger, and receives that divine and spirituall food upon it selfe.

Anjw: But neither faith this authour any new thing, it being but the same figure, and being said to receive that whose Sacrament it receives. As we expounded his former words, so we expound these.

How Christ became the meate of men, or that divine and pinimall feat, himselfe expounds, (were need not your Commencery) that it is by he Hamenuty, as in our nature he became a pipe or conduit of those rich and unvaluable graces pertaining to our salvation, that flowed from the inexhaustible fountaine of his Deity: which holdes true in his Crosse, or Spiritual leaving, and as well out of the Satrament as in its

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## My Lords exceptions against. Popish miracles.

Aving thus farre cleared what my Lord hash

faid out of the Fathers, we proceed to doe the fame in Miracles, where our adverfary is most idle, though he thinkes himselfe cock fore, for what if he abound in this kind of argument or lying Legend never so much against us, let him know, we build not upon miracles, under which specious and be witching name, may as well be obscuded Satanicall impostures, as divine and truly super-naturall workes. My Lord produces from him. The first out of Pashasian, one of the first setters forward of this doctrine in the Well.

Hereferres us partly to the ancient Fathers, partly to his next Section concerning the first original of this do-

Arine.

dujw. The Fathers we have already shewed to be of our side, at what he hath to say for himselfe out of either, shall be answered in their owne place. Figurative speeches were used of old, but they began first to be taken for proper in those later times.

My Lord fayth this author, found it in gestic Auglorum. fayes our felicite, Gallelmin Malmofburionfor wrote such a booke, but he lived long after, how could Pasebasin

then borrow is from Malmefbursenfis ?

Anja. Doth my Lord lay, that Pajehafas fetcht it from Malmofbarienfir his booke de gestie Anglorum 3 at though more authors might not have writ, & more ancient of the lame title and fubject, or who foever before Pajehafas writ the English Story.

When my Lord, it might well have been put into Gefin Remains, he tells us of very learned & holy writers, who many hundred yeares ago have related this for true.

Anfin. Who

Major. Who, I pray you, and how long agoe? for foother foresaid Mahins sureints, and the pillar of their late sation. Themas Againment one living above 1 100; th'osther above 1 200 after Christ, fince the loosing of Satan & open raigne of Antichrist, of which kind of wirnesses, the proverb may be verified, Ask my mother whether my faster has thirts. Their holinesse & learning, (though what great learning in Malmesburienss) were fuch as besits your hough what great credite is to be given touching the joint-relation of a miracle to Authours that lived so many hundred yeares after.

Hecalls one Plegitar ( him that obtained this mincle ) a man reverenced for piety and religious perfe-

aion.

lif. And Berengarine a relater of this table, a thrice-re-

inhis Epitaph or Funerall Verses, but of him after-

wards.

The second miracle my Lord saith, may strive for winning the whetstone: quoth you, a grosse and untrue aftertion.

Main. I would faine heare you prove it, left the whet-

As true, fay you, as that the Sacramentall bread should beturned into the fashion of a finger.

Aufw. No great matter whether Finger or Flesh, fee-

ng that a Finger is Plefit.

You urge, the grave authority of Guismund, who lived amost 600 yeares since, Ivannes Discours 800, Paulm

hove an hundred yeares after Gregory, by who this was himed to be done: & therefore had it but by laterelation, which might easily miscary. & Guirmand cambe no grave Bbb 3 authour

authour against us, who about the time of Sarans louling was a professed enemy and open gainelayer in writing of Berengaring.

The third lying miracle fitted our Adversary so well that he purs in the margin. Real Presence tangets and the

lieved in the ancient Church.

Answ. But you had better first have made good the truth of this miracle, then brag afterwards whereas now you stand but upon a bogge. but I pitty you, nothing in the Primitive Church sayous you, but that which is counterfeit.

You urge the booke talled Vite parrow, and my Lord words, that it was accustomed to bee, read ordinarily in every monastery; wherein this miracle was registred.

Answ. And yet, if one should aske you, of what it tiquity this was, you are able to goe no higher the Monke Benedist, who lived after the first 500. year, wherein the compasse of your Challenge is contained it was customarily read in monasteries. So it might be especially in those declining ages too too credulous, at an working and Antichrist creeping on by degrees: but he shall hardly perswade mee that it was read otherwise than other Ecclesiassicall bookes, with discretion, taking the best leaving the worst.

lef. Can you fee better then all they?

Momes which God hath given in these dayes, our times may well match with theirs: or rather be paralleld with the very best ages of the Church. Agains, this vaning we have by comming after; that wee see more into the policyes of Satan and his lying wonders, (experience if selfe teaching us, and Truth being the daughter of Time than they ever dreamed of as I know not a greater Engyne of Satan or a readier gap to bring in this Horse than by abusing the credulous simplicity of elder Christians, who were not Prophets to foresee what worse these Evills

les. Anstr. Brills brought in afterwards, now occasion being given re grow more circumspect, the burnt childe (they say) deads the fire. So the Fathers that lived after an heresie, soke and writt more carefully, then they that preceded. Dominicos and what great thing is it, if Moderne writers see fur. Bannesin 232 there in some things than the ancient, standing as it were q.a. a. 7, dub. 2, noon their heads: as Austine observes of the later fathers compared with Cyprian, and Cajerane of Moderne and Bapt contraster interpreters. Let us leave these jenvious tearmes, Donatise. 3, and with thankefullnesse making bestuse of both neither cajet in Gen. estoll Antiquity, nor prefer Novelty with prejudice of side.

You cite Phosins, Beds, Polagim the deacon, beside thing Meraphraster, and (to belpe out the matter) your

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inder time that this was related, but had it by heare-fay, and as they fay of the, writers touching the writers of lose lose, tooke it by tradition one from another, their selfe credit to bee given to such kinde of Historia.

Your fourth miracle hath no better warrant than count ad anyes, a, 55.

theite Amphilochin in the life of Soundil.

with many a lyeand falle tales.

But fay you, all was not falle.

As fw. What then? yet this derogates from the authority of the booke by your owne confession so full of lyes ad so ill to be trusted, it being hard to disceme the trust from the faithcook.

How fallely then doe you charge my Lord under-hand with belying and fallifying Baronia, who never faid that

Bincernd Contenes inthe : wayla sw walde bursoniff

fifth. Doth my Lord fay that he did? all that hee fifth is that Cardinall Balonius acknowledgeth the booke to be fraught with leadings which I trow is enough

enough to cracke the credit of it. Was thereany lye in that, I pray you? but you had belt fall out with Barenin, whose too free tongue hath hindred you of a mirack. I am perswaded, you could wish hee had not been lavish.

ranslated certaine of S. Hafile miracles first penneds, his owne scholler and successour Heladius; among

which without doubt fay wou this was one.

Anjw. Yea verily, in your owne strong imagination for otherwise proofe have you none. unlessey our owne bare affertion and working conceit must passe for arguments, and what consequence, He write certains of S. 3. fils miracles, therefore this resulting Logicke.

But our Adversary hath got a doughty author, one of rus Prodromus so ancient that hee lived but 1200, years after Christ, and eight or nine hundred after the mind.

was fained to beclone. or restrict and do v

miracle, and the common Faith of the Primitive Charles (as you brag) to all posterity? I like his Poetry better than authority and another in the common faith of the Primitive Charles (as you brag) to all posterity? I like his Poetry better than authority and another in the common faith of the common fait

My Lord hathron englished his greeke verses, you

him.

As/w. A hot shot, if one that lived but, 400; years agoe, be not of our side is this the consent of the Primitive Church? these your first 900; years sibelike my lod was a fraid least he should be east, if an Author of 1200; yeares since Christ were knowne to withstand him. But you doe my Lord wrong; for though be have not transted the verses, yet (which is all one) he premised the his stance and Contents in these words. The later is of a certaine lew receiving the Sacrament at S. Bushe hands, converted visibly into true flesh and blood; which is expressed by Gram Theoderas Prodrams in this tetrastick what

what could hee have more faid if hee had translated the

To your irrefragable Doctour Alensis who confesseth that sometimes such things happen either by procuration of man, or plaine operation of the divell, you reply, that Sometimes is not Alwayes.

Andw. This true but this is enough to differed and differed your miracle, when it shall not be knowne what is done by Supernaturall, what by Infernal power, but what I thinke is from God, may come from the Divell.

## The true Original of Reall

Description our less to rell out his Winter-tales, let Dus proceede on to the defence of the last point couching the true Original of this Popish doctrine. It flung an Adversary to heare that in the dayes of Gregory the found and by John Damassen, that is, above some 700, teres after Christ this was first set a soore in the Eastern in the West under Gregory the 1111, about a hundred years after by Amaloring.

Wherefore he appeares to former ages and more and tient writers, such as were, Cyrill of Hierusalems, Cyrill of Alexandria, Ny ffen, Chryfostome, his good God-athers.

Godmother? but to spare words, whatsoever he objects out of the Pathers before Dimaster, or before Amalaine both for East and Writ, shall bee sifted when we come to tramine his testimouses out of Antiquity, and therefore, but that he loves to make a great show, hee might have syed this heape and blunderment of Pathers at this time.

lef. Yea but Danaseen was ever held for a holy & learned man, and dever taxed with broching this opinion. May w. What he was in other things, we speak not now this know that he was a great fetter forward of images, which (as my Lord well observes) gave the first breeding to Reall Presence. If he be not taxed as the brocher of this herefie, it is no marvaile, for it was not yet so tapped as that his country-men should discommend him; and the sway of latin writers made the same way with him, therefore they were far enough fro centuring, besides those francients for enough for enough the state of propounish beare the in hand that Danasteen trod in the steps of anaquity, these are things that the later ages & our times who are better seen into the event, are more able to judge of

To my Lords Affertion that Conflow was the first that leavened the Church of England with this corrupt do arine hee objects the contrary judgement of divers of

our owne fide.

An/w. Of whom notwithflanding onely one or two names Transubstantiation; or faith that in all points the Church of Englad was before corrupted for what if some of them lay that the maffe or masting ceremonies wereby Auftimor Gregory brought into England before the male is one thing, Reall presence or Transubstantiatio another By Maffe was at first no other thing meant then Divine Service, especially, when accompanied with the Communion, quia miffes faciebant Careobumenes, to omit for the present other Derivations. Afterwards it bore a pack of superficious Ceremonics, in which sense the authors alledged take it not of Reall Presence and Transubstantia scion. Yet I hope I may speake it without wrong to any, my Lord better understood what belongs to Antiquity than any whom you name, they fpoke as far as they faw: which is no prejudice to greater knowledge and experience of themithet come after.

lef. Bedeteftifies the ufe of the Maffe in his time,

Anjou Not in the place by you alledged, though the word Maffeat that time figuified no more but Divine fervice or Sacrament, What Offender faid of him, wee pafe

full little, unlesse he bring his proofes. the corruption of Christian doctrine was then generally began, but not generally finished.

You object out of him that Canterbury faction anno

against it.

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Anja. You must distinguish a particular faction in the Clergy of one diocese from the leavening of the whole English Church. But Of anders authority is very small with us, who, as a Lutheran, holds the difference to have beene betwixt Transubstantiatours and Consubstantiatours, both agreeing in Reall Presence, why not rather betwixt the Impugnors and maintainers of this same Carnall Presence: which as yet was not enacted as a law, till the dayes of Berengarius?

You except against those ancient Saxon Homelies, that wend so close in the steps of Antiquity, retaining S. Antiques Doctrine to a haire and give such a light against

you, as having no warant but our felves.

Asfr. But with small reason; for M. Few feecheth them out of the ancient Library at Exerce, which was kept in Popish times; and how could a Protestant frame those Saxon Homelies of his owne head, in a language so obsoleted the Latine Originall of these Sexmons 'tis like enough Lanframe and such like sactiours abolished, as bearing too great. Evidence against their new patche doctrine: the Saxon Translation because they understood not, they troubled, not why might not we as well object against your Editions, nay, even all the Fathers, because they were dragd through the Popish puddle, and came through your languages?

huity-body, in th' Adolotrous II. Nicene councell, a pratchandeacon and blind bayard, only (fay you hor faying wherall Auriquity confirmes to be montrue, that none of th'apostles or fathers did ever cal the Sacrament an image of the body of Christ.

Procopin Gen. Anjw. That did Procopin Gazene, who avouching the thing by you denyed, layth, Dedis foi corpora image. Certe image a nem, He gave the image of his body: and Gelasine, For errossimilated corrections as familiated corrections as familiated corrections. Los the image of his quickening body: and those mysterio again. The whole chosen image, namely the substance of the Eucharist, as the true image of his abbitoth, Panatural fl. B., Sec. were not these Fathers? I say nothing rise taxing, now of those Synonymall attributes, Similarde, Purers, Isem, as a Type, Antitype, Symbol, Signe, Figure, most frequent in Jaudi and auncient Writers, wee presse you but with you was conc. Nicit owne word. I feare mee, in defending so palpale state. Toms, an untruth you will prove as pratchant and blind you selfe.

He cannot deny it, that the word image is need of the Fathers: but (fayth hee) they meant it not of a bare and

naked image.

Anja: No more doe we, if by bare and Naked you mederstand the sole outward Element in the mouth, no less Christ thereby as by an instrument conveyed to the heart and faith of the receiver: else we confesse, it is not so clothed with the thing signified, that it should have it in the same place really present, which if it were true, should rather helpe a Lumberan than you, who instead of a bare and naked Signe, present us with a bare and naked signe, present us with a bare and naked signe, present us with a bare and naked signe, present us.

You cite Anaftafins.

Major. Bur what's this to maintaine his universal Negative, that none of the Fathers called the Sacrament on Imago? though Anastasian expounds himselfe sufficiently, and falls into our sense, when he addes, or so call the brend; for neither doe were call it so. One thing I must tell you, that hee lived out of the lifes of your test, you, years.

lof. That

That learned Descon to famous in former ages. Panous for what for letting up Idolatry, Hes anieloria. Treade no fuch commendations of his me and learning, but he befriends your cause, therefore doutenceds be learned. Had you not added Descon, I hold have furmifed that you had commended the former Epiphaniss.

My Lords most evident proofes out of Amalerius, Padistribution on the other fide Rabanus and Bertram, how the matter began first to be questioned in the Wost, and th what proceedings it was for a long time either geerally doubted, or plainly confronted ( men as yet left to Wiberry of their owne beliefe ) hee calls Light conje. wand fictions, which we are not able by any found thority to make good a and Amalaring his Centure at Brench Synod Ph. Morneys Dieames: 2009 offs. mods

At is easier for you to gainefay than disproove Beram (whose too-too Calvinisticall writings Ex Bibliotheca could not chuse but fet your teeth on edge ), is uttered Cuthberti Tundecknowledged by your owne : wee had them from falli Coloniyou. The centure of Amaloring and the Confident Synod enfedit; ann, there's Thewed you where hee had it You had better if in your long absence beyond seas about if jolly booke, you had taken paines to travaile fo far. And idely opposet the uniforme content of Antique coor hatterward withind

As Where notwithflanding he finds no fhelter uitleffe by mil-conftruing their Sacramentall and figurative peeches: but this is but petere queffievem : the judgment of Antiquity we shall skan in an other place all ad not a sen

Touching Threngarins that worthy defendor of S. Anby doctrin, & the faith of the ancient Church against the present Romish Church, who notwithstanding the traigh of the Pope, & fway of the times, wanted not defendors enough, he answers first, that many more stood nd disputed for Arim.

Ccc 3

ANTW. As

Aniw. As though wee made multitude of Defende according to Popish Paralogisms a marke of the m and not rather gave this inflance, to flew how that the Popish weed grew not up all at once , nor over-gue Gods Corne but by degrees: it is enough for us to fery what trouble the Divell and the Pope had exert could compaffe their ends.

Then that Berengarine adversaryes were the pillars of the Church in those dayes, with whom no compare w to be made on the adverse side, even in our owne in ment, either for tearning godlineffe, or Ecclefialtical

Anfw. For godlinese and learning wee judge not thing, neither can you prove it. Ecclefialticall digning promotion or praeminency that way, we doe not them, the Pope were a foole if he would not preferre owne. and what other can you make of all this, but the Might overcame Right, and (as the Prophet & Gy Gy Inffice flands a farre off, and equity cannot enter !

mitef. Laftly that how many focuer they were they fo ho longer for him after his recantation and a part I

Herefie (as the world then called it) which was batter indeed by the Romifa Cannon and Pontificial affault was not unterly demolishe, and the fire onely smothers not extinct; it burfting foorth afterwards into an open

flame (faythe Cardinall of Brown an Army of Oppolit, Confubitionesisters, thatis to fay, old Lutherans, enen

& omni judicio damnara refrinit, ar plant fublica non eft. Deliceftebarenim ad quibusdam Impanatoribus, Herricianis, Perrobrastianis, Apostolicis, Waldensit bigenfibus que mettech un fequent quiam etas in catholice fentenie correl diligentius incumberet. Inquo genere laudis excelluerune tum Petrus Abbes Chini centis, Bernardus Clarenaltentis, Hugo Victorinus, Antelmus Cantoarientis, Innoces 3. alijque complures, Eademque tempettate coeptum eff erlam pallim à magitua vili in hoc genus hominum gladio scrignibus animadverti. Eteniminutes primum los nes Rex Anglorum flammenonnullos tradidies & paulo politeires ann. Domesissi quot Germani Londini justa Henrici 3, combusti sunt, Ali candenti letto ad zieman infamiam in frontibus noratt. Alan,l.1,31. : M992 ...

IC-19.

falli Calonienfectet ann.

His ergo medis cum ellet ab auctore deferta hærefis,

Transabstantiation, Henricians, Persobruffians, Apostolis waldenfes, Albiginfes. Which may appeare, if by noand elle, by the great care in suppressing, and severity in milhing for divers hundred yeares together, even till all contrary minded, as our very English Chrodes for their parts can tellifie in all the Wielevian Hiand in the continued & Martyrdomes of Salvere, b M Fox Als The Badbey Purveye, & others. For the former times and Monureis Inferre you to my Lords most learned worke, De Ecele\_ Henric, IV.& freceffione & flats, which you fhould first have anwered. And if the Berengarian faction was fo presently fit, what need to many great pillars of Popery for aweahundred yeares with that vehemencie to oppose topaffe by Waldenfis & later authors? Nay, Malmef. fracknowledgeth, that his Recantation could not out of the hearts of men the contrary beliefe. Nay, ou could it it having to poffels'd (as their downe wrimaterich us) and over spread all Tealy, France, and Eng-

When my Lord objects the fway of the times wherefithe true Professors were borne downe, you reply how qui it. Aded dly (that is to fay, politickly ) himlelfe was dealt lios exemplovel ith, fo farreas that the Pope was conferred by his ene- verbo à bono es as a Berengarian.

Min. You must diftinguish betwixt the followers of Buengarins, (of whom this is spoken) and Berengarins melet who doubtleffe, had he nor yestded as Peter rough humane frailty, had talted of the fame tyrannie. it it was a part of the Popes craft, like " that fubtle per- ib. cutor Iulian th' Apoltata, to infinuate by faire meanes, & the Pfalmift \* fayth, erouse for to call down the poore. he Romish Wolfe had not yet learned to sucke blood:

· Berengarius plene, quamvis iple fententiam correxerit, on:nes tamen ques ex totis terris perverterat . convertere neinfirmare, quia fortallis peccatum te gravabit alienum, cum deletum fuerit tuum, Malmesb

d Eodem temp ore Berengarus Turone glis in hæreticam prolapfus pra-

memonnes Gallos, Irales, Anglos fois jam pene correpe at pravitatibus Mat. Weftmelericalis in Gulielmo primo. Vide & Georg Ficelium, lakit, Bucharifuc. 7. "Themila Ecelef Hift, 6. Item Sozomil, s.c.4.

Ezeck, 19.

nor as 'tis faid in the Prophet, to deveure men. But knowes how hee was afed our Records come through their hands, who would bee fure to make best of it? And what likely-bood of faire dealing?diffe as he pleased, they would conclude as they lift. Nay, 2 wide a Bishop in those times writing to the French Quanquam King bids him not as mich as f give andience to

hujulmodi ho- caule. mines nequaquam oporteat audiri, neque tam eft pro illis Or con. Concilium ad vocandum qua de illorum fup. plicio exeni: rendum. Et poff. Theff.2. Quod fina eft. verè illis andi entia Concilii deneganda effi Durandes Lev odienfis epifes pus tomo sale Bibliotheca

What his Advertaries faid, as his good qualities prop red him enough can be no fleady argument either m

The force of the truth layer he, made his very enemi joyne with him

My No: but the powerfull working of Satan a

Having thus entred the Story of Berengarine, and fiver'd his exceptions, it will not bee amille briefel in examine his falle and impertinent relations, And what he faith against the man, then the Caufe.

You fay he was a man of little or no learning, d onely for it his atter enemy Guitmund, and (him who you never read, for he speakes not a word of this )mil

am of Malme bury. 125 19 300

Anfw. But Philippus Bergomas in his & Supplement Chromierum gives of him a farre differing report, that he was fantierate dottringe, infignis claral g, a man famous and fingular for learning and life and againe, Ob dettring he amplitudinen, for the greatnesse of his learning. Let Alin tatle to the contrary what hee will, that by Berengaria his meanes almost all dearning in France came to mine That feemes by his maintaining fo many poor Scholers.

So for his life: in very dispraise you commend him. He was extraordinary liberall and bounceous, you confeste, and maintained at his owne costes and charges 4 great number of poore Scholers, which how glorious good

E Cum diu apud multosan-Aitate doctrinaq; inlignis clarufq; fuillet. &cc. Supplem. Chron, I 13.in Leone IX. Alan, ubi fupra

Parificufis.

good worke it is a need not cell a Papiff : but, as the diand dealt with It right to doth my Lefuice with Beren- lob. 12 In fewe God for nonghe? Haft thou not hedged round about Torniellus Ansee? So unchas trably doth the Fryar judge of a work & prophanis. of charity, though he have nothing to thew for it. All this i Ve fine retrawas done to a bad end: he was ambitious, he made nie of catione à quithem as the Roman Patrity did of their Clients, and fer buildam habeved but his owneturne: when any opposition should be anir sanctus, innumeris bemade he hoped he might claime the more affiltants. But nis maxime auas 'tis not for you to dive into mens consciences, much tem humilitate leffe to mil-interprete: fo wholoever tayes it, cannot & electrolynis prove it. Why not rather that hee might doe good both approbatus, to foule and body at once even as Abraham is faid by felfionum difhospitality (making earth a flep to heaven) to infinuate pertiendo dohimselfe into strangers and insert in their hearts true re- minus, non ab. lagion. Neither did the Canaanites object to Abraham Geordendo & that he did all this to get followers. But what his life mu'us: famiwas,acquaint your felie a little better with your William nez venuftatis of Malmefoury; he will informe you, I how Berengarism adeo parcus ue was a man approved for innumerable good parts, especi-hullam conspeally humilicy and charity, yea fo far that without any conmoverfie divers held him a Saint: that he was the Mafter form im videof large poffeffions by giving & deftributing, not a flave retur delibaffe to them by hoarding and adoring, being content with oculo mam foode and rayment: that hee neither despited poore, nor animo: non afatter'd rich, nor could indure the fight of a woman. And ipernari pauforboth learning and life, reade & the Funerall veries or perem, non a. Begy made in his high comendations by one far better dular diviteme equainted with him then M. Malone, Hildebertus Ceno, fecundum naesenfis a French Bilhop: where such a quire of vertues habens victum is harmonically conjoyed, and that with such a grace & vestitum in the highest straine, his wit, eloquence, wiledome, secundum apoin the highest straine, his wit, etoquence, whedoure, solum his con-facere judgement, his learning in Divinity, Law, stolum his con-philosophie, Poetry, his holinesse of life, uprightnesse malnessibile. Citati ad verbum ex Malmesburienfi.

approbatus,

of dealing, humility, piety, gravity, modefly, temperance, chaftity, contempt of the world, hiberality to the poore, fame, happy end. that I hold it very fit with their full quotation to stop his black mouth, admiring how such verses of such a man, under their custody, should have survived to our dayes.

Quem modò miratur, semper mirabitur orbis, Ille BERENGARIVS non obiturus obit.

Quem sacra files fasti gia summa renensem, \* Iani quinta dies abstulis ausa nefas.

Pt legit Baro nies,

Edeco porcetts

adam cenfer

Bui un patent.

on antimbered

lorar un videreier delibade

grain oluso

sedalmin, non

animo: con a.

prativib milib

-in muheun

נובצווה ליויכוכ.

hapen viction

Sc veltinum Feerndein sent-

colles offe.

Malmefab.d.

Salmesbenieng.

ระบาท เลยา เลยา เลยา

Illa dies damnofa dies & perfidu mundo,

Luadoler & rerum fummaruina fuit.

Qua stram Ecclefia, qua spes, qua gloriacleri,

Qua cultor Iuria, jurermente, ruit.

Quicaud Philosophi amcanid eccuere Pocta.

Quicquid Philosophi, quicquid cecimere Posta, Ingenio reffir, eloquio que sno.

Sanctior O major Sapiencia majos adortu Implevit factum pellos O ora Deo. Pellos com voluit vox protulit, altio promft, Singula factori fic studuêre (m.

UIR faser & fapiens, cui nomen crefcit in borat,

Quo minor est quisqui maximu est bominum Cui census poperit partos servavit honores, Cui potiot pauper divite, jung; lucro.

Cui neo defidium, neo lucrum ves dedit ampla, Neo tumidum fecit multuu & altuu honos. Qui neo ad argentum, neo ad aurum lumina flexis.

Sed dolute quotiens sui daret bac, aberat. Dur non ceffa wit inopum fulcire ruinas, Dones inops dando pauper & ipfe fuit.

Cojus cum fegui naturam, legibus ust, Et mentem vitijs, ora negare dolu.

Virtutes opibus, VERVM praponere FALSO, Nilvacuum (enswicere, mi facera.

Ladere nec quenquam, cunttis prodeffe, favorem

ton y.

Es populare lucrum pellere mente manu. Cui veftis textura rudis, cui non fuit unquam Ante frim potus, nec cibis aute famem. Quem puder bofpicium ftatuit fibi,q'amque libido, Incestos superat, tam superavit eam. Quem natura parens cum mundo contulit, inquit; Degenerant alij,nascitur ifte mibi. Quaque vagabatur, & pene reliquerat orbem, Inclust facro pettore Institiam. UIR SACER apuero, qui quantum praminet orbi Fama, tum fama praminet ipfe sue. Fans miner meritis: cim terum pervolet orbem, Com femper crefcat, non erit aqua tamen. UIR PIUS atque gravis; vir fic in neroque modestus, Liver ut la neutro redere possit eum. LIVOR enim deflet, quem carpferat antea, nec tam Carpfit & odit eum, qu'an modo laudat amat. Quam prim ex vita, tam nunc ex morte gemiscit, Et queritur celeres hujus abife dies. UIR verd sapiens, & parte beatus ab omni, Qui cœlos anima, corpore ditat humam. Pof obitum vivam fecum, fecum requiefcam,

Now from the perfor (as we promifed) to the canfe: Revert non which was not onely the Sacramentall Controversie, but fandam Ecclefiam experta athing which prick't the Pope a little nearer the quick, his owne Holineffe (he calling the Pope in flead of Pontifex Pompifex & Pulpifex ) together with the truth and au- malignantium. thority of their Synagogue.

Nec fiat melior for s mea forte faa.

He tells us how Kings, & Popes, & great Schollers by nitatis, non Aword and (word, pen and power made against it, onely a postolicam, sed number of obscure and hungry fellowes taking his part, verba Berenga-

Anfre. Which what other is it but even flatly to fay rij apud Lan-With the Pharifees, Have any of the Ruley or of the Phani- francum. Isas believed on him ? But this people that know not the lave,

Ddda

eft ipfa veritas

fed Ecclesiam

Concilium va-

Toh.z.

Luke 19;

Apocal, 10,

Are accursed: according to that other saying of S. Pand Not many wise not many mighty, not many noble. And therefore S. Luke distinguisheth of Christ's hearets, He saught daylie in the Temple, but the chiefe Priests and the Series, and the chiefe of the people sought to destroy him: and could not finde what to doe, for all the people banged on him. Again, let us consider what time these things were thus carred, namely according to the Prophesie at the very loosing of Satan and Antichrist, the Divels and the Pope together, a full thousand yeares after Christ's Ascention. Yet the Issue himselfe can not deny, but that some great ones held with Berengarim, (as loseph and Nicodemia with Christ) the Bishop of Angiers, and the Archbishop of Tours.

1ef. So many Popes and Kings, successively suppress

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Apoc 17.

460 A1270.3

amores ou.

tindent Facio-

ell reta veritas,

concilium va-

b. hon . minning

hel chima often

green gating.

verba Seconda-

ens\_l bucs

fed Feelefings

Pfaliza

Answ. What is this but, The Kings of the earth band themselves, and the Ruless take counsell together against the Lerd and his Christ? for 'tis all one to oppose him and his doctrine. The Kings were then blinded with the fore of error and superstition, having given their power and Kingdome to the Beaft : no wonder though all went by Club-law. So for learning they are their owne praisers; Lanfranck, Guitmund, Petrus Cluniacenfis, and fuch fellowes great men in the Fryars eyes: well (I confesse) for the times, learning being a common gift, but farre fort of the first or last dayes of the Church, and whatfoever they were carryed away with the common freame. Bermardus non videt omnia. But because you fland fo much upon your points, in preffing us with their authority, is men of fame in Gods Church both for fantitey and learning, if this your personall argument be so prevalent, I hopeno man shall fare better for it then poore Berengarim. For who was his adverfary? I appeale to your own Writers, and them that lived at the time: because delay is the mother of oblivion. What was he? Let his owne Cardinall fpeake:

focake: A Cheator, Traytor, Tyrant, Necromancer, permred person, abuser of the Scriptures, prophaner of the Secrament, Hildobrand (alias Hellsbrand) the first thatever exempted Subjects from the Oath of Alleagiance: Hethat would needes prophetie of the Emperours death within fever weekes and tornakehis word good, went bour to kill him a That raused great Ronce so be burled downe upon the Emperours head, whileft he was in the Church at his Devotions, which he that cast them from the top of the Church, with the waight broke the plank, and with the fall his neckes: When the Citizens hearing of frivere fo mooved, that they dragged him for a publick fpe facle by the foot with a rope through the freets of Rome three dayes together : Thar ever carryed about with him his Pfalter, a Comparing booke : learned, who denves? but in the black Art: That in the use of Sorcery (fore again frait his Cardinalls will) chrew the holy Sarament into the fire. And after a long Catalogue of his Monies, where farre more is faid, then I am willing to nine, the Cardinallthus concludes : Thefe and far more al Hitdebrand, upainft whom the bland of the Church cryes. hing by lamentable markery fied with the freed of his tingue: for the Which things bee was by the firme Church exremainented. I will wonderno longer why the plague the Whole Church oppoled Bernigmies . But to make represent that I have not onely traducted all this, but comvery sparingly. I present them with an auncient Hillorian of above foure hundred yeares flanding County Abbat of Vipenberge, citing the Ropes indicement at rge one of Brane sowne Antographon, as followes: dear a carrent corne day morent

sours solven it is Cardinalibie and affile bases to fined loans

Ad the water with the total of the control of the c

Percurbit oply, order a forter a richleb, and.

Ex Vipergenft ad ann. 1975.

Ex vita & gestis Hildebrandi, qui Romanus Pontifer factus, Gregorine VII. dictus est, per Branonem Cardinalem qui co tempore vixit descripta.

Piscopos ipse turbin laicorum stipatus, con vos avit, esse craminam ab vic tum terrure & minie exegit & extensit, o in mann sua juriore toegit, ne unquam ab eo dissentiren, numquam regis cansam defenderent, nunquam superordinan sibi papa faverent, vol obedirent.

2 Scripen a face a violenter incorfit, in adjuctium fallu. cu, quod genm idalotarria quancum fit, late patet in fetipus

Jacra campie Spaciofis.

3 Imperatorem in nulla synodo canonice accusatum, pratitanter excommunicavit, in qua excommunicatione nullu Ca.

dinalium fubforipfit. It in E and about

4 Imperator Henricus IIII. solitus eras frequenter ire ada antionem ad Ecclesiam S. Maria, que est in monte Auenim. Hic promiss a pecunia Hildebrandus quendam induxit, us pra trabes Ecclesa, occulte lapidus magnos collocaret, & u aptatet, ut de also super brantus imperaturis capat demistrati & infumicenteres. Qued ministentantes super trabes com sestimates impere, & lapidem magnis positivas super trabes aptates vellet, lapin pondere suo em traxis, & stracta sub trabibanta bula. E lapid et ille miser home, Desqualicio, in parimenta ecclesia ceristis en deministratori accomplicam Romanta por portune, pedem tilium miles, fune ligaverune, & triduo per platem reservante, lustis septimatica le moraron antiona solita clementia, justis septim super septimi.

5 Idem Hildohrandes for amentum corporus Domini, cher Sa divina quarens contra Imperatorem, fotsur igni initiff, contradicentibus Cardinalibus qui assistebant; test is est Ioannes Portuensis episcopus, à secretis Hildebrandi.

6 Prophetiam sibi arrogat de morte Henrici, & de ambon clamat in ferns Paschalibus Non habete me pro Papa sed ab alsari me avellite, s'ns q, ad Pentecosten hoc non siat.

7 Eifdem

Efden dichas paravie Imperatorens perdere per occultos alterer Dens autem enn en fradente . Hine sile stle prophephilius, qui proditoris ordinator orap. M. W.

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Tres bomines non convistos, non confe fos abf f fecularibus elicibus, Hildebrandus morti adjudicavit, & cos in patibulis jermecetefiam fandti Perri, in loco qui dicitur Patariolum, Bendi pracepit.

Familiarem fibi fibrum Necromantica artis femper folela feenin ferre. Multa & ulia fecit Hildebrandus, in quem denat fanguis ecclefia, gladio lingua ejus miferabili prodime effufus, propter que a communione ejus juftiffime ecele-Savece fit, ficut focerunt Imperatores nofth temperibus apoturum Libery & Anastafij. Hat Brung. Mi

Nor Brane onely, but Cardinall Benne, and many others fectatum pediwas much. The fruites of his forced fingle life in the busis pe cona Marthew of Paris recites : namely thefely culcant, & fanpeople would treade the Sacrament under their gunem domini if it were confecrat by any that was married. What brive Souldiour he was, let b Atheren's Crantains tefticharthey may never caft in our ceeth our Martiall Mi- ib. Twing this any more. His absolving the Emperous sees from th'oath of Alleagance, and erecting a tray vius Norvagia in his roume . Genebrard like a lefuite calles a holy te. A brave Pope f dayth hee I to curbe the fecular wer. Wherefore chrice was hee depoted from his sacramento pedonte, and that in all mens effective most juftly flaith profito fance Mathew of Paris ) as an arrant Traytor. And heg addes

· Corpus domi nià Presbyte-Tis uxoratis covoluntarie frequenter in terram effundunt.

b Albert Crana

· Ponsifex Pro. ceres & popula folvit, & ut Rudolpho adhaream, fandius

Tarisib, Vir dignus Pontificara ad deprimendum Politicorum Supercilium Geardal e Chronologiand annum 1073. . Chronicon Hirfgavienfe, citante Simoin Pilga Evangelica. Ac iuste omnes Hildebrandum suiste depossium conmant tanquam la fa majeffatis reurp , qui contra Imperatorem alium ordinaverat. Lodem anno Gregorius Papa (qui & Hildebrandus dicitur) apud Salernum moritur, & moriens, Cardinalibus advocatis, confessus est se valde peccasse in cura pastorali, & entediabolir contra humanum genus iram dei & odhun concitaffe. Mutth, Parif, in Guil-Conquefforc -annaise

ribus facta cft Synodus in urbe Roma contra Berengari. Eccleffa An degavensis, qui inter multa quæ nitebatur & fanouinis domini figua ram effe dice... bat, Eigicum nu lus val ret oblinere Albericus idem evocaturad Sy nodum Quo cum venillent, roft multos verborum con Aidus cum neuter codetet Albericus unie us hebdomada acceptis indu. cijs &c. Leo Often Critatus à Baronio la See this at large Seat 4. \* Convertes in Humbertum. quican ferip fiffet, & in Romanam Eccle. thoritate feeil fet. Lasfranc.

that at the bourt of his death her confessed to his Cardina tempo naisthauthe Devist ball texthin on to doe all that me ribus facta est chiefe. Now M. Lesing, if these bee your daints, you be Roma control of the confessed and asticke world what to thinke of your own honests.

um Diaconem. Bue to returne to Berengarius some say he was blanke Ecclesse An and had never a word to say for himselte at any of a degavents, qui those Councells, but a Lee Rishop of Olisa a neere neighbour, avere's that in the Roman Senode Berengaria aftruere, Sacri- overlayed them all with Arguments, and put them as ficium corporis New parts, citi Albertons that undertooke the Challenge.

required a whole wackes relpise.

Now the Confession or Recantation practified to he by the Pope, and penn'd by Humbers is so i cross to the Popsis Teners (as Wickiss well objected) and rather wouring Lucherantim, and indeed to botcher-like path up, that both their Glosle and generally the Schoolean space not to economic it of error, impropriety, ful food had hyperbolicall phases, and soo much inclination to the contraction of the contraction

For indeede it fayth that which the Church of Rom now denyes, that the bread and wine are the very bold and blood of Jefus Chrift. And therefore to excuse the matter forms of them (ay against both annother Record and the alteckes of their fellowes, that not the Popenteribed it, but Berengages, himself croade it of his own head.

For his often Relaples and Recantation, I lay but this in his triple denyall with Perer. Lack nowledge like weakenedles in his revolve and nectured with Recepture knowledge his repertance i and all things confidence in more to condemne their tyratery, than his infinition.

fiam, coins au But our lefuite beginn's to take his part. He rer wades thoritate feel us that Berengarins was not fo dif-honel aman as three

to

oftener in all those Councels to recant the same thing. For faith he, under Gregory the VII. he granted reall pre-

fence and denied Translib ltantiation.

Anfw. Your author Sir: for you have showed none yet; ind I am as fully perfiwaded none you have to thew. I' rant he denied Translubstantiation as he did before : but is withall he denied reall prefence as much as ever before. To which railing stuffe, I adde what he barkes in the next Section against the same Berengarius, calling him be Divels pupill, and charging him with other opinions, sagainst Marriage and Childrens Baptisme, nay with the hily of the blacke art, whereby (faith hee) he would port himselfe above you miles in one day. And that Divell had many times been spied present with Bewhill he taught this decrine. And moreover wold Rulbers on his death-bed commanded him to be much of doores protesting that he saw an ugly Divell ding upon him, and likewife alluring others to folwhim but t pray you fir who are your authors? nely Baronius, and Genetrard, men of yesterday. witof Malmesbury, that lived an 100 yeares after the Wincenfast Bellevacenfie who lived two hundred care) by the rotate

And the eldelt of them (such as Lanfranck, Guitumad, Mer, and Whom Baronin cites, Durandes, Leodionfes, one partiall men, too farre engaged, and embarqued in guarrell, and to speake the plaine truth carried with freame, and blinded with the common milt. Not one fall your authors without lawfull exception.

You say that Berengarian by Magick and Conjuration ward damanarci goe in one day from Tours to Rome, that is to fay,

nore then five hundred miles.

You never read your author: Who faieth not that Brengarius went from Tours to Rome on a day; but only that the same night he was at Rome, hee read a Ledure at Tours.

Ecc

Now

damnationis fo

Now 'tis not likely that fo great an enemy of Reall Presence, could bee in two places at once Hee left that

for you.

Nay you are so disposed to cavill that what you dare not deny, yet you will carpe and except against a namely that Innocentian tertim was the first that in a general Councell proclaimed Translibstantiation.

For as for your bumbalt in the conclusion, I leave to

your felte as the truest owner.

All the white we must take diligent notice that allow old evidences (fuch as the Saxon Homilies, Scotm and Bertram) he most dryly slights and slubbets over by the bare name of old wives tales a right trick of fencing to deride what you cannot answer, and elevate what put feth you. Joannes Sevens Erigina that lived and flourithed about the yeare of our Lord 850, two whole him dred yeares before Berengarine, was of the fathe julge · Joannis Sco- ment with him touching Christs preferice in the Samti liber de Eu- ment to as appeares a by the Popes condemning of form chariftia lectus his books in the Vercelline Synod upon the first rifing of Birengarius, which went for current and Caholin without any rub to many hundred yeares before, and (in damnata, Lan- a Romane Synod held the fame yeare) by the bonder francusinlibro ping of Bereigarine himselfcupon this vice pretence becante he was as I may to fay a Scoull a and moreover to one sother Roman Conventicle, by compelling Bern quod Joannem garins to burne Scotus with his owne hands, and why? Scorum extol- became the very meaning of Science begot in bimth

eft, ac damnatus, fententia tua exposita ac contra Berengarium.

Intellecto leres, Paschasi-

umq; damnares, communi de Eucharittia hoei adverta lentires, promulgata ett in a damnationis sententia. Lunft. Es rempetrate Berengatais Andegaventis Eccleus Archidiaconus cujus tune nomen lister lectutores divinte Philosophia celebent habebatur heresim de corpore & sanguine domini incidit, dicens este temum faces mentum quod confectatur fitper altare, non rem facramenti. Qua de caufa à Papa Nicolao evocatus Roman perije: ubi prefenta ejuldem Peroz & multorum spilos porum examinatus funti conficens anathema fizavie errorem Joannem, Scotom Igni comburens, cujus leet lone and hane netact ain de volutus fuerge feet and. In fragmente historia à Roberto ad mortem Philippi.

wicked

wicked herefie; why was not this booke condemned or put at leaftwife in their Purgatory, for all those two him - Porro quod dred yeares? certainly for no change in the writing or al Joannem whor, but partly in the Pope, partly in the Church: it net, male quibling sanquam in decurfusemper um ac mer um, more lea- dem audiffe wered and degenerate, hee now growne more Mafterly apud Nicolaand Piraticall : Now this Scorns was to farre from the um primum Mack centure of a rotten hereticke that hee was in great pontificem hufleeme, and past with many ofor a rubricate Martyr.

Baronius doth not deny it, acknowledging that hee rins distum writ very virulent things in this point against the Catho- eft : qui licet he Paith: onely faith it was winkt at as of foure, and advertus idem byet giving any publike offence, though what I pray Catholican more publike? bare freaking, which is all I read of scripserit, quia

Berengarius, or writing.

pa gm nto

Nor he only but Bertram, a man of the fame age wire ita vulgavit ut meth the fame; that in his time there was divertity of perta ferent. nions, fome in deed holding herein with the Papills hine accidit ut those lift breedings of Reall Presence : others as bonz astimaand with the Protestants, that the outward part of the tionis fuerit ther, without doubt intimating the doctrine of See Martyrij tituwhich hee followed. And Reps to close in the very lum nimia fawords of S. Angustine, and to to the life expresseth our cilicate tribuecliefe of the Sacrament, that Culvine himselfe could not rent. Bar. ibid. we writ plamer. This booke wee have of your owne 9. Baron, ib. dition: a worthy and excellent worke faith & Trithe- Dum quidam

Scorum pertifuo loco supe-

mins.

fidelium corposinguinilg; Chrifti, quod in Ecclefel quocidie calebrarur, dicunt quod nulla fub fiurroulla sub obvelatione fiat sed ipsius venitaris rauda manifestatione peragatur, quide lentibus appareat, aliud autem quod fides alpiciat, non parva divertitas inter cos dignoscirur. Bortrannas Presbyter in Prataclibride corpore & fanguine domini ad Carolum Imperatorem. Bertramus Presbyter & Monachus la divinis Scripturis He perines de in literis fecularium disciplinarum egregie docum ingenio subtilis, clarus eloquio, nec minus vita quam doctrina infignis, cripfit multa præclara oputula, le quibus ad meam nortram pauca per enertint. Ad Carolum regem fratrem Ioduri i imperatoris feriplia commondabile opus de paedofilmetio de lib. 1 de corpore Manguine domini. lib.1. Ecc 2

noperè labora tus, fi nufquam fir. ludice expurgatorio, ann. 1571.

mins, one of Lutherrage, and the better for that the le-Se non mag fintes could a wife with all their hearts it were supposed whom he further adornes with this high stile, an excellent both Divine and Humanik, fingular both for wit, and

1 Turrianus de Euchariffia, lib.I.

Duscenfeer in cloquence, famous, both for life and doctrine, And Plan MA a man famous both for life and learning. So Rema is ours, Scotus ours, menthat lived Soo, years agor, that all the world may fee with what forehead, or confcience our Friar could vent or rap out to broad a lye, that Real Prefence continued in the Church without being public. ly contradicted for a thousand yeares. Now left you hould answere as I Lesintes have done before you, that to can Bertram what is it elfe but to fay, that Calvins herefit is old, and that ever before this, for the former eight him. dred yeares all went on your fide, there being as years oppolition, wer answere agains that this was noted cause there was no Protestant (if need, were to on but no Papift to maintaine : the Church then be well catechifed as to underfrand Sacramentall Phrases cramentally and figuratively. As the times grew day fo (as it farce in swilight) tropicall was miltaken for per But we need not they here: our whole disputes out of the Fathers cleares this point. On thing I me marvellar, why the Friar medies not with my Lords Hillory of all these in his Booke De Ecclefichum fuere me of Kata (being as it were challenged thereto by Margin) and is loath to take the paines of confusion Certainly for dispaire of successe.

Neither did in die with Berengwine and his follower but was immediately resamed by the Waldenfes, who has ceeding prefently after about S. Bernards age, held out in the Alpes (as the & Church in the wilderneffe) till aft Calvinand Lather, The Records of which Churche their confessions and martyrdomes, kept by their perfect tors the Archiefhops of Ambrum, for above four: him od yeares, Gud hath lately brought to light, and reco

.I.dl .inimel en .. VCC

Aper.12.

236 Siste Erisia

SECURE OF THE

d by Protestane warres out of their hands. In which ongh all other points of Protestantimo f that they fee our Church and Religion before Luther, ) Tobn; not Perin of Lyons rehearieth the doctrine of the loids Suppor our of avoid books of theirs, called the tresof faith of which Dinferra part of nigurities

The incient beliefe of the waldenfore oncerning Christs effence in the Sacrament. Concerning which Sacrame we must hold that which follower by the teltimoof the Scriptures : that is, That we must confess simund in puritie of heart, that the Bread which Christ in his last Supper, which he blessed; bissed and gave Disciples, that in the taking thereof by the Miniof his faithfull Paftors, he hath left a remembrance Pattions which in it owne nature is true Bread : hat by this pronounc, Thu, is demonstrated this Sapropositions This is my Budy, not underlimidtheir words Identically, of a numeral Identicie; but mountly, really and trucky, but not measurably. The Body of Christ, fitting in heaven at the right hand Father, unto whom every faithfull Receiver malt in the eyes of his understanding; having his heart. on high, and fo eat him Spiriteally, and Sacraby by an affured Faith : The fame we are to underof the Sacrament of the Cup. Saint Angustine faith, the sating and drinking of this Sacrament, must be sthood Spiritually, for Christ Gith, The which which take are Spirit and Life, And Saint Perome faith, the of Christ is to be understood after atwofold manner, Spiritually, of which Christ faith, Tob. 6.951 My is meat indeed, and my Blond is drinke indeed or it be understood of that fielb which was enveited and of the Spiritual cating Christ faith, He that foul my first, and drinkerny blond; is in me, and I in him; e is also a twofold manner of eating, the one Sacraanally; and so both good and bad doceate, the other Ecc 3

Historia Albingenfium & Waldenfium.

Spi

Spiritually, and to the good onely doctate. And then fore faith Augustine, what is it to cate Christ, It is me onely to receive his Body in the Sacrament, for many Tandem verò doc cate him unworthily, who will not dwell in him, me ad ann. 1380. Joannes Win have him to dwell in them; but be cats him fpiritual that continueth in the truth of Christ, And therefore cleffus Anglus cat the Sagramontall Bread is to cat the Body of Chris magno mge nio, fubtilioru in a figure. Jefus Christ himselfe faying, Neverthelesartium cogniat oft at you doe this you find doe it in reinembrance of m. tione, & hac For if this eating were not in figure, Christ shouldbe ipså Scholaflica facultate alwayes bound to fuch athing, for it is recoffer that Spirituall-sering should be continuall ? fas Silding penè fupra hobus, terrio jam speaketh, he that tateth Christ in truth, is he that majoribus vi-leaveth in him ; for Chrift faith, that to catching it dwell in him. In the celebration of this Sacrament, w ribus quam unquam antea isprofitable, and the preaching of the Word in the infaudum resongue, fuch as marchifie, and is agreeable to the novat de corporali prafen- gelicali Law ito the end that peace and charity mid tia certamen, greate amongst the people, but other things that wie in thefe dayes in the Church of Rome, and those aliquot alias impudentiffibe members thereof diclong not at all to the fiseran mas affertiones contra Eccle-14-Thief fire as it kept in there; fo not long afterit out into an open flame in England by Wickliffe, in w fix fidem adcomparison (faith " Cardinall Allen ) all the Beren jungens: ut an broile was but a sport ? for having all advartages if ludum dicas fuife constum nature and artisand being an incomparable School Berengarij, by mimble wirtings, acute differentions; closucite præut hujus rabies que de-mont, he fo rather the Pope, and the Maile, challen dit. Alan. lib. 1. the adverte party to the open field, that flight the a O de Such, cap.21. nall) the learned flagger d, fow frond out, most yet Ergofcriben-all wondred acerrime disputande ; & (turilla tempora tulerune ) sua villinie etlam dicisio fexaginta annis pene impune & libere herchardiffeminavir librorum columni (ut scribit Æneas Sylvius ) ducentis editis : quibus santum profecit ut ad fingula cerramen ejus étatis Theologos omnes superbiffimis rocibus sepè provocaret, pre positis I hesibus de Eucharistia & Papa Antichristianismo, paucissimiq; resisterent, fe dederent pluras, vedillarent doct, huperent onthes. Whin. Will.

Neither

Neither was this light like an aftonishing Comet, foone . Vide loan. minet, but as a provident husbandman he fet those Foxij Acta & firs: part whereof fructified in England unto Martyr-monumenta dome in Santer, Radbey, Purvey, and others, through Ecclesiastica. my Kings reignes, even reaching Luthers dayes : part ro ed ufq; dewere transplanted into Bohemia amongst the Thaborites, spiunt, ut non we have their owne authors or witnesse. Pope Pins verum Christi the second to John P Comaial, Cardinall of S. Angello, re-corpus in Sahe bis Embassage into those parts, and by the way his cramence Almetrainement, and disputation with these Thaborites : presentatione mongst whose opinions or points of doctrine, he rec- quandam effe ms this for one, whom therefore in plaine words, he contendanter. the not to call followers of Berengarius. The fame is rantes Beren-the not to call followers of Berengarius. The fame is rantes Beren-the plainely testified by a Dubravius in his 26, booke of verif sequaces. emian Hiltory: onely adding, that they drained this Aneas Sylv. drine from the Piccards. So ( call them what you qui postea Pins Christ never wanted his faithfull witnesses. And II. epist. 129. Robizana their Countrey-man, and a writer of that Hifter. Bobem. imputes no leffe unto them. But of this Berengarian appendic. c. 5 8. Sacramentall Hilfory, as too little for fo spacious a Ad eam usq: jet : fo even too much for our intention or present diem Moravia mation. Wherein who would not admire the diffen-intacts ab haton of times, that at the full thousand yeeres end of his nibus Thabobdily absence, there should be such contention about his rirarum fuit. Real Prefence ? In secessu can-

dem infulæ dem infulæ men fibi Mora fluvius non longe ab arce Strassnicia fecit, novi emersere Thabonia, errores veceres ab externis Piccardis mutuatos innovantes, ne quis ante Stramentum Altaris venerabundus procidat, cum ibi corpus Christi minime adapute in cœlum cum carne & anima translatum, sed panis duntaxat & vinum manet, quale sumere quisq, de plebe suis manibus potest, nec enim Presbyteri mus quam idiotæ dignior: & alias prætered voces blassphemas illoto ore contra mem Corpus Christi expuentes vomentesque. Hi magno brevi numero austi, &c. sume Daby avinus Histor. Bebemica. lib. 26.

Est adhue & aliud indecens huic Sacramento divino, quod à modernis peragitur berdotibus, & utinam fidem veram circa ipsium facramentum Domini habentibus. Hi in margin. Irreverentia & negligentia Thaboritarum circa hoc Sacramentum.

la mana lib. de 7. Sau amentis, cap. 12.

THE

Weither was this tight like an altonishing Court, Loone - vul- .... ering, but as a provident, hadradman he fet shoft Franches & like pure whereof frightied in England unto Martyre good ment done in Savier, Rilley, Purvey, and others, through become a many this besteres, even reaching Listenseaves : part of Stant de was trust planted into Bobernia auton (fithe Thacorites) geiner, at you a we have their owne authors or witneffe, Pope Pies versa Charti electional to John & Constal, Cardinall of S. Angello, ver corpus in Soare his Emballage into these parts, and by the way his tarie, fed reentitalmentent, and this merion with thele. I haborites a pentantone isotielt whole opinions or points of doftrine, hence quantin the somethis for one, whom therefore in plains words, he weredungehistories of the second followers of Berengariae. The fame is sance second male plaintly tellified by a Dabraciae in his 26, booke of sech keeps. Solemin Hiltory: onely adding, that i excitated this Ano St. offine from the Piccards. to f cell them what you gar to as sing will) Chaile never wanted his faithfull wirnelles. And it of a tag The Refigeaustheir Countrey-man, and a writer of that Hiller, Louis ecimputes no leffe unto them. Due of this Berengarian speake, or a of Screenman Hiltory, as too littlefor foliations a 4 Ad com wethe de even too much for our intention or prefere dien Moravia eculon. Wherein who would not admire the diffeen-king as of hisecalon. Wherein will would not admit unduled self & failboilly ablence, there should be such contention about his riggroun force In feerth can-Real Presence ? dere i fu e

If hadbur & aliud indecens buit Sacramenro divine, qued d'un dernir perestur herdoribus, & utinam fidem veram circa l'plum facramentum, oani i peresul'us, Un homoglin Treverentia & regligeous d'haberitatum area herbacagonentum



the statement of the

## SECOND PART

## The lefuites Objections answered.

Itherto his answer to my Lords arguments: now Ours to his objections tanguam ex superabundants, the more to stop his mouth in whatsoever he shall bring out of Scriptures, Fathers, and miracles in his owned defence. Neither shall we need

striptures, himselse hath soone dispatched, so all his pumpe and hurrying of Fathers, with all his show of Antiquitie, when they come to examination, shall cease their swelling, and fall into a very narrow roome. For after his objecting some of our Authors, nothing to the surpose (for what's all this to his Argument from the words of the institution) and having spent above a last in that, and another page in proving that we take away the proper sense of every word of the institution, all which is nothing to his arguments from the institutiory words, which was his onely promise in the title of the Section, and having thus spent the one halfe of time and paper allotted; at length he comes to it, and tells us heath all forts of Reasons, evidences and authorities,

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for to prove that our Saviours words are taken in their plaine literall fense and meaning, and confequently, when he said over the bread, This is my body, that it was no more bread, but the true and reall body indeed. I pray you begin, Sir:

Ief. First he ordained a Sacrament.

Genef.17.

Anfin. And what then? no figure? it follows not. This is my Covenant, that is to fay, the Signe of my Covenant, of Circumcifion: It is the Lords Paffewer, namely, the Signe of it, of the Pafchall Lambe; in both places a plaine and apparent Metonymy: and in these very words, This Cap is the New Testament in my bloud, without all contradiction a Metonymy: the Cup being put for the thing contained in it. Wherefore his exclamation concerning the ambiguity and obscurity of Fropes is cally answered, seeing that Christ in these very Sacraments words, which they will have so plaine and perspectation, abstaines not from them. I goe not about to number how many and frequent figures were used in the prime institution of the two Sacraments of the old Testament. Circumcission and the Lambe, which might easily be done.

friends to whom he alwaies expounded in plaine and finple tearmes, what he had publikely spoken in Parables.

Anfw. Wee diffinguish betwirt Parables, and tropes:
Christ even in expounding Parables useth tropes, as when
he faith, The field is the world, the faed the Word Substitute
the wicked, the reapers Angels: whereas Parables without
application I confess are obscure.

Math. 13.

3.1. And that upon departure.

Anjw. Is was at departure of deare friends, that famthen laid to David, The Lord the betweene me and thee, and betweene my feed and thy feed. Metanymic upon Metanymic: or that Paul Gid, I commend you to God, and the word of his grace which is able to build you up. Metapher. Nay, Christ himselfe even after the pelebation

1 Sam, 20.

AH. 20.

of his last Supper, I am the Way, the Vine, &c. figurative 70b.14.& 15. speeches without question. Whence appeares how abfandly hee adds that figurative Speeches are not so usuall amongst familiar friends: if he would examine the matter, even in Scriptures, he should finde a long-Catalogue to the contrary. And inasmuch as the Apolities did represent the whole body of the Church which is Christs Sponse, what figurative speeches he used either then, or upon his Ascention, as when hee saies, I send the Promise Luke 24, of my Father, that is, The Spirit promised, are to be interpreted as the words of a husband taking leave with his beloved Spouse.

fef. Thirdly, it was his last Will and Testament.

Answ. So it was with David when he saith to Saloam, Bring not his hoare head to the grave in peace, a Sy-1 Reg. 2. meloche: with Jacob, when he bids his somes bury him Gen. 49. (that is, his body) with his fathers; the same figure. And the whole Chapter is most tropicall: with Mattathias, 1 Maccab. 2. when he saies, Feare not the words of a sinfull man, for his dory shall be downg and mormes: to day he shall be lifted Tob. 4.

of. The Civil Law forbids us to depart from the fig-

for meant another thing.

C.

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od,

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Anjm. So it is here, by those many Arguments which we have elsewhere showed: and therefore this Law it selse warrants us to leave the proper fignification. Nay, hence we learne against our adversaries Tenent, that a Telament may be figurative else without any such exception, he would absolutely have forbidden all departure from the fignification of the words. Hearken therefore what the Law saith moreover on our behalfe, Optimum ergo Pedius air, non propriam verborum fignificationem scrutario. That it is the best not to search what the words doe propely signifie, but first of all what the Testatour would desanstrate, Ge. But what all this to your present argument

ment out of Gods Law, and the words of Institution.

Ief. If a man bequeath a towne or village, shall one say

he meant onely the image thereof?

Answ. No: no more doth God give us only the image of Christs body, neither doe any of our Writers say so; but with the Signe he offers to us the body it selfe to be received with the hand and mouth of Faith. Yet all this hinders not, but that the Signe may figuratively beare the name of the thing it portends, and of whose conveiance to us it is a meanes: as (not to leave your Comparison) if a man should say to his Son, Hold, take the house, giving him his Legacie, wherein this is made over to him.

Ief. If reall blood be meant, when it is faid, This is the

blood of the Testament, why not here?

Anim. Marry Sir, because that was the natural blood of the beasts, (as it is written, He tooke the blood of calves and goates,) this the fruite of the Vine. It followes not, Because that a Lion is taken properly in many other places, that therefore it should be so likewise, when Christ is called the Lion of the Tribe of Iuda. The same may be said of a Doore, Vine, Morning-starre. What, because blood is understood properly in some other Text, must it bees taken alwayes?

Ief. Chrysoftome and Occumentus fay, that Christ gave, his owne blood in Read of the blood of bruit bearts.

Answ. So hee did: figuratively, if you consider the Signe; but really, if you respect the thing signified.

Ief. Fourthly, (quoth he) by these words Christ instituted a Sacrament, a Testament, a Covenant. Shew mee any one text which institutes any thing, and presently points to it, saying, This is this or that, which is not, and must not be needs taken literally.

Answ. What say you to Gen. 17. This is my Covenant? there Circumcision is as much made the Covenant, as here the bread is the Body: and that with the same Pronounce This, though your pronoune-argument bee but a meere.

cavill.

avill. For what if in flead of This, he itad named the thing itselfe? Againe, is it not a senselesse and unreasonable demand, that wee should shew the same Pronoune in the Institution of other Sacraments taken figuratively, or else it must be literally taken here? as though the Scriptures food fo upon Syllables: why may not that be in this Sacament, which is not in others?

Id. Neither can a figurative speech be operatorious, as

thefe words are teltified by the Fathers to be.

And Falle: in the first institution of Nature, when God gives fecundity and procreating faculty to the living and moving creatures, he doth it by a figure, Be fruitfull. Gen. I. When Christ raised Lazarm, than which what could bemore powerfull, he speakes figuratively (part taken for the whole ) Lazarm come forth. So, when Ministers Tob. II. convert foules, is it not by those or the like words, Awake, Epb. 5... thou that fleepeft, and arise from the dead, and Christ shall give thee light?

How farre these words are Operatorious, and whether done, or as joyned with Prayer, is another question. Srely, your owne Innoventins holds that Christ had done Myl. Milla,

Confecration before.

Fiftly and lastly you fay, every title of those words confirme a reall and fubstantiall presence of Christs bodie in the Sacrament, and appeale to your owne learned for futher demonstration, by name Sanders in his fourth booke of this subject.

Answ. Read to the contrary (to omit infinite others) Bellarmines answerers, Danaus, Whitaker, Sutclive, Pa-

raus, and Chamier.

10

re.

But especially and imparticular those words, which is given for you, which (say you) could not bee meant of bread.

Answ. What then? doe wee say that every word is forative? but the propriety of those words hinders not wall the figurative acception of the former: and though Fff 3 the

the body be properly given for us, yet bread is figuratively the body. Both are true, and may well fland together.

Ief. He pointed at a thing given for us.

Anfw. Nay, at the Signe of the thing given for w. though figuratively changing names with the thing it felfe.

But you stand more upon the words of the Cup, as they are recited by Luke, This Cup is the new Testament in my Blond, which is fled for you, this participle Shed agreeing for Cafe, not with Blond, but Cup; as if he had faid.

which Cap is shed for you.

Anfin. And if it were so, it could not be without Figure: for the Cup could not be shed, but the thing in the Cup. But we answer, that either this must be confirued by the fame Sacramentall Metonymic, Is find, namely in figno, as being the figne of that which is het as it is elsewhere called the Blond, chat is to fay, the firm of the Bloud, the properties of things Signifying or Signifying or Signifying wifed, aswell changing names and attribution, as the things themselves; and by the same reason and figurative Speech, the propertie of the bloud, as the bloud, being atributed to the Cup. Or elfe by a Grammar-Antipolis, the Nominative Case is put for the Greek Dative, To we xwoulder for To exxwould a, and to to be refer'd to the Dative Linal preceding. I omit here to admonish youls little skil'd in Hebrew) of the frequent Enallages of Number, Gender, and person in the old Testament: whose phrases, as naturall & home-bred, th' Apostles much retaine and imitate : I urge to you but that one place, Apoc. I. and TE o av, and demand of you whether ithe leffe rupture of congruity in Speech, than to fay, iv To κιμαθι με το εκχωδρίδον: both have an equall incomgruitie of Cafe. So in the Latine, "Orbem quam status; vestra est, populo ut placerent quas fecisset fabulas. Reade your Grammar.

Ief. But Euthymine, who referres it to the Cup, cals it Anjw.

Christs bloud.

Aufw. But doth he expound himselfe further, whether he meant it properly, or onely by a Trope? but by the way we must tell you, that Enthymins lived about 1100.

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And thus much for your five arguments. By this time I bee you fee, that without either open violence or fecret find ( whatfoever you exclaime to the contrary ) the mends admit a figurative, and that a Metonymicall expofrom and that without either idlenes or vanity unleffe it wide to expound Scripture by Scripture, & to yeeld fuch impretation as both the matter, and words themselves rightly waved and well compared have thrust into our ads, the beaten path of all Interpreters, Papills themdres; fave onely here where they will needs be wilfull. Minime grants it the common rule of expounding fripure, never to leave the propriety of the words, undefore'd to it, either by some other Scripture, or Article Frith, or Vniverfall Content of the Church. And loc we urge not other Texts; but these very controverted where taking bread, Christ faith, This is my body : This bread is my body, (faith Bellarmine) if you un- Lib.1. de Euch. and it not as spoken figuratively, is a Speech both flat- cap. 10. whird and impossible. We urge not one but foure Ar-Borne of the Virgin Mary, Astended into beaven, ub at the right band of God the Father Almighty, how thence shall come to judge quick and dead. Your army Fathers, that make but any pretence for you, in the triall fettle under the number of fix.

If He chargethus with offering violence to Christs dament, and cancelling his deed of gift, with fruit-Signes and hungry Shadowes, meerely to fire the

Aufw. If this were the white we shot at, then questieffe in the fame despight of his Un-holine fe, we should by the Trinity, the Creation, the Refurrection, and all te points wherein they and we agree.

Ief. Yea,

Ief. Yea, but you make voide the reall donation of

Christs body and blood.

Answ. This reall donation is a Spiritual donation to the heart and faith, bringing with it not a carnall, but my ficall Vnion with Christ; and Communion with all his benefits. Is this (gor-bellie gut-greased Friar) a fruitest hungry shadow? to none but thee and thy like, men defictute of the Spirit, and better acquainted with sull tables (Iesuiticall Falting) then this internall, Spirituall, heavenly Banquet. Which bequeath'd to us in the suff Institution, and as it were left by Legacy, we are so farre from violating that we stand onely for it.

You tell us, we wrett the words, and leave not one of them in their owne native and genuine fignification. Hoe, fay you, they take for panis, so un-consonant in Geder; Est they wrest from his Substantial proper Sentero Significat; Corpus they will have it to be but under they creat had ow; and denying the Literall sense they creat

Tropicall roofe without foundation.

Anfw. First you mistake in surmizing every thing for rative is wrested. You little consider what wrong re doe to a great part of the Bible, especially the Old Teb ment; where has omnia contigerant in figura, faith you Vulgar, and more largely S. Austin against the Manchees. Then you make not good your words : Youly, We take not one word of the Institution in his proper fignification. What fay you then to Enim? doe we will that? What fay you to Meum? doe we mif-confine that? Here he is mute. And that we by Corpus should import onely a bare shadow, is a broad lye: We under fland no other thing by this word, but Christs very naturall and substantiall body, which he received of the Virgin; else the meaning would be, This bread signifies the figne of my body, which none of us faith. The figurely in Eft, or (which will come to one) in that respective habitude of both extremes: where even by Bellarmin

Confession Disparate cannot be spoken of Disparate, boh of bread, without a figure. Which if our adversarie numble at, I wonder how he will doe, when he comes to expound those other words in the same Gospel, and esewhere. The feed is the Word of God, The field is the world, The Sower is the fon of Man, The Reapers are the Angels, The Tares are the sons of the evillone, Seven inter of corne, or feven Kine, are feven yeares. And in the Seraments, Circumcifion, or the cutting away the forcdin is a Covenant, The Lambe is the Lords paffing over. As for Hoc taken (as your Accidence will teach you) fubfestive for Hec res, meaning what he held in his hand, niney faw, Bread, I would faine learne out of your new Ichuiticall Rethoricke, seeing you will needs have it share for company, what Trope you call it.

If. Tis as much as to fay, He is my daughter, She is

myfonne.

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Answ. And have you indeed forgot your English Rules, that Adjective Neutrals may stand Substantive, as Multa Multares; whether those things be Masculine or feminine, if you discend to particulars, as Agri, Domus: 6 Hec for Hacres, meaning, nay pointing at Bread. Nay, be Septuagint proceed further, and even in Persons thun me the like phrase, Toto vur osour en Tav-oseav us: Gen.2. My your owne Canonized Vulgar, Hoc nunc os ex offibus win, & caro de carne mea. How now? Hoe mulier? Hoc What fay you to your owne Bible and Translation? If. Speaking of the Body, they turne Christs Nomimive, This is my Body, sometimes into th' Accusative, This fignifies my Body: another while into the Genetive. This is a figne of my Body.

Anfw. And doe not you the fame, when you thus intapret, or rather pervere the words , This is my Body , elye dat is to fay, Vinder these Species or Showes is my body, min's be with Plurall, Quid oft with whi oft? Subject with Pre-

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dicate,

dicate, Substance with Accident? And yet Rabbi Behar.

mine makes this his element exposition. And what thinke
you? doth not Benavieriare incurre our Accusative, when
he thus reades is, This turnes into my body? or others,
This containes my body? And is not all one (if you were
any thing but a hungry Grammarian dreaming of nothing
but Nominative and Accusative) to say, Hoc off signam
rei, and, Hoc significat rem? Or (had yee but a smack of
Rhetorich) are not these Speeches equipollent, either significate colored, Hec off signam Casaria, Hoc significate Casaria?
But you Priats are altogether in the Genitive.

Nay, he objects further out of Claudius de Sainte 84

differing interpretations of these few words.

Anim. Much like the former. Take thefe for a talt the 26. This fignifies my body: 35. & 47. This is a figne, or an effectuall figne of my body: 32. This is a figure of my body: 57. A Symboll of my body: 4r. A Seale of my body: 44. A token or pledge of my body: gr. A memorial of my body : 70. A Sacrament of my body : 68, My body by Sacramentall phrase and conjunction of Signe and thing fignified. Hee feemes very well verfed in Synonyma's. Nay, he casts in our teeth Scripture-Phrase, 79. The Commisnion of the Lards body : 60, New Testament in his body: even as the Cup is both faied to be blood and New Tehe ment in his blood, and yet the Evangelists agree well enough together. And the most of these imaginary diffe rences which this Sycophone hath scraped out of our Writers, are not direct expositions or Paraphrases upon Christs words, nor intended that way, but pithy generall fenting ces lively expressing the nature and use of this Sacrament, and especially the Spiritual benefits ratified and exhibited thereby. I omit to speake that well neare the halfe of the number belong nothing to us, being about twenty of them Lutheranicall (whom agree or not let the Papills take home to themselves, as Co-workers in the same Reall

I. Cor. Io.

Reall Presence) five or fix Swinckfeldian, others Anabaptilticall. But what needs more words? I referre him to W Beza's Answer so accurately and professedly directed gainst the same worke : which I marvell our Iesuite in all his great readings hath never flumbled upon. As likewife (to informe his judgement ) I advise him to peruse purowne Survey in this book, of Scholafticall and Papificall broiles about foure words, or rather three letters; that feeing his owne house on fire, and his party most miley, he may chaine up his tongue in perpetual filence. and may not thele men (if men ) justly bee compared to diffracted Penthew imagining he faw two formes, two Ther, ( like those intoxicate drunkards, whose fwimming eyes make two candles of one) who can so verbalh dillinguish betwirt a thing and it felfe, Signum corpomand Significat corpus? It feemes they fuffer a great turth of good Arguments, having nought elfe to object. For our building a roofe without a foundation (the last me of your Objection) I answer you, as Christ did the seibes, with another Question. Is there never a text in the Bible which your felves expound figuratively? furfure there is: elle all your learned Interpreters are meth to blame which have so perswaded me. Well Sir, this being fo, as a truth undeniable, let me demand in the found place, Would you take it well, if another quitting with the like should object S. Hieromes authority, and returne to you your owne bawling language, that you leave the foundation of the literall fenfe, and content your selfe onely with the cover or shadow of figures, and tropes, and I know not what Spiritual Inventions of your wine which are even as a roofe that hath neither faundation we walles to beare it up? What you answer him, we retort to your felfe. You will then fay that S. Alerome speakes this of those places only that are to be taken in their proor Grammer Senfe, least rushing upon Allogories wee boile the clearest Texts, and with origin for example Ggg 2 convert

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convert the very plaine History of Creation, Paradice. &c. into dreames and figures, though Literall with & Hierome I call that Sense which is directly intended by the Holy Ghoft, whether it be for words and stile Grammaticall, or Rhetoricall: as appeares by the very text he there interprets, where the Kine of Balban (a double Me. taphor,) are bid come to Bethel that idolatrous place and transgresse; to Gilgal, and multiply transgression; a double Irony. Certainely God never commanded this in fad earnest, but (as it followes in the next verse) here. ther exprest their will then his owne : Sic enim voluisty fily Ifrael. And fo S. Hierome himselfe expounds it, even where he gives the literall Sense after his custome out of his Hebrew Translation. Now-I hope your mouth is flopt, and you have not a word more to fay from the first Institution. Your next Shelter is Paul,

He brags fearefully that not in Christs words onely had all the whole Scriptures, wherefoever there is any reservence to this Sacrament, there shall not be the least mention found of any such vaine and idle figures: but that we shall ever espie how they all most assuredly conspire in this doctrine, that Christs reall body and blood is substantially earen and drunk in the Sacrament with the corpo-

rall mouth and throat of the Recgiver.

But proves it as poorely; partly from breaking, when Paul faith, The bread which we breake, that is to lay, (sith

my new interpreter) offer up in facrifice.

Answ., Parturiant montes: nascetur ridiculus mus, Break, ergo Sacrifice? What consequence? I speak to you Literalists; is there never a more proper and natural signification of the word; but you must take Shelter in such a Catachresticall, and not signrative, but even wrested and distorted phrase? Who now hunts after vaine and idle signres? Let the world judge. When we speake of the body that was broken for us, we will grant with Calvin that breaking may well be expounded Sacrificing, because

because properly a bone of him was not broken: but 'tis not fowith the bread,

And therefore what you adde of Christs body and bood as the onely materials of this Sacrifice, is nothing to the purpose. Though wee must tell-you thus much by the way, that this Sacrifice was really to be offered but mee: now only in figure and commemoration.

Partly agains from the word Communion or Participation. Doth not S. Paul (faith he) when he speakes of the Cup of bleffing which were blesse, sufficiently declare that by this blessing or consecration the Wine is turn'd into the blood of Christ, seeing that he affirmes that the

partaking thereof is a partaking of Christs blood?

Anjin. No fuch matter. But like him that hath a bloodflot eye affecting all with the fame colour, you can see nothing but Transsubstantiation, Transsubstantiation. He cannot speake of blessing, partaking, but forthwith the fryar infers Reall Conversion and Corporall eating. We anwer therefore that the Cup is an outward instrument four fuller Participation and Communion with Christ; bethow? Spiritually, in the heart, and by faith, for the Apostle saies not, A partaking of Christs blood with the month, neither restraines he it to throat-drinking.

fef. Yea, but Cyrill faith, the Word remaines in us hu-

manely by his holy flesh and pretious blood.

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Ansim. What Cyrill? or who cites him? Turrian, one of your owne coate. Might not we failing by your compate as well renounce him as you doe our Copies, Arnalus, (commonly called Cyprian de Cardinalibus Christingeribus) Chrysostome ad Casarium, and others? Yet thus tare he may well be said to abide in us humane, as his Humanity was made the instrument of our Salvation, and is apprehended of us by faith, he dwelling in us, and we in him, by Spirituall, not Corporal manducation. Yet what's all this to the Title, Reall Presence proov'd by the words of the Institution?

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Againe,

Againe, he argues out of the next Chapter, where it is said, He that eates this bread unworthily, shall be guilty of the Lords body: and, Eates judgement to himselfe, not discerning the Lords body, that is, (saith the Icsuite) cares it

as if it were not Christs body.

Anfir. Nay rather eates it as not being the facted figne of Christs body, and therefore to be receiv'd in all reverence and preparation with a faithfull and penitent heart. For what the thing is for materiall substance which the unworthy receiver cates, S. Paw will tell you, it is break He that entes this bread unworthily; he faics not, Herbut entes Christs body : for 'twas never Pauls doctrine the that could be eaten any otherwise then worthily and well, feeing that Christ himselfe faith, Hee that earn m fleft and drinkes my blood, hath eternall life. He therefore that receives worthily, receives in his heart and forthe food of his foule Christs true and substantiall body made of the Virgin : Hee that receives unworthily, not only doth not cate Christs body, but contrariwise cates who judgement and damnation, the injury offer'd to the Signe redounding to Christ fignified : But whether worthing unworthily, the thing eaten bodily and with the monthis still but bread.

Laftly (fay you) when the Scripture in expresse temes calls the Sacrament Christs sless, body which is given for us, broken for us, supersubstantiall bread, bread sacrifical; and againe Christs blood, blood of the New Testament, New Testament in his blood, The Cup of blessing which we blesse, never once naming it onely a figure, must into bee absolute madnesse to deny it to bee Christs body and

blood, and thus contend for a bare figure?

Answ. Where I pray you in all the Bible read you that the Sacrament is called Christs fless, or supersubstantial bread, or sacrificed? The 6. of John speakes onely of Christs humane nature, as it is said, The word was made fless, not of the Sacrament. Emission in the Lords Player.

is not vote gardor fuperfubftantiall, but equipepor faith S. chrysoftome) daily, or supporting the substance of our bodies for this life. What shall I say of facrificed bread, words no where extant in holy writ? where findes hee berificing in all th' Institution, or any other for substance then materiall or elementary bread? As for those other Titles, body, blood, Testament, we have told you a thouand times, that they are so called Sacramentally by figure and Metonymy, the Sacrament ( which is ordinary in Scripture) bearing the name of the thing figuified. Here knonew objection. So likewise the cup of bleffing is mething, the cup Transfubstantiate another : by blessing leng imported not conversion of nature, but change of Neither in all the Bible, (as when God bleffed the wing creatures; Aaron, David, or Salomonthe people: drift the children, his Disciples, or loaves and fishes) is it meraken for convertion of fubstance.

If. 'Tis never named a figure onely.

Aufr. No more doc we call it so: but with S Paul with tis both Signe and Seale, not onely figuring, but as a infrument and efficacious Organ, conveying Christ ad all his benefits in the fuller fruition to the worthy Receiver.

But cleare out of the way, (it feemes, having forgot infelfe) entering the Fathers, he drops in two texts me : one out of Christs words in the very Sacrament,

Duthis in remembrance of me.

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Anfin. What bids hee us doe? doth he fay, Transfub. lutiate this, or, Sacrifice this, in remembrance of me? which matter. Onely what was plainly named in the ant before, as first begun by Christ, is here made exembry to all: namely, Take this, Bleffe this, Breake this, brethis, ye Apoltles and Ministers: Eate this, Drinke iell of his, both Ministers and people. For doth making (as treades it) fignific making a Sacrifice, where there's no derthing added to determine it? is facere and vitula

facere

facere all one? But let us heare himfelfe (for want of a better) his owne interpreter.

Ief. Do or make this in remembrance of me: that is, confecrate and facrifice my body and blood under formes of

bread and wine, as you have feene me now doe.

Answ. And is this indeed the plaine Literall sense, O Letter-mongers, Doe, that is to say, Sacrifice, there being no mention of facrificing in all the Story before? Drinke ye all of this, that expresse command of Christ, you passe by like so many dease men: Sacrifice this, no where extant in all the Bible, goes with you for so spell.

Ief. Yea but Cyprian faith, Christ first offered facilite to his father, and commanded us to doe the fame in his

remembrance.

Answ. Though the words may as well fignific his ferifice upon the croffe, and I see no necessity to the commry, yet take your owne Peter Lumbards commentary, that 'tis called a Sacrifice, as being a figure and commentary moration thereof. The same phrase and trope, wherey

before it is named his body and blood.

His fecond strong argument for Masse and Reall Profence hee beates by mains strength out of those words in the Acts, As they ministred to the Lord and fasted, the holy Ghast said. Which I pray you of all these words is the favourite of your Masse? fasting, ministring, or saying? Where is it, or any footstep of it? for unlesse such a Lyncem as you be our guide, no man living shall divine where: though he read the text a thousand times.

Ief. Ministring. As they ministred to the Lord: me

without all controversie said Masse.

Answ. You might as well proove, Because a living creature, therefore a Fox; Because a man, therefore a fessite. Doth every one that ministers, say Masse? The word signifies no more than publike service. Hearten the Grecians themselves: or (because you cannot)

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pire Scholdes Jeave. Suidas, Astlagyia nugles il Aumoria handing meg & Autor xail of igyor. Haff chine in his Poc-Heall Dictionary, Antrepol, unservoi, Augustyoi Antros Mydorion, Various Favorious Camers bishop of Nucitis, Astroya, Senora, vargeta buoids tod vingetaucus www. So for his common use in the New Teltament: Will you fay, the Gentiles faid Maffe to the Iewes, because they did in carnall things hatseynge duren Mi. Rom. 15. for to them for because magistrats are called foods Mini- Rom. 13. fm, halseyer 78 Des, will you translabitantiate Kings inm Mafie-Priefts? or Angels, because helbering the billaria, Ministring Spirits !

Jef. Yea, but ( be the Greek as it will ) Erafinist trans-

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not) give Aufm. But doth he not (if ever you examin'd the matmo farre ) both in his Annotations tell you plainely at Sacrifice he meanes, namely the preaching of the Copell, (No facrifice, faith he, se more acceptable to God Nullum autem se teach the Gafell, nay there he reades it minist ranti- facrificium deo w) dain his Paraphrale thus exprelles it Morcover when gratius quam direct with great endeavour ferv d the commodises of the chinam Evan-Church, imploying their gifts faithfully to Christs glory gelicam. Eras. althe Salvatian of all, than which no facrifice is more ac- Annotat. in loable und welcome to God ? Will you now force upon cum. refines an exposition to contrary to his meaning, he unanding a Spiritual Sacrifice, you a Reall, proper, ex- no fludio fervi-But we have a farre better and more ancient au- rent Ecclesia S. Chryfoftome thus directly and briefly interpreting, commodis, dooverthrowing your Commentary: Ministring, faith tes suas ad omwhat's that? Preaching. The fame bath Occumenius. & Christigloour prejudicate lefuite can neither lay nor see any riam fideliter

impertiti do-

mon allud eft facrificium Deo gratius. Ibidem in Paraphrafi. Ti est, heilse-THE HARD TOP TOP. Chryf. in Ada Homay. The Est, ASITSEYSVIW : TET High elenter. Octum in pormit High tomogil of

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thing but Maffe, haping his intagination by his with his harf fuct blood-flot eyes that every letter in his books feemes of the fame colour

For Seriptures my Ichure content the Process of the bash me more to law. Onely to fill Paper, he mult needes make me of two Digreffions: first objecting Luther anes to us, the Itale Reall Prefence prooved by the words of the Indian rion? Are Lutheranicall or Lewish words Christs works.
Where learned you wour law to press a man with his w verlaries tellimony

Fef. Yea but Oecolampadins faith, the true body is prefent under the bread; and that it is not a Bare figure, nor fe nifies onely, but is the very body of Christ.

Answ. You know well enough that Occolaminate was no Patron of Real Pretence, But with Zwinglin and Calvin the greatest opposer of it. But because you ha our eyes, I must admonisti you that in his Epistle to Me landthen whom you cite, he maintaines a figurative local o hamishootl tion, as both agreeing with Christs meaning and a An gratius quam ticles of faith, and the countaint vovec of Seriotures. impertiti dede nam Evanhis Epittle to the Preachers of Bufft he plantely open his difference of opinion from Luttierans : defending he cause by th' Analogy of faith, and the likenedic of our to dy after the Reforcetion to Chris storned body wild certainely than not be in more places at once thanking the orange hi mag ivilotorion wife, as for example, this vulgar phrate, My reper and is my faith and honefty, though (lates he) this is not for Bantially, But what neede I wade further? whereas in one finall Epilite, in a very thore Aphoeitine he expresent his whole minde : holding it intollerable that bead should fubliantially be Christs body; br that Christs dy should be in more places at once, no more (faith he) then a mans face, though appearing in divers glades : laying further that Sacraments are one thing in labitance, at other in fignification; that Christs melt affect body is by.

Milonian 1.

Faith made most present to the Soule : and that all the Amitropi or oppugners of the Sacramentall figure thew hemselves to be but contentious fellowes and enemies to felle were as faire to feele. I . Atied to vgolana !! Whence our answer is easie: that the bread not onely fanifies properly, but figuratively is Christs very body; speares by these his testimonies, he standing as slifewfor a trope, as our felves. And if you will not beleeve that bread is no otherwise them figures valy Christs body Bellie mine shall maintaine it So with Calving, Continuadius and all our Writers we readily grant be Sacrament is not a bare figne, for why? tis withboth an affuring Scale, and a covering instrument of Gods Grace effectivally to the worthy Receiver. And Ip Christ is profess under the breads namely to the minde foule of the vertious cater : may, to farre he may bee mained under it, as with the bread and bodily eating we the Christ by Faith, he not being severed from his selament, but in the pions use giving a blefling to his the ordinance. And berein we have the flart of Legall apes and facrifices, as Manna, Shem-bread, Paffeover, for those (as S. Austine notes) onely promised a Safor these give him, and represent our Redemption by this blood as already accomplisht - Europer inclingtown Real! Prefence Decologupations 110W recited will the fore dupon him.

But fecondly (to make way for the Fathers) her aptales to the lewes, and as in triumph to make the grea-Thew hath his Charioe drawing by foure Rabbins. If Timen in all this braveby should but aske him whence be had them, not being guilty of too too much acquaintance with the Talmudico-Rabbinicall language, he tels you wword his author is General; and therefore if there be my miscaker blame not Mc Malone, And I would what wed the like ingenuity in all the Fathers, that at

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the end of every quotation he had not beene ashamed of his guide, but constantly added apad Coccium. But if (leaving Malone) I demand the fame question of Coccine himselfe were as farre to seeke. For fer but a side Rabbi Salemon Tarchi, who by the lefuites owne verdict fooke never a word to the purpose (he had fure enough been quoted elfe) what be all the reft? whence are they ? or what can they fay for themselves? like the Pedlers packe of Tewish Wares, Which Galatinas open'd but th'other day. Can you derive them any higher de Tis as cafe a matter for a man verfed in the language to coyne Hebrew Rabbins, as it is and over hath been to counterfeit Greeke and Latine fathers. To instance but in one particular I leave it to the judicious to confider whether fuch plane teffimonics of Christ Iefus as Philip Monney for example recites, not spoken ambiguously and ranguam omen, a that of Cataphar, could ever proceed from such oblinate and professed enemies. The case was other wife with Palabar in that high commendation given to Chrift, a man leafwife well-affected, if not inclined, to Christianity, Neither write we this as fearing to looke these Rabbins in the face, or much regarding what I ewes object; but parly to curb the lefinites rafhmeffe, or ( to make the best of it) childish simplicity in taking all things thus hand over head, partly to pluck the plumes of his infolency in vanting th' Antiquity of his do trine, as though the meint Jewes were fuch experienced Schoolemen in that dark and bellish mystery of Transhibstantiation, and yet buth onely late Papifts engaged for it. I might fay with Taly the wirnefics are produced out of the accusers owne house: no wonder though they depose for them, being taught their leffon afore-hand. But to cleare his honely he tels you where he had them, namely in two of his old acquaintance, (in fread of Rabbins and Fathers) ( occur and Garret ! But grant his deponents their conceited Ar tiquity, and times for for want of better) turnes patrol

Cicero in;

of Translubstantiation, what hath he gained? namely this, that a Papist of the two is farre necret, and will farre soonersurne Iew, then a Protestant. Here is your Kashusia his, Papists are liker Iewes then Protestants.

But because you will needes bee wife above your each, let me acquaint you a little with ancient and true Rabbins, not borrow'd and had at the fecond hand, nor scholding to an interpreter, books of your owne edition. the most learned Iew, Aben Ezra upon those words Talle and fee, raileth this observation: that rasting imles the vision of the heart, as seeing of the eyes. Rabbi Selemon Iarchi briefely and pithily too Tafte his word. And upon those other words, Who giveth bread to 1 flesh, faith onely, this intimates there shall be no want wall his workes. Which Aben Ezra paralels with that ther of the Prophet, They shall not bunger, nor thirst. So for the Shew-bread (not Numbers 28, as his Coccins deciv'd him, but Exed. 25.) they are as filent of this mystery, Lidbi Salomon onely noting the order and disposition of materiall bread. And upon Genefic he cites indeed Datelos, that Melliah is there meant, (as who demes, he leng the true Shilo? ) but not a word of the Sacrament. Hen Exas speaking in the same text of the whitenesse of with faith it fignifies he shall cate no uncleave thing. Nay merally he concludes that the whole Speech is Parabocallelike that in Amos, The mountaines fall drop (week ine and all the hils fall metr. Nor he onely but Da id Kimchi expounding thosewords, Ho, every one that diffeth, come ye to the watersy faith, that by waters Mewhorically are meant the Law and wifedome : which Mewife he repeats in the 69, chapter, citing this of the 59: Nor Kimchi onely, but Rabbi Levi the fon of Gerfbons: on that tent, She killed her beafts, mingled her Wine, furthe ber table, that is to day, faith he, Prepared mortall ten meat and drinke (and as it were a fealt) of Wife long and Voderflanding. Whe wery lower are not to groffe-Hhh 3

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groffe-headed in their Expositions as Papilts, Their

Now leaving the Rabbins, where he hath foone done, let us purfue him through the Fathers. Where to be bride with him, I will reduce all to five Propositions. First Counterfeit Fathers, or they that are knowne at least wife to have been mangled, corrupted, and interlaced, are not to be taken notice of, as witnesses in this question. For we doe not (as he overshootes himselfe) receive them as Umpiers, which is onely due to Gods Word or Godspaking therein, but witnesses. If John Baptist was only said to beare witnesses to the truth, why should any inserior to Prophets climb higher? Now to counterfeit I adde corrupted, because all's one to solid demonstration, who ther I am sure all's false, or know not which is true.

Second Proposition: Some of those Fathers (year of the best ) which he so shouly produceth, speake not of the Sacrament or Sacramentall eating: and therefore are but

abused in impertinent quotation.

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Third, Many which treat of the Sacrament, are a faire from the purpole: faying onely (which are he Christs words) the Sacrament is clinists body and blood, but not adding how, whether really and substantially under formes of bread and wine, or by figure and powerfullapresentation; & therefore speake nothing to the question. A fourth Proposition: Others speaking both of the Sacrament, and the manner of Christs being in it, yet to tain themselves within Scriptures bonds, testifying that it is spiritually, and by faith, not to the mouth of the sacrament.

The fift and last: Some few transcends little and overflow, the bankes, at least in words and hyperbolicall phaless the more to excite their großen and transcends for a reversit esteeme and use of this Sacrament, and draw them from a contrary extreme of attributing too little whereto. For Bellarmine himselfe will allow this in a Sermon or popular Panegy ficelloration and complained now and then he is pincht with their Hyperboles, it is allowed.

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Lefollowes therefore that we heare what you can fav nof the Pathers: but first we mast tell you that they ame but in as witnesses, not hadges of our came and that ther they are cleared in holding withins the fame anat theth, than we acquired as holding with them. Then we are to admonish you to admit only such furours s cannot be excepted against, and pack out of doores Counterfeit and pillory-fathers, all imported and doubt-Il whole age cannot be proved to be within your first he hundred yeares, pay, within those particular hundeds wherein you put them. But alas, it pities me to omider how that if this fo just and equall a course bee and, not onely the most but even the best of your foulles will be cathired, and fuch as (even as appeares by die tedious and prolix quotations ) you put most trust or your Apostolicall Liturgies of Peter, James both eland yonger, Mathew, Marke, Pope Clements conlimitions, the Passion of S. Andrew, Dionysius Arcopain, Ignatine, (excepting onely what is cited by Theoor Athanafine, and them for the first Century: pur holy Popes Decretals, Alexander, Sixon, Telefpho-M. Hyginus, Pins for the second Century: Onigen his Homilies upon Leviticus, item in diversos, Cyprian de Cam Domini, Denis of Alexandria cited by Turrian, Hopolytus, item your holy Popes, Pontianus, Cornelius a Lupicinum, Felix and Fubian, thefefor the third : Eufilms quoted by Damascen a late and suspected author, the Councell of Nice of their late Edition by Pifanus at Rome, Cyrolls Mystagogicall Catechismes, Basils Liturse, My Jens Catecheles, Ephram in their Latine Bdirion, Ambrofe de ijs qui initiantur my steriys; item de Sacramiti, Hierome upon the Pfelmes and Mark, Chryfo-Liturgie, his Homilies that are above the number 1 ad popular Antiorb, all thefe in the fourth Centhey in the fift and last Anstine quoted by Gratian, lem de Ecolefiafticia dormatibus de de tempere item 2 Ser-

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monde verbis Apostoli, Nilus produced by Turrian, Pope Hillary fet him on the Pillory having no better warrant than Gratian, the homilies fathered by fome upon the Se mipelagian Faustina, by others upon the Arrian heretick Enfebius Emifenne, others upon Cafarius Arelatenfin by our Ichuite upon Encherins Lugdenen fis at feemes it is Some baltard: Cyrills epiftle ad Calofirium. I doe not fay all these are counterfeit : but if not counterfeit doors full at least, and not railaly suspected by authours on both fides. Answer learned Mr Cookes Cenfore, and then with better reason you may be so brisk in your Citations; which how can I call yours, when as all this pompe and theam. call show is furnisht out of Garret, Canifius, Coccine, Bellarmine? in whom especially this authour shewer himselfe very well read. But howsoever, it is no reason we should take all things hand over head, which come in Fathers visards: and admit, Fathers be judges in our cause, yet give us leave to distinguish them a Pfendo-paribus: nay, not onely fo, but, where the matter fants doubtfull, till better Evidence be brought in, to injoyne such to fland afide. Not for any diffidence in our cause, or feare of comming to triall: but partly to vindicate the truth, partly to curbe the infolency of these men, who brag, to much of Fathers, and have to little to thew for it. But

all's one, so long as the simple and unable to judge are deluded, let the learned say or thinke what they will. And to omit other workes, either condemned or questioned by Papists themselves, Clements Constitutions, Ignain Epistles, Denises works, the Passion of S. Andrew, Origens Homilies upon Levisicus, & indiversis, Cyprim de Cana Domini, Chrysostomes homely ad Neophyros before cited, his Homelies ad populum Antiochemum that surmount the number of the first 2 r. Anstines 28 homely de verbis Domini, Arian Enseins, or Semipelagian Faufins. hus, or Cafarius, or Eucherius his Homilies, or whose vou will, Profer de Pradictionibus & Promissionibus Ambilochius in the life of S. Bafill : let them answer Chokes Censure of S. Ambrose de Sacramentis ( which may as well ferve for that other, and in all things most like, De ye qui initiantur my feris: and their owne Archbilhop of Spalate, concerning Gregory Ny fene his Careheles: to whom adde Bishop James his Evidence winft Opprian De coma Domini, because these three have lings my hunger-flarved Iefuite feedes specially mon. Let them (I fay) cleare this, and then brag on.

But to come to particular Proofes for fuller Satisfaction leaft all this be counted but our owne words) let us berethroughout each Century first and principally the builts themselves and his owne mates and Schoolefellowes, how they even cry shame upon him for bringing

inst witnesses such Stigmatized Fathers.

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The Passion of S. Andrew is a great author with him in first hundred, and of undoubted credit. But let us Fliften to their voluminous Hiltorian Cardinall Bawho in points of Antiquity is worth a hundred Moner. Amongst Apocryphall and reprobate writings a Age verò de that first age, either fained of the Apostles, or even bea- his pro viribus their name, a he brands with a hot iron, our lefuites orationem inring S. Andrewes Passion: Nay, (that you may know fituamus, & que de Apocold damned Heretickes the Manichees corrupted pha velomnino haid Story of S. Andrewes Passion, foilting in or blot- rejecta scripta out what they pleased. He saith further that Here-effe probantur,

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1.3. Confest tickes made use of it in their arguments against the Pric.6. item 1.4. mitive Church, just for all the world as the Iesuite deales now with us. S. Austine himselfe who was best ac-Multum ap quainted with them, dchargeth them with ignorance and paret imperitia impudence in fathering their baltards upon the Apolites: veftra, vel po- and by name derides etheir fables of S. Andrew, conclutiùs audacia. ding with f this biting Interrogatory, † What ansmer I Attendite in actibus Leucij pray you can you give to thefe things? Teuly, S. Austine, quos fub no- they will answer it as well as the Papilts. And before S. mine Aposto- Austin Philastrius that ancient Bishop of Brixia amonest lorum feribit, other s Apocryphall writings then thrust and obtuded qualia fint qua upon the Apottles, which Hereticks mangled or enlarged Maximilla ux at their pleature, names the i Acts of S. Andrew produced by the Manichees. Nor the Manichees alone, but Energe ore Egetis: que cum nol-tites, (if a you believe Epiphanius) Hereticks very near bitum reddere, supposuerit marito suo ancillam, Eucliam nomine, exormans cam firm ibi scriprum en adversarijs lenocinijs & fucationibus & eam nocte pro se vienias Supponens, ut ille nesciens cum ea tanquam cum unare concumberet. . Ihi etim scriptum est, quod cum eadem Maximilla & Iphidamia fimul iffent ad audiendum Apostolum Andream, puerulus quidam speciolus (quem vult Leucius vel deun vel certe angelum intelligi) commendaverit eas Andrez Apoltolo, & perreneira Prætorium Egetis, & ingreffus cubiculum corum finkerit vocem mulichem au Maximillæ murmurantis de doloribus fexus forminei. & Iphidamia responden Que colloquia cum audifier Egeres, credens eas ibi effe disceffirit. August de Sie contra Manich.c.38. f Quid ad hat dicitis, rogo vos ? August. ib. + Multa ad derunt & tulerunt que voluerunt heretici nam Manichel Apocryptia Beati Andre Apostoli id est. Actus quos fecir veniens de Ponto in Grzeiam, quos conscriptiones tunc discipuli sequentes Apostolum. Philastr. de Harresib. c. 40. I Unde & habent Manichai, & alij tales, Andrew Beati & Joannis Actus Evangelifte, Beati & Peti similiter Apostoli, & Pauli pariter Apostoli: in quibus quia signa secerunt magna & prodigia, ut & pecudes, & canes, & bestix loquerentur, etiam animas bominum tales, veluti canum & pecudem similes, imputaverunt este haretici perdiri Philis. Kinglud di por pais vertolomos rais depopliares andeis, xai inarve weakers, nou Jama, nou a mongo ous Loiv. Epiph.L.z. Panarij, tomo 1. herefi 47. 1 Notitia librorum Apocryphorum, qui non recipiuntur. In primit-Ariminenlem, Synodum à Constancio Cafare Constantini Augusti congregaum mediante Tauro Prafecto, ex runc & nunc & ulq; in zeernum confiremur effe dannaram Ieun Itineraria nomine Petri Apostoli (quod appellarur S. Clementis libri 8) apoeryphum. Actus nomine Andrea Apolioli apoeryphi &c. Conc. Rom. 1. quo 270 episcopis libri facri & authentici ab apocryphis sunt discreti, an 494. sub Gelaho.

allyed to you Monks, put as our Iesuite doth now, thefe writings of S. Andrew in the forefront, But if a Bishop of Rome prevaile more with you, submit your selfe to Gelasius his Censure in a Councell held at Rome with threescore and ten Bishops. Entring a long Catalogue of Apocryphall and condemned bookes he first censures that Arian Synod of Ariminum, then Peters Iournall (otherwife called Clements Apostolicall Constitutions) one of Hec, & omour Jesuits Godfathers: and the very next is this Story of nia his similia, S. Andrew, called Apocryphall and of no authority in the que Simon Church as well as his fellowes. And in conclusion k rec-Magus, Nicoloning up almost all the old Hereticks for divers hun-lans, Cerindred yeares from Simon Magus, he faith these works were Bafilides, Ebiboth written and maintained by them: and not onely re- on Paulus etieffed, but abandon'd by the whole Catholick and Apo- am Samolateblick Church, and both with their Authors and follow- nus, Photinus, & Bonofus, & flow M. Malone looke to your pate, your Pope cur- qui fimili erroch you with booke, bell, and candle ) are everlastingly re defecerunt, hom'd with the irrevocable band of a curfed Anathema, Montanus Would you heare 1 another Pope (and confidering the quoq; cum fuis obscornifimis ones, a learned one too) thundring the same? What sequacibus, Ather writings (faith Innocenting the third in his Decre-pollinaris, Va-Epiftles) beare the names of Matthias, or James the lentinus, five de, or Peter and John, penn'd by one Lucine, or the Manicheus,

Faustus, Afri
Afri
Bustus, Arius, Macedonius, Eunomius, Novatus, Sabbatius, Cælestius, Dona
Bustarius, Jovinianus, Julianus Celanensis, Cœlestius, Maximinus, Priscillianus

Hispania i Nestorius Constantinopolitanus, Maximus, Cynicus, Lampetius, Dioforus, Euryches, Petrus, & alius Petrus, (è quibus unus Alexandriam, alius Antiodium maculavit) Acatius Constantinopolitanus cum consortibus suis, net non & omes haretici corsimq; discipuli, sive schismatici, docuerunt vel conscripterunt, suonum nomina minime retinentur) non solum repudiata, verum etiam ab omni lamana. Catholica & Apostolica Ecclessa eliminata, atq; cum suis authoribus autorunq; sequacibus sub anathematis indissolubili vinculo in zernum consiternut ce damnata. Gelas, cum sua Synodo ib. 1 Cætera quæ sub nomine Matthia, sive labi Minoris, vel sub nomine Petri, & Joannis, que a quodam Leucio seripta supre labi nomine Andrez, quæ il Nexocharide & Leonide Philosophis, & sub nomine Thomas, & si qua sunt alia, non solum repudianda, verum etiam noveris esse dama

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Confensi Evangelist.L.1.c.10.

" See the Re- name of S. ANDREVV, or Thomas, and the like, are not plyers words, onely to be cast away, but also condemned. Now Mr Mapag. 318. and lone (to use myour owne language) doe not all these an-319. Actus nomi- thors shout at your leafing? Fye for shame man, are you ne Andrea A- greatly in your wits, that you observe not how the very postoliapocry- Pope and Papists themselves, nay your owne most learned phi: Actus no-mine Thoma Cardinals, most ancient and holy Fathers, Bishops of aposteli, apo. Rome, yea all times and places, Europe, Asia, Africk, will cryphi: Actus christen this for a loud lye indeed? Where the better to nomine Petri observe both Satans never-sleeping policy and how small apostoli, apo credit is to be given to these bucksters, there was scarce nomine Philip. an Apolile but a either some Gospell, or Revelation, or pi, apocryphi: Tale went under their names, even Indaa and all, composed Evangelium altogether by Hereticks; wherein (behold th' Original)

nomine Thaddzi apocryphum: Evangelium nomine Matthiæ apocryphum: Evangelium nomine Petri apoftoli apocryphum: Evangelium nomine Jacobi minoria apocryphum: Evangelium nomine Thoma, quo utunut Barnabæ apocryphum: Evangelium nomine Thoma, quo utunut Barnabæ apocryphum: Evangelium nomine Barnabæ apocryphum: Evangelium nomine Andreæ apoftoli apocryphum: Evangelium poortyphus: Liber qui appellatur Actus Theelæ & Pauli apoftoli, apocryphus. Revelutio quæ appellatur Pauli apoftoli, apocryphus: Revelatio quæ appellatur Stephani, apocryphus: Ibidem in Indre librorum prohibitorum. Liber qui appellatur Sortes apoftolorum, apocryphus: Liber Qui appellatur Laus apoftolorum, apocryphus: Liber Canonum apoftolorum apocryphus: & see xou suprayuachov & Pégdy & volucifor avuro, d'au-

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PONT C HAGE

Popish Legends) what you never read in S. Lukes Acts. th' Apostles made dogs and bealts to speake. Ensebire relates the like imposture of one Papias, a man conversant with th'Apollles owne followers, who fathered divers frange and fabulous things touching Christ and th' Apoiles, as Parables, and Christs carnall Kingdome upon earth for a thousand yeares: whose Fables (though a man of very shallow judgement) (faith Enfebilie) gained credit by antiquity. And in a word (if our Fryar dares vouch fafe gedit to their great Antiquary, o Cardinall Baronius) not o Quod verd onely S. Andrewes Passion, but whatsoever of this kind pertinet ad res beares any Apostles name, are but meere bastards and coun- ab ipsis gestas, infeites. Nay, he addes further, that even those things invicem femel that are recorded by ancient and approv'd authors, are separati funt, me of them free from foilting and corruption. Where- res quidem zfore in conclusion, of all there and the like writings he que perobleudespaires ever to find out any true ground or certainety enim apostoluige now, with what skill or conscience our Icluite lorum nomine comes in with this bravado . Neither muft we here forget tam facta the affured testimony of S. Andrew also in this points that it quam scripta appeare how fweetly the holy Apostles and agree in this reperiantur efmuth, notwithstanding that they were locally separate one nec fi quid de fun another, as being divided, into severall parts of the illis a veris For can he deny that Epiphanius differies it, Ba- fincerifq; ferimus disproves it, Philastrias censures it, Austine de- ptoribus narides it, Gelasius and Innocentius Bishops of Rome con- grum & incordine it I nor it onely, but all the followers, M. Malone ruptum omnilinele not exempted? And yet (that you may know no remanserie, the better how to trust him hereafter ) he is persiwaded, in desperation. will even our face you 'tis an affored teltimony.

Neither did the hely Virgin escape their polluted fifts : mum dejiciung a of her and the Midwife there proceeded a booke, poffe unquam

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nem plane guandam aniaflequi quod

m cerramque subfistat. Baron. ubi prins anno Christi 44. num. 42. P Liber ; antia Salvatoris apocryphus. Liber de nativitare Salvatoris, & de Maria conferrice, apoeryphus. Cone Rom fub Gelafio ubi priùs. Epistola Iesu adit agarum regem apocrypha.

No nor Christ himselfe, but even in his very name they put out a booke of Conjuring. As likewise an epistle to Abgarus, when Christ clapt his handkerchiefe to his face and gave him therein his picture; the one as true as the other.

White, another Papilt, cals it without all controverse Apocryphall:

Sed fit apoery phum (ut eft abs a, controver fia) Quod Divus Andreas locutus ad patres Memoratur ante turbidum Proconsulem.

Audivi ali- Bellarmine faith a hee once heard a great man question quando mag- the truth of it. And b Baronius stands at a stay, doubting virum cam hi. What to thinke. Avouching further that in the Pope ftoriam in du- Library the Vatican there is a Manuscript of one Meline bium revocan- an old writer, Bilhop in the Primitive Church, which tem, Bell. de testifies that Lucius that Arch-hereticke, or as Pope Ge Scriptorib.Ec- lafins cals him, (that you may learne your pedegree) to fon of the Divell, was the author of it. Poftquam

Let the Teluires peremptorinelle excuse our prolin autem hic de though henceforth to be recompenced with

Petri Martyrio, arque uxo- brevity. ris,nec non fi-

As well he hit it in the next author, bragging held the testimony of Dionyfins edrapagice, Pauls Contransitu actum eft : de Ger. Vert.

mani ipfius, Andree Scilicer, gloriolo per crucem

lie ad deum

Ief. S. Denys the Arcapagite in his booke of the Ed clefiafticall Hierarchy declares himfelfe to believe mal constantly that Christ is there really present, of antion on

Anfin. Are you not ashamed to produce that work quoque confummaro mar- which at his first flight, auna 532. was objected (at by you tyrio ut dica- now) and brought upon the Stage under Diengius

mus, inftituti ratio à nobis videretur exigere. Sed cunctabunda diu hesit oratio, Apocty phorum prepedita timore, quò minus libere (ut affolet, in rebus certe fi exploratis ac veris ) hactenus profilieris. Baron ad an in the profile at the Apagarum regem apoerypha.

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name by Hereticks; and at the fame first was \* repulsed \* Contradiand hiffed out of doores, as a meere baltard, nay, hereticall centes dixebrood, by Catholicks? nay further, father's upon the runt: Beato Apellinarifts ? And marke their argument : If thele wri- ato Athanafio tings were his, or of that age, how happened it that Cy- Alexandrine mil mew them not, Arbanafine used them not, even when civitatis epifhe had so great occasion at Nice in his disputation with copis, Felici e-tiam & Julio Romane Ecthose old Monoshelites, and the fame fay I to you) if none clefie, Gregor fibe anciene fathers did remember show, how you can rio quinetian more they are his, I know not. The fame objection against mirabilium fathe worke is used amongst other arguments by Erafmus: nysio Arcopa-Who exceedingly † marvells, if it were of fuch antiquity, gita, unam naatby fuch an author, why no ancient Father for five ruram Dei hadred yeares, either Greeke, or Latine, ever once tooke Verbi decerthe Charing Cofere on concerning in his Fortifal unitioneminos (having fo faire an opportunity in his Ecclelialti-omnes transall Hiltory ) whereas notwithstanding he could name a gress illi. fire funier Dimyfine, the Bishop of Corinth, nor the post unitiofurcher of all Antiquities S Hierome. Neither will it nem prefumsofutficient pretence to fay (as some of them most ab- naturas pre-

dicare. Epilmus: In cantum faile fune Epistole sive restificationes ille, quas dicitis, ut neque nex illis B. Cyrillus voluerit recordari. Contra dicentes dixerunt: Quid ergo? fileamini quia nos eas falfavimus? Epileopus: Vos non suspicamur, sed anti-Hereticos Apollinaristas. Et post multa: Quod aurem priùs dici debuit, in ultimo dicimus. Illa enim testimonia que vos Dionysij Areopagite diunde poteftis oftendere vera elle, ficut suspicamini ? Si enim ejus erant, non iffent latere B. Cyrillum. Quid aurem de B. Cyrillo dico? quando & B. Manafius, fi pro certo scisser ejus fuisse, ance omnia in Niceno Concilio de con-Mantieli Trinitate cadem tellimonia protubilet adversus Arij diversa substantia diphemias. Si autem nullus en antiquis recordarus est ea, unde nunc potestis ... Mendere quia illius fine nescio. Secunda die Collecionis Constantinopolitana sub Miniano, anno Christi 532. † Deinde mirum, si tam priscus author fuit, & multa scripsit, à nemine veterum, seu Gracorum, seu Latinorum suisse cita-. non ab Origene, non à Chrysostomo, ne à Hieronymo quidem, qui nihil in-Manuen reliquir. Porrò cum in Ecclesiastica Historia multa fiat mentio de libris: Distriff Corinthiorum Episcopi , non est probabile taciturum fuisse Eusebium branco Pauli discipulo, fi rantum voluminum reliquifer, Annot, in A&, 17.

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furdly) that these works were hard to come by, as conceiled, because of their depth, from unfit readers, Infidels and Catechameni, for were all the Fathers any fuch? Nay Gragery, who first cites his works (which was almost fix hundred yeares after Christ) dares not fay 9 Denn is the Author. I passe by his other reasons: as that he dothnot thinke the Church was then cumbred and overpres'd with fuch a pack of Ceremonies: that the Arcopagita quus videlicer Were judges not sphilosophers; and therefore that fable rai-& venerabilis fed upon th' observation of the Solar Beclipse at Christs death to be but idle and groundlesse. The counterfeit epiftle that is brought to justific this in Denis his name, run ordinibus Valla derides. And " confutes their opinion that miltake thefe for S. Denie his workes ; nay affirmes there were very learned men in his dayes that afcribed them to Apollinarius. As indeed who foever shall but compare them for curious composition of words with his Paraphrase upon the Pfalmes in Greeke verse, may easily Greg. magnus be induced to beleeve. And that Apollinarists were the in Evang hom authors, you heard how't was objected by the Primitive Church at the first citation above nine hundred years

Dionyfius Areopagita, antipater, dicere quòd ex minorum angeloforas ad explendum ministerium vel visibiliter, vel invisibiliter mirrunrur. Non auder

afferere authorem horum librorum fuisse Dionysium Areopagitam, sed dicit, Fertur &c. Caje. Quin & Gregorius vir probæ fidei citans hujus literas non indicat eum fuisse Dio nysium Arcopagitam. Erasm. ib. Mihi non videtur priscis illis temporibus tantum fuiffe Christianis caremoniarum quantum ille deseribit. Eralm.ib. f Priming Arcopagita judices erant non philosophi. At isti Dionysium summum faciunt philosophum, qui ex eclipsi solis depræhenderit periclitari rerum naturam, cum consentaneum non fir eas tenebras Athenas usque pervenisse. Nam quod air Evangelista tenebras factas super universam terram, ejus regionis terram intellexit, assentiente & D. Hieronymo, & affeverante Origene in Homilijs quas scripse in Matthaum: ubi plane negar eas renebras è folis accidide deliquio, sed aue nubibus intercedentibus, aut alioqui aëris denfitate coacta. Quod fi he tenebre tanto spatio contigiisent per universum orbem, aliquis certe, seu Latinus, seu Gracus scriptor, ejus rei meminisset. ib. t Jam epistolam super hac re velue Dionysij nomine confictam deridet Laurentius. ibidem. " Laurenrius hoc loco refellit corum opinionem, qui putant hunc Areopagitam fuille authorem corum librorum quos habemus de Hierarchijs, ac divinis nominibusiich de Laurentius indicat fuille fue gratis doctife fimos viros, qui judicarint condiipros effe Apollinarij. idem ib.

(vibnst

before. The like centure Erafmus relates of one Greet Ante comy Lecturer about his time in Panty whom he call plures annos in incomparable man, and both a most excellent Divine (ut memini) vir incompaand absolute Humanist. This man beginning to expound rabilis Gulihis Author, and that very booke of Ecclerialtical Hie-elmus Grociarchy which the Tryar now objects, was very hot in his mus, ut theoloopinion, and Rood in publike defence of it that it was gus fummus, none but S. Denys. But he had fearer reacht the middle, disciplina non aith Erasmus, but having better consider d of it, he re-exquisite docanted his errour before all his Auditors. And 2 elfe- ctus & exerciwhere Erasmus shith that the learned thinke this Dio-tatus, auspica-lias was later and more Neoterick then that other of hi in ade D. Arropagus. Sixtus Senensis in the second booke of his Paulo facra Scred Library altedgeth a that famous Schooleman and enarrationem Expositour Cardinall Cajetanes opinion, that this Denys colless Hierarchiz in edithe under his name. Certainly the Cardinall calles them multum affe-me question, using the very former Evaluate argu-veravis hoc tests. Nay, Bellarmine himselfe acknowledgeth that he opus este Dio nyfij Areopa-

rehementer destomarhans in corum impudentiam qui differnimenti At idem priam operis dimidium confecifict, ubi gullum attentius cepifict, ingenue coram auno famus en, fibi verso calculo non videri id opus esse Dionyhi Arcopagica ib. im Dienyfius, qui in Hierarchia fecunda priscos Ecclefia ricus lacis copiole demer, eruditis recentior quifpiam fuille viderur qu'am fuerit Arcopagires ille Panti kipulus, Erasmo ad Cardinalem Erardum de Marca in Prafat Paraphrases in 14 Cor. Thomas Presbyter Cardinalis S. Xifti in commentarijs Actuum Apodum, & sertij libri Regum opinatur Dionysium Areopagitam nibil omnino ex iteris. Sheus Senerifis La bibliotheca fancra in Dionyfio. An autem afterne tille Dionyfius, qui scripfit libros de divinis nominibut, & de telefti ac Ecclefi lea hierarchia, certum non est: tum quia Hieronymus in libro de viris illustra Hillius non meminie, fed Dionyfij episcopi Corinthiorum referendo multas illum aufile épillolas, & ad quos : hunquamemien scripsife hos libros de divinis non bus I sandilla Gregorius non audet afferere authoren howith librorum fuille Dienyfium Areopagitam, sed dicit, Fertur verò Dionyfius Areopagita dicere dec. in Actity. Etiamli epistolæ citatæ Melthiadis, Eusebij, & Vrbani, neonon Dionyfij Areopagiez (dimirum de cœleffi hierarchia; quod pater ex cap. s.)ho-Euschij Emisteni, & Sermones Cypriani de operibus Cardinalibus Christi, sint ad nonnullos dubix Scriptura, vel etiam suppositifia; tamen isti ipsisunt aritimi & optimi, licet non sit certum, an sint illi quotum nomina præserunt. Bell, & Sacram. Confirmat.c.7.ad 3.

is uncertaine, whether this work of Ecclefialticall Hierarchy be Dienyfus his owne labour, or no: Nor this onely but divers others of our Teluites God-fathers. And under what fulpicion these workes ever west, since their first creeping out of the shell, may appeare by the succes-fire multitude of their continual, defendants, such as Sixtus Senenfis and Politoine enumerate, bis Interpreters Maximus, Pachymerius, Aquina, Carthufiannt, Ficinus; befide many others, Damafcen, Suidas, Thealerus (with whom they joyne Photim for company) Sycaand Ribliothecarins, Scotus; Camaldulenfis , Perionius, Bell de Mo-Billing, Delring, Baroning, and Bellarmine, s who like 4 weather-cock turnes either way. The great & reader a Tabras our Photies, that lived neere upon the yeare of our Lord 900 cites one Theodorns Presbyter who (that you may fee th' antiquity of this controversie) writ in defence of this booke, and as well as he could faith Photins, did answer their objections : namely these foure, That no ancient father mentions them; nor by name Enfebins, that all those traditions which are there so precisely and particularly unfoulded, were not till many an age after hatcht or heard off; that he mentions that epille which side elv To was not yet written. And generally Baronins confe Meyors Air feth that e we have no new objection, but onely refresh and rub over old arguments preffed to many hundred Bishor, plan yeares agoe by the curious Grecians, and that the controties inicio Bi- vertic was then more a foot then now, And I leave itto the learned Antiquary to judge, whether fuch Riddles See utinam answere to the fimplicity of those times. I conclude exerce com-therefore where I began, with the very words of the Thodori Primitive Church against those Monorhelite hereticks Prosbyreni,cue

jus Phonius meminit, quo folvir objectiones negancium ea opera effe Dionyhi Areo pagite: fane quidem haud nobis vel alips fuitlet ade daborandum. Qua enim hodie à Novatoribus objectiones refricantur, olim à Gracis curiofis fuerunt vehementius

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inculcates Baroni ad finem anni 109

Molt margina preferant Hell.

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that first brought these bookes to dight, and gave as it were the birth to the conception of Apollirarills, & Parden Ladulgetout ut, if we be ferupatous in receiving our adversaries for nobis, andrewwiene fes.

Hence (if we had no further ground) may fufficiently dubicanus. be differed the forgery of this Mavelings Malles, though Collatio Coapilded with the Apoltolical and Evangelical traines of 5. flantinopolisi Peter, S. Pamer the great, S. Tamer the lefte, S. Marthet S. Mark bookes never read, never heard of for the first, pra-second, third, fourth, fift, fixt hundred yeares after Christ, ponoi for above a thousand yeares; and when random began to people foorth, they crept and fraided out of their bops. Shall that be exalted to the Denig hie All hundred, which is not able to make good one thou- Dionyfus an and one limited ? May not we as justly object the con-aliquid feripthe filence of all and every one of the Fathers in once fork, incertain mening or owning all these boics and novices, as both cft; cujus needs me Primitive Church did against the former Dionyfine, Graci memi-and the midle age of the Orecians, and of late \* Valla, nemnt. At ne Cajerane, Erafman ? and fay, with the fame reason, If these iple quiden writings were theirs, or of that age, how happen'd it Gregorius in-that Cyvill knew them not, Arbanasian used them not, lum Arcopagi-tal being even put upon it in his Eccleralficall histom, qui has his lory never once names them? no not S. Hierome, and that brosquimmain that yery work which he writ of purpose; and with all nibus verlanin that yery work which he with or purpose, and with an dur, feriplerit: whatfoever writings th' Apostles themselves or any en-rem quidan theirs whose names they beare, I know not. And as the Graci could be successed to the success whose names they beare, I know not. And as the Graci college of the success whose names they beare, I know not. Centure of Dionyfine, to S. Andrewes Passion gives us a gunt fuille A-Centure of Dionylins, to S. Andrewes Pallion gives us a pollinarea, frong argumene i if we doe but remember the plaine at Lant. Valla in fertion of their s most learned antiquary Baronius, that Act. 17. of all those writings and Stories that goe water the Apo- . Baron, and dies names (I except alwayes the Bible)he even despaires 44.num. ever to finde out any certainty. And what Apolile was there,

facios nattros: taltes fulcipere tana febluftinieno, ubi fur

h Evangelium nomine Thome, quo utuntur Manichail apocryphum. Actus nomine Thomas apoflolisapocryquæ appellatur Thomas 19 apostoli, apolafio. \* Evangelium nomine Jacobi minoris apocryphum ihi-Evangelium nomine Petri apostoli apo-

cryphum. Actus nomine Petri apoltoli. apocryphi, ibi m EUSByKee VANS & KU-Telans . Aduperlis

evinit:

there, or Evangelist, but some Gospell, Acts, Revelation. was (as you heard) by hereticks father'd upon him? For example, the old Hereticks the Manichees, urg'd the Go. spell of h S. Thomas, as Mr Malone doth now his Maffe. and befide his Gofpell they had both his i Acts and Revelation. And as he stands for Perers Masse , James his Malle, fo did those his elder brethren for famer his & Gospell Perers both Gospell and Acts, But (though this be fufficient ) let us touch him neeret, in particulars

To begin with S. Peters Maffe, which hath fuch a Spi crypha. Conc. rit of prophocy withat it names and makes friends to God Rom. Sub Ge- of those Saints that lived not of two hundred yeares ter, tome of their molt learned Papille even repounce a others dare not allow it : for why is it left out of the Pa rife library, whose fixt Tome opens his bosome to cate taine all Maffes a though of late he legges to furth up to that a neither beginning, midle, nor end are free from clouts and patches : fome things by default of true cope ing, are as it were razed out.

And that this is no new trick to father Counterfeits upon this Apolle, appeares by P.S. Hierome : numbring thefe five, a falle Gospell, falle Acts, falle Revelation, with one book of Judgement, another of Preaching, all Apocryphall writings, faith he And Bellarmine condemnes them for baltards, 9 as never being receiv'd of the

Reprovoto, Theores xou Heuns Borine, xou Adinave. Nove ac Gentlerine Bibliothece Paulienfis ad Vrbanum Pontificem, tomo 2. Initio question adjecta, & medio addita, & fini attexta. annorat. pag. 44. cirante Coco. . Quadam feriba ofcicancia, aus negligentia, aus malina omilla lu apolog p. 105. Libri mi tem, è quibus unus Actorum ejus inscribitur alius Evangelij, pertius Predicationil, quartus Apocalypeos quintus Indicii, inter Apoctyphos ectipuicas repurantus dibrosmi il Catalogo. Addit S. Hieronymus, multos alios libros olim lib nomus S. Petri feriptos fuific. Sed omnitto apoctyphos, uno feurios & suppositios fuificiel ex og conflat, quod nunquam ab Ecclefia vel in Catalogum fanctarum Scripturarum redacii, vel in Biblis facris repositi, vel in templis recitati sint. Bell, de Seriptorib. Brelefiaft

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Church, nor read in Churches, Neither exempts he out

of the number shis situlary Mallen Make not you, therefor your felfe as ridiculous as that old fall who to make her party good burft out into this Exclamation Ta eventrue st S. Peter Said, Soldame comenthe better So for other Applies . The Mate of S. Lames the great others fay it was S. Clements ) Bellarmine Conteffeth 15 De Liturgia hower by whom: fo that how hall I different which is frem fore di-S. James's ? The fame faith he and more peremptorily, cendum occurd'Si James the lesses Malia t that later times have 1069 torge 8 Jaco ingedit, and added their owns to many party and the til Chiminum ad to tell which amongs show all it So describe And Minbity can bemine confellett, that in this later Maffe forme new vere Clemenhayers were added, fome augmented, or curtailed and tivefle, fed ers were added, some augmented, or currence and posteriorious gled: so that the Masse which is now extant als that of the bor recorpered : that & the share managed to in Clemen-

That which the lesuite to confidently calles S. Mar- te Romano. That which the lights to comment and Sarbon I Extat crient Maffe, Mangarings do la Bigne, Doctor of Sarbon I Extat crient Maffe, Mangarings do la Bigne, Doctor of Sarbon I littiglia ciden terhat put it foorth, could fee no fuch matter in it: onely -3. Jacobo atticles it the Masse commonly used in Ethiopia, otherwise buta! our is of relation to \$ Matthew, never a word. And whence thomas its lo de less that the state of the s herbecause the report goes that S. Mathew converted que pars cius thouse, therefore what loever bath beene fince pied in Livinger S. ja-the Church, was penn droy none but S. Marthem. The column pabeae. ne we may lay by the Maric of S. Mark for the booke Bell ibiden in th more honesty then the fessite it will not lie for him, Jacobo. or diffemble, but tels you at a word it was writ in the t De Liturgia

acobi le lon-st ram aut, nos che ques par multa à policitorious cidem addit duc. Nan ses jubes heri mentionem Apolitolorium marryrum, Confellorium, et alla memorit achorerarum, & Christianorum damparorum ad metalla; cum tamen confer aschorerarum, et al l'achorera de Christianos copuse dampari ad metal-

& &c.

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time of an Orrhodox and Christian King : Wherem we all know there were none lach in the Apollos dayes for for thefe and many other important objections drawn partly out of their owne Centures, partly from the book themselves, let him fatisfie M. Cook, and especially De-Ploffe de Mife; which I wonder they have lien to lone unantwered.

De libris Conflicutionum Apoltoli-Clementi aythori tribuuntur idem fere debet ac de libus magni 6-

Amongst other Masid-mongers of maintainers of the Apostolical Liturgies he numbers Clemens and his Con-Artutions. But Robert Bellarmine - Will tell him itis book almost of no note and scarce of any esteeme in the Roman or Larine Church's that the Church of British mil-talling thefe (like our lefinet) for Apostolical is the judicium heri mto divers errourse and moreover that they contained ny things manifeltly false and quite contrary to the put bris Recogni As when it is faid, that men baptized by hetericks are tronum Multa be rebaptifed: that S. Lames who write the Buildening and illis be rebaptifed: utilia funt, & a none of Christs Apolities ! that to be married the form Grzeis seteri- time is plaine adultery: that if a wennan play false

une fed in Eccicle parten habent : & inferior polleriores Graci in Concilio Trullano impropant has Conflictiones le ab harenets depravaras, numero cilio Trullano impropant has Conflictiones le ab harenets depravaras, numero chiopes his Conflictionibus uti ut vert apolloris, e ca de sadia in erroribas de policies de sadia in erroribas de la conflictionibus uti ut vert apolloris. fari circa cultum Sabbati & diei dominico, & circa ministrum Sacramenti lati lari circa cultum Sabbati & diei dominice, et cara inquirtota bacrament againi, & alija quibudam dogmatibus. Nasi ili, z. juben, fersari dien Sabbui & Dominice : & ili, s. propibeur abdolus que hairi baptizent. & ili, s. propibeur abdolus que hairi baptizent. & ili, s. propibeur abdolus que hairi baptizent. & ili, s. propibeur ab barreicis, ca de causa quin tarreici non tura estadore. At ne forre oblicerecur quod Philippus Diatorus baptizents, vur dien cerdore. At ne forre oblicerecur quod Philippus Diatorus baptizents, vur dien cerdore. Il juden Comitatriombus diene Philippus au Baptizents. Sunson alla gum fuiffe apottolum quodesanifent fallum oft. Haberius in alform Comitatriombus diene of Haberius in alformatica diene of Haberius in alformatica diene of the Aberius d Maria forore Lazari, lib. 8. Jacobum fratrem domini non veling effe apostolum duodechin, & jib. codem velint imponi manum Subdiacono & Lectori & ipfi cian Diaconilla, dum ordinantur & dicant Exorcitas non ordinari, & unciliant foirth-num objectionem recipi, it cant alijo microperans fateric rejict. Bellarm de Senie. Ecclel in Clem Romano. Neque epifcopus ignorantia, aut mala mente opprella non est amplius epifcopus, sed falso nomine na appe latur. Anastas. Nicens quaft. 15. caris

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other, the is not to be admitted; but if (he be naughe) mits her owne maftery for mays . When agains be faith; hat abad bishop is no bishop, Margarinus de la Bigne wants you in the Margis to take heed how you belove x Caute lege him: and calles it an appear, half boule, that is to fay of no lifta ex Apocrycoin or authority. And whathe writes above the cole , the Libro sefraidy and new a and he disperses de out of Epiphanias, lus ant imperi-No be faith, that all that he writes in that chapter, is to tus verus epifarefrom being Apostolically that it is quite contrary scopes oft. Par tothe Apofles a may that it bowraids to felic and as pooderife Hiblioth. anyes that it is a but in Marion wood himfelfo shinkes tom to Edition was foilbed in after the Nicene & Synod, that is to fay, free hundred voores later. And Baroning & is verily 7 Inc. 18 quine priwaded that the Grecians have after'd fome thingso ti libri in quo dist it is never the berter committee through their traditor fer-And in another place of the lame worke, where late nitial Man Magdalene and Mary the filter of Luzarus are junranmoraninbred as two dilting, be faith thefe words were foi- dumeft, fedid he in long after by fome body elle : and calles it onely cottin poting afterned proofe bearing his name. Nay (faith he) if S. nothum & not

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Diphanij disputatione qua utreir adversus Audianos imitantes in Pasthe reatione Judgerum confectudinem. Narrae enim Epiphanius Audianes forin fram defendite authoritate Conflictionis Apostolorum Joannes Carolus Oftuenfis epileopius ibiden in Scholijs. Quale tantum abest ur ea in hoc capite legimus, " apolloli flatuerint, ut etiam contratia horum ab pracepta videancur. Ibi Sed quid opus est aliunde argumenta pete-1 ipla Constitutio le prodit, & tantim non vocem emittens, clamar se noelle, ibid. . Quere nova eff constitutio, fortaffe edita post Concilium Gracorum ib. Aliqua influper in eas ex Gracorum fontibus effluxiffe, milit bile perfundeo: ut quid de jejunio Sabbati penitus interdicto in jons habe wereffum. Bar. port. 2. ad an 102.11.9. 4 Quod verò spectat ad refellen-Clementis nomine suppositant authoritatem, dicimus ab aliquo alio ea verden tom Trad an 32 ni 19

Sed uno ver- Church, how was it possible that among to many ancie cient Fathers as had occasion to write upon the faine bo his liberari possemus, point, never a one tooke notice of it? And hee tryes fi apocryphum effe fibrum ex- aloud : That many writing went falfely under Clemen bid want, he man may tawfully donbt. So calie it is for ciperemus. Sane quidem herericke to put oh Apolites vilands. As a Eufebine ice fi hee dictar lates a long tellions Disputation of Perin and Amien mente , quo farre differing from that apolibilical purity and fimplical mode ca la- ty which came (faith he) but yellerday forth under S tene poruerunt Clemens his name, never once heard off in former ages. tor antiques. And Gelafius Wwith his Synod condemnes Clements Res Parces qui cognicions Divine Senentis faith, if he may freely fresh pferunt? cum præfertim tanti auctoris precipua merit auctoritas in Ecclena! adea uedicer ejus epistola ad Corinthios feripa pentids exciderie, camen quod fapilises tata reperiatur, panè revivificat integracio fragmentis. Certe cuilibet adjudicas caula fuller qui pufferirare Clapentis id demonstrare powisser. Sed pratemi hoe quantitutes honelto de apocryphi exceptione confugio &c. Baron, ib. 1 m ta quidem nomine Clements lettera fulle supposta nemo jure porcrit dubina Idem tomo a. ad ani 102. g Holy di xau erena nonveri, tal planen in γεάμματα as to αυτού χθες κου πρώμο uves προήγαγον Eccles Him. 1.3. 6 38 Trees de col applicate Distance de color de anosohung og Sod ofias anosala pv xaganinga Eufeb. &c. ut ante. Itinerarium nomine Petri apostoli, quod appellatur S. Clementis libri octo, apocryphi Conc. Rom, Liub Gelafio. De quibus ut libere pronunciem quid l'entiam fuspicot non elle Clementis. Nam præterguam qued multa in iplis lub persona Petri apestoli ex intima Platonis & Atiftotelis philosophia referuntut, dud quoq; integrafoliz recitantur experiona Berti in 9. libro hujus operis ad verbuni graniferipia ex libro! de Fato advertius Abydami aftrenomum, Bardefanis Syri, qui (coffe Epiphariio) de ruit sub Marco imperatore annis septuaginta post mortem Clementis. Sixtus Sen. Riblioth. Sanca 1. 2. Sunt quoque in his libris, pleraque incerta, multa fabulofi; nonnulla infuper Catholicis dogmatibus advertantia, ex quibus Jacobus Archiepiscopus Genuentis nonnulla annotanti in vita Clementis à de inlibro annuarum le flivitarum infertar il Ferrite il ferunda ejus nomingepiftola, que aiveteribus ier probatur, Hieronym. in Catalogo H. de Leyoulen daifee meografic dulle ώς νόθ Φ άπολοκιμάζε). Photous in Biblioth.num. 112. No 9. 60 αυτες με τα εναυταίς, ολίρα δι άλη Ανα εά Gutes; ώς αυτός κλήμης σύτες κατά πάντα έλέγχα. Epiph. l. I. tom. z. hæref. 30.

Church.

out his minde, he thinkes they are none of Clements : being too too full of Aristotelian philosophy, nay a good part transferibed verbacim out of a booke that was written seventy yeares after. Moreover, that some things therein are hereticall, many fabulous, most of them doubtfull And for Evidence he nominates James Archbifhop of Genua. The second epittle of Clement to the Corin thians, S. Hierome for the Larine Church, Phonins for the Greeke, testifie was renounc'd for a bastard. Now if you would heare what their Centure was of this booke , first you must know that Heretickes made nife of it; as our Teffice doth now). Then that it never pasted generally for current in the Primitive Church. In Athanasim his i Synopsis it is marshalled amongst i Tir vice whier Apocryphall bookes, the Journals of Peter, John, Stating care Thomas : Thomas his Gospell, "The doctine of the Whey full re Apolles : bookes (faith he) that differ from the true Ca- TRUTE. Tenonicall Scriptures, and fitter to be hid then read, elpe-elodic Heles tally these Apocryphals of the New Testament. And &c. Athan. som. nerwards a Synod of two hundred and twelve Bilhops 2, in Synophi feld under Infrische yonger at Constantinople doth ut- pag. ultima. andy reject and renounce thefe Clementine Conflictiti- La maleupis ons asbeing of old corrupted by Heroticks with their us wor ha-Sperious additions, and much differing from the "do-vayvarsas drine of true godlinefie to the destruction of the Catho- as any sas like Church. Wherefore for the lafety and edification & Fig. 181d. thereof all these holy Bilhops dis-card them, as not hol-1 Quoniamauten in his nobis Canonibus przeceptum est ut corundem sanctorum apostolorum per Clementem Constitutiones susciperemus, quibus jam olim ab ijs qui à side aliena Intient, ad labem Ecclesia alpergendam adulterina quadam & a pietate aliena mroducta funt, que divinorum nobis Decretorum elegantem ac decotam speciem ofcurarunt, has Coultitutiones ad Christianistumi gregis adificationem ac securitaten conducibiliter rejectimus, herenica fallicaris farus nequaquam admittentes & ermana se întegra apostolorum doctrina inserentes. În appendice Sexua Vniverfalls Synodi Romana editionis, Can. 2. " DISIOI TANGE UTO TEV Elegodofa to Mun of Ennancias vada Liva nou seva of Ause Geias masevellonger.

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&c. ibid.

Frank 3

ding it fit (fay they ) to joyne fuch lies with fincerer dogelings Low διολογίας KUMLLOCTOL.

ο Κακοπλαsla. Photius ubi Suprà.

eauvoua. ठळहे द्वाराड

nou' Blakes

fecit aut eviric Conflitutionesiftaseffe ogicimas a Clemente Iplo perferipeas. Ant Poffey.

Apparatus.

Strine, and bereticall a brattes with apoltolicall books To descend lower, Photim that great Reader, and most learned Patriarch, as he confures another like counterfeir work father'd upon Clemens to be full of a thousand abfurdities and even Arianicall blasphomy, so he faith these Constitutions are charged with three things, of farm, opposing of Deuteronomy, and (which, lath he, it is scarce ever able to answer or award ) + Arianifme. And that there is more learning and good faile in that former work, his fellow-counterfeit, beyond all comparison

P. Kai eri a- And even at this day (as appeares by Pofferine thelefuite ) all Papilts allow a not this Worke , nay, many have rejected it.

Ignation his Epiftles we doe not fay are in all things Sauge Gare, and altogether spurious. But how corrupt and falled we now have them, appeares fufficiently both inthe Nonomnino what the Fathers (as & Theodoret for example ) circon apudomnesef- of him even werbasins, are no where to be found in those very Epiltles at this day ; and by Papilts owne confellin, that fome things f in thom are corrupted, and eventoric apoliolicas & razed out, may that they contains many a crises And in plaine words, that this author is not of fo undoubted credit as other Fathers. For where shall a man now finde those words in all Ignation his Epille ad Singracifit, Tom. I. Sacri which the Fryar cites out of its They doe not admit Es

In Dialogis contra Eurychianos. f Quod moris est omnium qui pertinaciter rum minds veram justamo; defendunt & manifestam veritatem impugnant, ut quo minds veras habent quibus fulciantur rationes, ed magis fraudibus nitantur edque delofilis impossuras adhibeane, fic quidem Novatores depravata Ignatij Martyas epiffula &c. Bar. an. 17 mim. 64. t Videntur ex rextu abradenda. Margar. de la Bigne in Parifienfi edicione, change Coque. .. Neque multum fidendum eft Gracis codicibus, quos Kemnicus magni facit. Multi funt enim in cis errores; tu quivis facile animadverterer qui conferrer eos codices Gracos qui nune exfrant, cum teltimonis Smarif que ciamer ab Athanalio & Theodorero. Bellarm. 1.4.de Euch.c.26.Unun be loto admenendum videtur, non elle magnanvidem habendam codicibus Grzeis quando distrepant à Latinis, Idem de Scriptoribus Ecclesiasticis.

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charifts and obtations; because they confesse not that the Eucharist is our Saviours floft, which faffer a for our fins . and which the father railed up of his owne bounty? And Bellarmine acknowledgeth no lelle. For (faith hee) whefoever shall but compare the Original Greeke Copies that are extant of this author with fuch ancient tefimonics as Athenafine and Theodoret have cited out of him, shall easily find that they containe many errours. Wherefore hee bids us not trust them. But our lesnite notwithstanding puts great confidence in them. And whereas in his epiltle to Philadelphia, Paul is numbred amongst the marryed Apostles, Baronias, tells you it is but a meere imposture of desperate Novellists, who have corrupted the text, and for want of better imploiment with fuch tricks have underprop'd a ruinous cante. Margarinus de la Bigne faith further, it is generally the judgement of the most learned that this is but x a party of some x Pauli nomen to the party feribe or wretchleste Ignoranus. And thus the mis codicibus Souldiers of his first Century are all cashired: all and eve- Anglicanis & ry of them, fave one (and he likewife mangled and cor- alijs non extat. moted, that there is no certainety which is his being but linde doctiffito many baltards, vilards, and Counterforts. How vaine- mi pleriq; ofly therefore doth our advertary brag that we have no-lorum, autferithing to shew for our selves out of all the Writers of the barum censent first hundred yeares, whereas we have th' Evangelists, assumentum. and S. Paul, (who alone is infinitely more worth then Margar de la all the packe of his authors) and Christ himselfe, as the in Scholijs. best interpreter of his owne words : and on th' other fide all his writers of this age are either not owned or cenfured, nay, fome of them utterly condemn'd by the best of his owne side, ( nay sometimes the Primitive Church too ) Cardinals, Iesuites, Popes, and Councels.

The fecond Century, where first is found certaine footing of undoubted antiquity, he stuffes notwithstanding with his chaffe and daubes with untemper'd morter, in

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the very beginning, and after all the fables of the first Section: I thinke, that lies and Counteffers may the better lock together. For here comes in a whole dove of Popes, Mexander, Sixtus, Telephorus, Hygine and Pine, saying that they never writ, but others for them. As who knowes not the former impostures of Ivo, Burchardus, and Gravian, fathering my thing upon Fathers and especially Bishops of Rome Indian Merchater hath turn'd a notable Pedler in this kind. Who, were all the Decretals lost, bath the gift of reviving them. This Spanish Merchant in the dayes of CHARLES the Great, that is to say, seven hundred years after these Popes, opened his pack and vented these

y Cumq; plu y wares into France and Germany by the meanes of resaliz compined Reimphine Archbithep of Mentz; though not without late fuerint opposition of the French Church; as appeares by a Collectiones; large letter writ unto them upon this occation by Pole que cereris. Nivolate Whotikewife himselfe durit never make the opulention edit of them in his Question of Romith Appeales, notwith a cit ab Isido standing the frequent and evident telumonies, if they recognomente were unto to plaine indeed that they betray when they timensepificals were writ. Wherein without doubt, faith Baronian, the anaquorus Ro-Pope held these epistics and Decretals doubtful at leaf; manorum Pon-

tificum incipicus à Clemente, longè retentior fuit, testante id Hinterior Rhemessa Archiepiscopo; utpote que non ante Carolum Magnum ab Hispania in Galias suisset delataper Riculphum Archiepiscopum Moguntinum. Bason, Tomo 10. adam isses, a. v. Nec non-criati quòd Gallarum episcopi suis stressi in subium evo-cassen, num epistole illa Romanetum antiquotum Pontiscum, qua mon escritiste e in corpore Canonum, sed ab Issaoro Mercatore in Collectione sua descripte, essent in authoritatem, sicut cettere, accipienda. Bar, ib num 4. Videt etiam Reseiptum Pape, Nicolai. a Sed & ab issa quidem consultò videtur abstinuis sua Reseiptum Pape. Nicolai. a Sed & ab issa quidem consultò videtur abstinuis sua polliatione ad Sedem apostolicam agerente, & ex. illis opistolis multiplicia suppeterent cademy; fortissima testimonia sanctissumorum Pontiscum corundems; Martyrum, quorum suma authoritas in Ecclesia clie poster: abstinuis tamen ab illis penitus, (quas sastem dubias intellexisse non dubium sit) illis tantum usus de quibus nunquam in Ecclesia Dei sueratdubitatum; quòd illis adventisis & recens inventis non egeret Ecclesa, ibid. n.7.

at derefore betooke himselfe (faith the same Cardinall) nothole writings which the Chiron of God nover question ab as little needing, illis adventitis & recens inventes. the hang-byes and new inventions! Wherefore Barotearmes them no better then the b wares of Ifidal b Merces illas Mercator, least any (faith he ) should imagine that pinnium lado. mifuch soy or fiction friends proceed from the Church ri Mercatoris Rome Neither doth Benedictus Levita, the first Col- calphum pri-Hor of these into heads and Canons, produce them mum illatas in mer any certaine Popes name, as full well knowing Gallias ex Hi-(with Baronius) and confcious to himselfe how th' au- spania; nequis writy of those Epiftles did mightily estagger, neither possit ab Ecof any fuch authentick credit: and therefore was clefia Romana ver cautelous and sparing in the businesse. The first that aliquid hujusretround out the Popes, upon whom to father these modi com-ments estands, (whom others, like so many sheep, followed) sed & infe we Hinemarus Landensis: whose Collection at the ve Benedictus o fift peeping forth Hincmarus Rhemensis, a learned Levita, etti ex Arch-bilhop of those times, read not without stomack cadem Isidori and indignation, faith Baronius, and in many points Collectione: confuted it. And as Baronius thus dif-graceth their De tamen bene

per eundé Ricoscius autho-

intem illarum epistolarum haud adeò constantem, sed nutare admodim, nunquam aquen illarum citavit authorem, ut fecie in reliquis, quaru fides constanseflet, Romorum Poneificum epistolis, Innocentij, Leonis, Gelasij, Symmachi atq; Gregorij, dans ac nominans earu authores : fed & magna caurela, quòd sciret ex eis accepta ad adeò haberi firma, curavit eadem authoritate apostolica confirmari. num. 7. Qui autem primus excerpta ex eis Decreta cum titulo edidir Romanoi u Pontificum commomine censerentur, fuit Hincmarus Laudunensis episcopus, ut apparet ex lola feu libro contra ipfum scripto ab Hincmaro Rhemensi, qui eam Laudunensis subrationem accipiens non fine stomachatione legit, quin & in pluribus arguit, ib. Cimigitur ante Riculphum Isidori Collectionem no noverine Gallix Hispanias proxine, minufq; Italia: conjectura eft, Ifidorum illum haud pridem vixifie atq; feriphiti: and; ita pi innim vulgaram effe per Riculphum qui attulit, inde per Benedictum qui milie in libros Capitulares, & demum per Hinemarum juniorem episcopum Lauduman,novissimu usq; achae rempora Collectorem: quem Hinemarus Rhemensis, mi emunctas magis nares habuit, in multis redarguit, fugillans cam qua ulus eft Intori Collectionem, cujus rei causa accusarus est, num. 6.

monia nihil respondent nifi elle recentia & supposititia. At quamvis in cos irrepliffe non negaverim, nec indubitatas effe affirmare audeam ; certe tamen &c. Bell. 1.2. de Rom. Pont.c.14. f Pro his epistolis scripfit Pater Turrianus vir doctiffimus : at contrariam fententiam veriorem effe puto. Idem in Romanis prelectionibus.

Ad hec refti- cretall epiftles, fo Bellarmine e dares not fland for them nor deny that they are blemished with errors : nay, met. withstanding Fryar Turrians f judgement, thinks the contrary true, that they are but counterfeits. 5 Carties faith flatly they are false, and prooves it by many reasons aliquoserrores And Cardinall Cufamus, who in his time was reputed a miracle of learning, admires h if th' epilles of Ch. ment and Anacletus were legitimate, ( and the fime may be faid of the reft ) why neither Augustine, nor Hierome, nor Ambrofe, nor any ancient either Father. or Councell, ever once tooke notice of them? And he confutes them with divers reasons, even casting them into plaine historicall contradictions, and in fine concluding the Church hath i no need of fuch ambiguar arguments. Nay, till eight hundred yeares after Chris (as Baronius ingenuously confesseth) all these enitte of the Popes that lived the three first hundred were and in the ten first Persecutions till Confrantine and Sylwester, were k not to be found till the daies of CHARLES the Great, that is to fay, five hundred yeares after theyon geft of them. And if any fuch thing were in rerum new ra, while S. Austine and the best Fathers lived, how

Multas suprà in Prefatione rationes adduxi, quibus omnes Pontificum qui Sylvestrum precesserunt Decretales falsas esse manifeste ostendi. Contius, citante Coro, in D. 16. can. Septuaginta. A Siquis illas omnes Scripturas illis Sanctis attribus diligenter perlegeret, & corum tempora ad illa scripta applicaret, ac deinde in e sculis omnium fanctorum Patrum qui usq; ad Augustinum Hieronymum, & Ambrofium fuere, ac etiam de Gestis Conciliorum ubi authentica scripta allegantur, ulum & memoriam haberet; hoc inveniret verum quia nec in illis omnibus scripturis de illis prefatis epistolis mentio habetur, & etiam iplæ epistolæ applicatæ ad tempuseorum Sanctorum seiplas produnt. Nicol. Cus. de Catholica Concordantia 1.3.c.2. item paulò post: Quomodò sancti viri Hieronymus, Augustinus, Optatus Milevitanus, & ceteri qui omnium Romanorii Pontificum Catalogum posuerunt, hoc ignorallent? i Non opus foret divinam ipfam & omni laude tuperexcellentistimam Romanam primam sedem se his ambiguis juvare argumentis, que ex illis epistolis ar tracta Decreto Gratiam inferta inveniuntur. Sufficienter quidem & multo elegantific veritas ipfa ex ufitatis, cercis, & approbatis factis scripturis & doctorum scriptis abiq hafitatione haberetur, ibidem. Baron, ubi supra,

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one it to passe that when the Church of Africa stood and against the Bishop of Rome in the matter of Ap- Vide Cone. meles, neither Celeftinus, Innocentius, nor Zafimus, who Africanum VI. and artificially counterfeit a Nicene Canon, never once ede use of these so preguant and direct testimonics? . Confer cum New wholoever reades them, shall find them all inoulded Fastis Confucone mans braine, ( non owner ove fimiline ) all uling S. laribus edicis Hieromes translation, and therefore necessarily writ after a Carolo Silim. What shall I speake of their barbarous Latine, incon- Multo magis mous with those times? Or (which is their generall agua fale conthat they beare the date of fuch Confuls as are ne fperfa poputo be found or found together m in all the Fasti Can- lumfanctaficat. fire? And the same generall arguments discry the tomo I. Concihoes of the next Century. To touch in a particular one liorum. two. S. Pauls words to the Hebrewes, How much Legimusiden ball the blood of Christ purge our conficience from quoq; nomen workes to ferve the living God, Pope Alexander in spiftolis it, "How much more hall water and falt purge the Pontificum qui Bience ! Which epiltle by name Bellarmine confesieth longe anreboth doubtfull and corrupted. And generally their Sylvestrum Cafuilt o Azorius packs up a heape of his Popes primum Chris gether, Alexander, Telefphorus, Higin, Pins, (adde Fa prefuerunt, Aout of the next rank) amongst authors of obscure lexandri (inand fuch as gaine no certaine or coultant authority quam ) primi, in all. Thus all his witnesses of the second Centu- Telesphoris. likewise (onely two excepted Irenaus and Justine) Higini, Sole-

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Come we to the third. Here enters another heard of quamvis ejufhoes, Pontian, Cornelius, Felix, and Fabian: but all of modi epistola him prevented with the former answere. As for the non ita con-Derect of Sixtus, Higin, Pins, and Fabian, which he fantem & cerin thefe two Centuries, they are of the fame stampe. nes authorita-Wet the Fryar shew any better authority or antiquity tem habeant. them, and I willingly will yeeld him the victory, lo. Azorius In-Which what are they but the forapp's of Gratian, Ivo, fit. Moral. brohard, and fuch late fellowes, a thouland yeares after queft.;

ris, Pij, Fabiani, Eurychiani:

P Decretum Sixti incertum an focundi, vel tertij. Editio Biniana Hic 132. ille 432. Vide Chronolog.Bellar.& Baronij anna-

Gor accuratiffimus Metropolitanum A-Ipfum autem donatum appa-

the time? And as for Pope Sixing, whom our Ichite fo confidently calls Sixtus the fift, to make his matter ancient, Bining in his edition of the Councels faith it is uncertaine whether he was first, second, or third: that is to fay, three hundred yeares later. But I fpare my advers ry, neither intend to be so argent with him as to de clare how they of his owne fide, fuch as Bellarmi Posevine, and Baronins; have particularly excepted against q Gelahus Pa- the reft of thefe epiftles.

pa rerum anti- Another of his authors is Hippolytus (if you believe quarum infpe- Baronins) first an Arabian, then Italian Bishop, and Martyr. But Margarinus : de la Bigne in his Paris Library thinks there were two of the name, and that this rabie nominat. was some other Hippelyans, being both so perfect in Greek and acquainted with Origen. Now for the book, what nienem digne needes it our judgement, being to deepely centured by acceptum a the Papilts themselves John Pieus a great man in Paus Romano Pon- who was the first that ever brought it to light, faith that tifice Callifto, it maintaines private opinions and contrary to the do-& ab co Por- Arine of the Church. Is not this worse then to call the he Epilcopant book counterfeit, feeing that which carries a fallenme

ret i co nimirum confilio, ne cancum epilcopum fede alla obligarum in Andum redeundi cura prioris commissi sibi gregis impelleret.Bar.tom.2.ad an.229.n.4. 'His fi addas non ita esse veresimile Italum episcopum vel Græce scripsisse, vel fuille unta necessitudine cum Origene conjunctum; per me liceat duo fint Hippolyti, Latinas unus ille Portuenfis, Gracus verò after hujus orationis author. Margi de la lighe in Parif. Biblioth initio tomi z. f Quicunque tamen accedet ad lectionem him orationis, duo petiffimum attender & fummopere cavebit, in quibus peculiarem & alienam ab Ecclesiastica doctrina tuetur Hippolytus opinionem, Prius, dum cenfet Joannem Evangelistam, quasi minime mortuum, cum duobus Prophetis Enocho & Elia venturum ad prædicandum verbum Dei, paulò antequam reveletur Antichristus: cum tamen & beatum Joannem obiffe morrem afferat Ecclesa, & ille int Joannes Apocal. I reapire duorum duntaxat Prophetarum Anticheisto precunium faciat mentionem. Alterum est in eo quod existimat Antichristum non fururum of rum hominem, sed Damonem qui corpus tantilm phantasticum ostentet, contra Din Pauli sententiam vocantis illum hominem peccati filiumq, perditionis. Que, ne fallant imprudentem lectorem, funt admarginem annotata. Joannes Picus Senans Parificulis Preses and Orationis bujus interpres in Prefatione ad Carolum Cat dinalent Lotharingie.

my notwithkending commine spuc dominate And two opinions in this author be bide us afpecially beware off, nd Pollowine + after him . First, that John th' Evange t Nec verò is yet living, and shall come with Enoch and Elias Hippolyn fenfore the day of judgement, Much leffe (faith Pofferine) we to believe his other Tonents that Antichrift is the well. And it appeares by the citations of older Grecians, hat either this is not the fame worke de Antichrifto, co refurrellione, which "S. Hierome attributes to Hippolyen, or amuch mangled. For Germanne: Patriarch of Constanti-mple quotes out of this withou and work, that Antichrist all procifely come the years of the world fix thousand bum Dei prarehundred: which now is not extant in him at all. Against Origen I will not take the advantage which most the perpetuall and constant voice of all Antiquity es me : a man condemn'd with all his followers in a Generall Councell, ( yea they condemn'd that doe not condemne him ) and rankt with the rankest Hereticks,

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tentia acquiefcendum, qua loannem Evangeliftam facit adhuc fuperstirem, atqu cum Enocho & Elia venturum ad Verdicandum: minus item alteri sententia ipfius qua putavit Antichristum non futurum verum hominem, fed cordrius, Eunomins, Apollinarius, Macedonius, Euryches, pus phantastileftering : in the Emperours letter to this Councell for cum folim osnaughty and pernicious opinions, (nay, even detages, ftentaturum. ith . Infinian held no better then a Heathen a and Macontra quam ichee: and, as appeares by Pope Anastasius his bletter lum vocat ho-

nem peccati filiumque perditionis. Poffev. tom. T. Apparatus. u In Catalogo. Germani Constantinop. Historia Ecclefiastica & Theoria Mystica, torna. Biblioth. Parifienfis Graco-latina nuper edita, & jam superfliti Pontifici Vrbano dicata. 7 Si is non anathematizat Arium, Eunomium, Macedonium, Apollinarium, Nestorium, rychen, Origenem, cum impijs eorum conscriptis, & alios omnes hereticos qui demnati & anarhematizati funt à fancta Catholica & apostolica Ecclesia, & 2 redictis sanctis quatuor Concilijs, & cos qui similia predictis hareticis sapuerune fapiunt, & ulq; ad morrem in sua impietate permanserunt vel permanent, talis athema fir. V. Syn. Genet. & Oecum. Collat. 8. Can. 11. 2 Tà mongà xau 0-Mora Abyuata, wathor he Anghuata, irom ante, neryever perrocha Gaa. Georg. Cedrenus in Justiniano. "Tra un Teneor ofg' of Engloring zat Maπαίκης άπάτης άυταν πολλές άπολέσωσι ib. • Illud quoq; quod evenife gaudeo, tacere non potui; beatiffimorum Principum manafie responsa, quibus unusquifq; Deo serviens ab Origenis lectione revocetur: damnandumq; sententia Prindoum quem lectio rerum profana prodiderit. Anastal. Rom. Pont. epist. 3.

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Item Origenis nonnulla Hieronymus non repudiar, legenda fulciautem omnia cum authore fuo dicimus effe renuenda. Conc. Rom. I. Accipere nos emnind non poste que Ecclenam maculent, probatos. mores evertant, aures cireumftantium. vulnerent, jure Hon igitur mente conce-

to John of Hierafalem, prohibited by more ancient Emperours, and they condemn'd for company who use my opuleula, que fach prophan readings: condomn'd by the bishops of vir bearifisms Rome, a nor onely Gelafias, as farte as S. Hierona tejens him, but both more anciently and fully by Anaftafins, a polluting the Charle, everturning all good manners, pinus: reliqua wounding the hearers, ingendering ferite and differnion. Where he faith further, thavehe Translator, acquainting Latine cares with fuch Inchantments, caft a cloud upon pure mindes, and by winning by wayes lought to his folice and everthrow that ancient ApoRoficall Falls What field I fay of the matual epitles of three Worthis of the East about the lame time and matter, Theophilar, Epiphanism, and S. Hierome? and how his followers were by the Parriarch, incenfed by S. Pierome, built all Egypt? It would be too long to rehearce their so curate and hot differentions. Epiphanias cals him i Silve. por a felfe-concerted man, the a havock of many a part gia, tras, dif- of Christian Faith, from whom & Arins borrowed his lensioneld; di- Originall. Thropbilm faith, the Divell of Hell during Sponume Ann- thinke and write to ill of God. 5. Hierobe teams finf, ubi fupra. them no better then wvenemous and poifon'd opinions

pi, qued qui urbis nostre populis de translata Origenis lectione patefecit, quandan puris mentibus velue nebulam excitans injectam, ndem Apostolorum majorum na ditione firmatam, velut devijs anfractibus illum voluiffe diffolvere, ib. Item : Negus prophane interpretationis origo fubrepat, que devotas mentes immiffà fui caligne labefactare concrur. f Extant romo 2. Hieronymi. 1 Vide ibidem reciprocas epi Rolas Theophili & Hieronymi. Citatur prolixe ab Epiphanio z. libri tomo z. hzreli 64. 1 Ibidem in fine. i reds riw auls a roview, xai xalà rahubias by mothors piegeon of risews xanes em veromulow obiogior disacoxabia. ibida k bu tolo xai o aguo ràs ngopards eilupe, xai oi na Sefis, evolution TE Ral aM at ibidem in principio. 1 Verum non puto quempiam, non dico homioum, fed ne demonum quidem, hac de co audere confingere, que ille & Tenfir & scripitt. Theophilus epistola Paschali prima, interprete Hieronymo. Extat tom, 3. Bibliochece Paris. "Venenata funt illius dogmata, aliena à Scripturis san-Ais, vim Strippuris facientia, Ad Pammach, & Ocean, de erroribus Origenis. offering

fering violence to the very Scriptures: and therefore wisheth he be warily read, " at interpres, non at dogmathes. Caffiodoriu compares him to Mint after it hath afon'd other mentes it felfe calt out advising us fo to " Ego Origefirk the fweet that we beware of the poilon, as being nem propter cfack the lweet that we beware of the ponon, as being ruditionem fie verefied Ex Ennis forcers aurum sellige, take gold intendim lemof a dunghill. Where her concludes with that old gendum arbileing, Where Origen did well; no man better : where ill, tror, quomode we worfe. And the complaint of Vincentins Livinghis Terrullianum, inemarkeable, that when Origin grew proud P of Gods Novanim, Arsices, trusted too much to his owne wit, leaving the linarium, & wicht fimplicity of Christian Faith, fetting light by the nonnullor Es way, and prefuming to be wifer then all men, he be- clefiafticos, one a rentation (yea, a great tentation ) to Gods criptores, Grecos pariter & Eatings; upon him and his admira- & Eatings; up sifts suspected not the least harme; or that he should bona eliganus foundenly and froothly intige them from their old-Re- vicemufg; con-

traria, juxta a-

dum dierntem. Omnia probate, que bona funt tenere: Hieron, ad Tranquilli
Laudaw interpretem non dogmanifen : ingentum non fidem philosophum, apostolum. Ad Pammachium & Oceanumerbi supra. Quem quidam non immito more aneti habendum effe dixerunt : qui dum sacrarum condiae pulmentaria marum, iple samen decochus exuceatules projicitur. De quo conclusive dictum d'Ubi bene, nemo melius : ubi male, nemo pejus. Et ideo caute sapientere; ledus eff, ut fic inde fuccos faluberrimos affumamus, ne pariter ejus venena perfewhe noftre contraria forbeamus. Citi & illud convenienter aptari potest quod Vegilius dum Ennium legeret, à quodam quid faceret inquintus respondit, Aurum in fercore quero. Marcus Aurelius Caffrodorus Senator De divinis Lectionibus, five e infirutione divinarum Scripturarum. P. Quamobrem hic Origenes tantus ac alls, dum gratia Dei infolentinis abutitur, dum ingenio fuo nimium indulget fibiq; tals etedit, eum parvi pendet antiquam Chrastiana religionis simplicitatem, dum se meunetis sapere presumit, dum Ecclehasticas traditiones & veterum magisferia muemnens quadam Scripturanim capitula novo more interpretatur, meruir ur de fe sque Ecclefiz Dei diceretur, Si furrexerit in medio tui Propheta &c. non audies tem Prophete illius: & irem, Quia (inquit) tentat vos dominus deus vester, ham libi ato; in se pendentem Ecclesiam admiratione ingenit, scientiz, eloquen conversationis & gratiz, nihil de se fuspicantem, nihil verentem, subito à verere ione in novam prophanitatem fenfin paulatimg; traducere. Vincentius Lirimenfis Commonitorij, lib, 1.

ligion to new prophenelle. For 4 who would not rather have erred with Origen (they were to taken with him and fo well perswaded ) then follow'd another in the Quorus enim truth? Neither Ricks he to fay, that his books of warme with blasphemics. The same is averr'd as splainely he quilq; tanti Photing Saide also makes mention of his deadle ingenii, tantz doctrine tante words, and blashemics; and that when he did handle gratiz virum aut fecile de any point of Faith, he was the sabfurdelt man in the poneret, acnon world. And amongst the Papiles Bellarmine . faith the Plate's philosophy drew him into many errours Phil illa potius usoretur fenten cans: that y he blabb'd out not onely work's mon franches tia. fe cum O. manifefte infame, And in his booker weet agxav in ou rigene errare: mebrards Edition how often doe yourcade, & Cantillan malle quam eum aligs vera with frequent Cenfures of his Platonifener? Nav if he fentire ? Et a not to be believed (faith Baronins) how faire he even quidolura ? cò betrayed the ancient Christian faith with that Commen ses decidio ur cante persone, tary. Notable is the complaint of Godfrey Williams tanti doctoris, As long as this man held to the Letter, he was profitable canti Prophe to Gods Church : but having once tafted the fweened na aliqua, fed of Allegories, he grew immoderate, and renouncing the Cut exitus do-

Cuic.) nimium periculos seneratio plurimos d fidei integrirate deduceret; mid.

Multis blasphemiarum unineribus scatentes. Idem lbidem. Γ το πλημι

βλασφημεί &, paucis interjectis: λέγει δε μελ΄ άλλα πλασιλογώταν

και δυαστεξείας πλήμη. Photius in Bibliotheca, num. 8. τ Θακάσιμα με

μαστε τ item, βλασφημιών, Suidas in verbo Origenes. α Όσα δε πεί

πίστως εδιογμάζισε, των πάντων άταπωθερα ευρίσμε ται ibid. x Quan
νίς autem doctifficaus fuerit, deceptus tamen ex Platonis philosophia in muitostr
rores incidit. Bell. de Scriptor, Eccles. 2 Sed multa sanè non sana, adeog, mani

festè infana licet effurierit &c. Claudius Espeucaus Appendice Commentationum

in Titum. Leditione Parisems 1604. Vix credi potest quantum acceptant in

majoribus Christianam fidem Commentario illo prodiderite Baronstom a ad an. 33.

Dum hie vir tantus literam occidentem constitute omnibus ingenij nervis conse

ctari, profuir Ecclesia Dei. Deinde ubi à litera transcendit ad allegorism & ansgogen, gustaus troporum suavitate; illic praver omnem modum hassir ac stitit ingenij

acurren, & repudiata profus litera, Scripturam reclamantem violenta interpren
sione pertraxit ad tropos. Vide Posseyam reclamantem violenta interpren-

intural lense, he drew the Seriptures perforce unto fiares. Others would faine excuse it, amongst whom e is Sieres Seneufis, thatit, was not he but Hereticks, which tseolour their owner cause depraved last workes. And quanquam ta-Origen himielfe (as appeares by his Patron Riefinis) lis tantufq; fometimes makes the like d'Apologie; though justly tax'd effet Origenes Baranim e that living to long he never cleared him- gravem tamen fafe from all thefe imputations in writing. And as Pin-laborum fuofelte from all there impurations an warring. And as your rum jacturant and Living fe observes; they did never the lefte mil-passis estimated hiefe in bearing his name, I leave it to the Tefuires as a fit-de ac vicio heargument g for them, how that Origen was feene reticorum : mongst other Hereticks to burne in Hell flames.

Bur I will be indifferent rand out of fuch corrupt or numeria hate mented authorities let it be free for either party to fibus consumidehis advantage. Onely let him cite what he is fare is narune, ut fub migens indeed, not fuch as his owne fide doth fulpect, przezu actarenounce. Why then puts he fo much confidence in Origenici imthen upon Levitica t which work as & Bellarmine is pas cognition entaine whether it be Origens for no, even in his laft nes fuar facidirion offhis Controverties two yeares before hie with lius perfuade-1619. To he makes as little reckoning of it, and plain-venderent

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quia omnia

Dight heregicorum adulterationem multi vel pon animadvertentes, vel authoris an id elle magis estant libred corum degravationem credentes, Origenem cum miles feis inner hererico rejectrone A Quidam author hereless, cumfitt preria multorum habita inter nos fuillet disputatio, & deseripeum accipiens codicerri. iz voinit addidit. & que noluit abstulit, & quod ci vilum est permutavit, circumrens tanquam ex nomine nostro, insultans & offendens ea que ple conscripsie. Ruffinus Presb. de adulteratione librorum Origenis. . At in co minus excufatione guis effe viderur, quod com feirer fua ab omnibus impugnari, retra carorium nulm ediderir commentarium : com iplicamen faris orij & remporis fuperfelerit, ur all mes Catholica fidel numeros cuncta qua a lescripea essent attemperareti Bar. tom: and and to m. 10. If Ethi non iplum, libros tamen fub nomine fire editos magna Serentationi, qui quan sui & leguntur & amantur: ut erfi in errore concipiendo Origenis mon fuit lenfus, ad errorem tamen perfualendum Origenis authoritas vahre videitur: Vinc. Lir. ubi fupra. I Johannes Moschus afras Eviratus, in Prato Sprimali, c. 36: Aespondeo primo Homelias illas in Levicicum non elle B. Cyrilli Origenis, vel nelcio cujus alterius, qui pallim literam definuir, urmylticos fenfarer capite fuo framat. Proinde Homelias illas non effe magne authoritatis. Bells Me. de Verbo Dei,c. 17.

ly faith, those Homelies are of small authority: and that the author (nessio quis, he cannot tell who) throughout the whole work spoiles the Text, and coines Allegories of his owne head. And whereas others father them upon Quinta inju. Cyrill, Passevine i exclaimes against it is because they ria: Adulterini every where abound with heretical Origenical decame, pro legitimis which Cyrill hated and opposed with all his heart.

Quinta injupro legitimis fœus Suppositi &c. Sedecim autem Origenis tractatus in Leviticum fub Cyrilli nomine ab Hervagio exculos erquis Cyvillo tribuerit , cum in ijs paffim dogma-ta aliena a fide Catholica oc- god current, qua toto pectore Cyrillus oppugnat ? Poff. Lectori in Fræfat. Sacri Apparatus,

Or those other Homelies in diversor, Which Bille. mine likewife & centures to be without doubt not all of them Origens? Hee had done well to certifieus which are his which not a in the meane time I may as well dens as my Ichaite affirme. Some of them Papills themselves dif-claime I as apparently spurious, mentioning Hereticks (I know not by what Spirit of prophecy) that lived not till about an hundred yeares after. And marry another counterfeit beares his name : nay, if you believe Singer "Senenfis, there is not one amongst all Origons works which hath escaped the pollution through hereical hands of innumerable Herofies. He can scarce girefe in account for these, as we can doe for that partit Origen upon Matthew by him questioned : for which Erasimus th' Interpreter produceth his " Originall copie out of the Ladenburg Library, lent him fas he further confesseth) by the meanes of a Nobleman, and excellent Lawyer Wolphangus Affenfiein, Agent at that time for the Bishop of Wormes.

Homiliz in diversa loca Evangelij sine dubio non sunt omnes Origenis. Bell, de Scripporib se elessat. I slic name; error persidos invastr Arianos, ubi Genebrandus in margini; Ariani posteriores sucrum Origene. Er post: Ne forte quis puraret Manichez haresis confors &c. Hom. 2. Omnia ejusopera innumeris haresibus contaminarum. Sixt. Sen. ubi supra. Codex Gracus misi suppoditatus est ex bibliotheca Lacaburgens, studio non mimis exacta Juris peritia quam majorum imaginibus clari deg studios optime merentis, Guolphangi ab Assenticia, qui Wornatiensis episcopi victi in externa dictonis negocias gerit. Quos quistem duplici de causa excisum non optoruit: primim, ut scirce lector, quibus hujus beneficia portionem desexes: decinde squi interprettis sidem explorate velit, norit unde petus exemplar. Evalumus in epistola nuncupatoria ad Nicolaum Diesbach Basiliensis Ecclessa. Decanno, anno 3527.

Now to Caprian, his Sermon de Cana, (nay the whole worke together Docardinalibus Christi operibus ) wheren the Jeluite pure fuch confidence that he almost tranlethes it endwayes: that wee may try the truth of his ge bragg's, or rather blind prefumption, when he gives at to liberally that this worke hathalwaies by the learneer fortbeen attributed to S. Cyprian as to the author bereof, and that no indifferent man may doubt of the much hereof. For what thinke you? is not Cardinall demine a learned man? is he no indifferent person? but yet he o questions mightily th' authority of this " Cyprianus, sok. Sometimes he speakes doubtfully: Cyprian, Por vel quicunque beforer was the earther . Sometimes he tels you his Bell.L. 1.de Saand further, and declares to which fide he leanes: that cramentis in Sermon de Cana Domini, from whence my lefuire genere, c. 19. des both fo largely and confidently under S. Cyprians me, seemes to be mone of Cyprians. In other places he ni Sermo de mes surther then ferming, and saith statiy it is a none of Coma domini, prions at all: that these Sermons fallo inscribuntur qui eti Cypri-prions, are fallely: ascribed to Cyprion; and rever ani-episcopi Carthaginenof Cyprianns, in very deed Cyprian was never the fis ( de quo whor : who then? aliquis posterior, forme later fellow: nune agimus ) by (faith he) without all doubt and controversie " latter ess non videaben S. Austine, that is to fay, two hundred yeares af tur &c. Bell. And yet the Ichuite hoileth it up into the third Cen-

opera Cypria-

im feriptorem, qui nomen Sancti Cypriani gerit, sed quanquam non est ille Cypria-Marryr notifimus, eft tamen gravis &c. Et posted: Cyprianus igitur five quitang est author Sermonum de Operibus Cardinalibus Christi, in Sermone de Coa domini, Panis inquit &c. Bell. in Apologia pro Responsione ad librum Jacobi Retisc. 8. Lib. 6. de Amiff gratiz, c. 1. Author Sermonum de operibus Cardinabus Christi, que habentur inter opera Cypriani, camets revera non est Cyprianus. Men de Sacram. Confirmationis, c.6. t Respondeo primum, non dicit author Sernonis de Corna domini (nec enim Cyprianus est, sed aliquis posterior) Evangelium recipere ut bibatur fanguis ab omnibus. Idem 1.4.de Eucharistia; c:26. " Author rmonum de operibus Cardinalibus Christi, qui falso inscribuntur Cypriano; cum for authoris antiqui & docti, sed Cypriano, imè Augustino sine dubio postecioris: Man 1.6. de amili gratiz & statu peccati, c. 2.

tury,

\* Sermones de operibus Carfti eruditi & antiqui authoris funt, fed non videntur esse Cypriani. Primim enim stylus multò humilior eft quam S.Cypriani effe foleat. tatione & jejunio docer hie author diabolum cecidiffe de cœlo ante hominis creationem : cujus Sententia con-S.Cyprianus

tury as confidently as if never queltion were made of it. His x reasons are, partly basenesse of the Stile most un-befeeming fo great an Orațour; partly childifonesse, when dinalibusChri- he confesseth (as well he might) his babish toyes and flammering utterance; partly flat contradiction to the doctrine of true S. Cyprian. Neither walkes the Cardinal alone in this Centure : Pamelius acknowledgeth anunlikeneffe of stile, and dares not absolutely say it is Cypring. nor yet Baronius. Garret referr's it to the Classe vofun-knowne authors. John Heffels Professor of Lovansin this worke is none of Cyprians: and Passevine; more over, that it is fallely attributed unto him. Yet faith the Deinde in Ser- Icluite ( judge now how truly) this work hath always mone de Ten- by the learneder fort beene attributed to S. Cyprian as as thor thereof, where I will not fay he lyes, for a lyar food against knowledge; and that the dedication to Cornelin and confutation of Novatians(as though he that country feits a book, may not as well faine whereof to written to whom ) doth not fuffer any indifferent man to doth hereof. But what need more words? In two . Oxfer trarium haber Manuscripts, the one of All foules, th' other in that famous

in tractatu de zelo & livore. Denig; in Przfarione sic alloquirur 'S. Cornelium Pr pam. Quia, inquit, solent aliquando patres nugls infantilibus arridere, & lingui balbutientibus delectari, indulgentiam meretur humilitas, que quo potest accelli Sublimitatis vestra manibus se porrigio attrectandam. Hac ille. At S. Cyprimit semper Cornelium fratrem & collegam appellabat, nec ignorabat se non minis do etum & difertum quam Cornelius effet; & cum proterea episcopus ante Comlium ordinarus fuiffer, & in Ecclefia universa mirifice clareret, nunquam protedò scripta sua nugas infantiles appellaret, neq; diceret sublimitatem Cornelij lingua halbutientis Cypriani oblectari debere. Bell de Script. Eccl in Cypriano. 7 Quant Classis ignotorum authorum. Author Sermonis de Cona domini. Garetius de ven presentia corporis Christi in Sacram. Euch. \* Tomo 3. Opera que. Cypriano attibuta vel adicripta funt, hec que fequuntur continentur. Vbi inter religua : Ad Connelium Papam de Cardinalibus operibus Christi: qui liber, etsi non est Cypriani, et tamen antiqui & docti authoris. Incipit Prologus Domini Arnaldi Abbatis Bonzvallis in libro de Cardinalibus Christi operibus, quem scripsit ad Adrianum Papan Sic fe habet titulus Manuscripti Codicis in Oxoniensi Bibliotheca Collegij Omnium animacum, num.25.

Publick

Publick Library the true Author is descried, not the old Bishop, but a late Abbot; not of Carthage in Africk, but Benavallis in France, not Cyprian, but Arnaldus, nor it dedicated to Cornelius, but Pope Adrian the fourth, nine

hundred yeares after.

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To his counterfeites, ere we proceed, let us adde his Hereticks; for with him (as they fay) all is fifth that omes to net. Amongst the rest, and as it were in the roud he choppes in Tertullian de Pudicitia, little re- Hiccumulq; pembring & S. Hieromes centure, that this is one of those ad mediam etacokes which he specially writ against the Church, being tem Presbyter ow turn'd Heretick and having made revolt to Monta-manuflet, inviilme. The same is the judgement of c Pamelius. Rhena-dia posteà & Herein was he deceiv'd with the perverse opini- contumelijs of Montanus. Poffevine also ranks this amongst Romanz Ecworks which he writ in his herefie, and against the clefiz ad Mon-Chirch. And Baronius f affirmes that in this booke rani dogma Christianos omnes eque sugillavie, he had a generall fling delapsus in Christians. Bellarmine s bids us be wary in reading multis libris nova Prophe-

meminit. Specialiter autem adversum Ecclesiam texuir volumina De pudicitia, e persecutione, De jejunijs, De monogamia, De ecstasi-libros sex, & septimum quem werfum Apollonium composuit. Hieron, in Catalogo. Q. Septimij Florentis Ter-Miani Carthag. Presbyteri operu Tomus V. qui continet ea que in hærefi five aderius Ecclesiam scripsie: De exhortatione castitatis, De monogamia, De fuga in efecutione ad Fabium, De jejunijs adversus Psychicos, De pudicitia. Pamel. in titulo m.f. Inhac re deceptus est perverso Montani dogmate secundas nuptias pro stuto habentis. Beatus Rhenanus in Argumento libri de Exhortatione castitatis. Vide ciam Admonitionem ad Lectorem de quibuldam Terrulliani dogmatis. • Tomus V a que in harefi, five adversus Ecclefiam scripsie: inter que De pudicitia. Apparatus feri tom. 2. f De pudicitia his fermè temporibus commentarium seripsit, quem etiam wikulo adversus Psychicos prænotavir, Catholicos omnes aquè sugillans, quorum olim communione gaudebat. Bar.tom.2.ad an.216.n.3. Tam infæliciter fe præcipium dederit ut, Catholica Ecclesia relicta, adeò turpiter ad impostores defecerit. Idem 1.201.n.8, 8 Illud postremò addendum videtur, Tertulliani libros cum judicio effe: gendos: non eos tantim quos, S. Hieronymo teste, contra Ecclesiam proprie serit; sed eriam librum adversus Praxeam, librum de Anima, librum adversus Hermogenem, librum de Carne Christi, & librum de Pernitentia. In his enim Propositioes non pauce, vel erronez, vel certe suspecte occurrunt. Bellarm. de Scriptoibus Ecclefiaft.

nodo gesta

hic integra

funt, utinam

integrum effet

ra effe noscun-

tur, ex frag-

de collectis

gratum com-

ratiffime feri-

pingere fata-

not onely these his hereticall writings but diverse of the reft, as in many points either erroneous, or suspicious,

And thus we proceed clearely to the fourth Century, beginning with the Councell of Nice: which how much more excellent it is and next in worth and authority to the very Apostles writings and other holy Scripture, so hath the divell ever especially labour'd to corrupt it. And by name those Acts of the Nicene Synod which with my Que autem Iesuite are so cock-sure, by Cardinall Baronius h a man of post hee in Sy- farre better judgement are held a meere forgery. The true Nicene Acts, faith he, (excepting some few fragments raked at the fecond hand out of feverall authors) are well enough knowne to be all loft, as being made away and Acta describe- having suffered Ship-wrack in those Arian temperts. And re. Sed quoni-howfoever divers have pretended and put us in faire am ea deperdi-hopes that they are yet extant, i as for example Ifidoris (that none be deceived with a faire name) not Hispalents, mentishing in- but that pedling Merchant, the true father of the Popes Epiltles, a man, (faith Baronius) of no fuch credit, a my opus haud in- selfe have often tride, and k Turrian (faith he) upon a bare Heare-say, affirming that they are this day whole genius, Fuiffe and entire at Alexandria, others in ! Arabia : yet (faith quidem A&a the fame Cardinall) that I may freely m speake my minde Nicena acco- I thinke these are all but dreames, I pray God I may bea

pea S. Achanafius author est in libro de Synodis: verum injuria temporis & Arianorum conatibus passa esse naufragia cercum est. Bar. tom. 3. Annalium, an, 325. n. 62. i Ceterum seimus nonnullos qui longe post Nicenum Concilium vixere, profiteri Acta Nicena reperiri. Ex nostris Latinis Isidorus, non ille Hispalensis episcopus, (nequis pulchro nomine decipiatur) sed ille cognomento Mercator, haud tanta fidei author, ut experti sumus in multis. Bar. ib. Sed & qui nostro saculo vixit, & antepaucos annos ex hac vita decessit, Franciscus Turrianus asseverare non dubitat eadem hodiè reperiri Alexandrie apud illius sedis qui illic moratur episcopum. Credidit ipfe alijs iftee referentibus, ib. 1 Alios audivi affirmantes eadem Acta apud Arabes affervari. ibid. " Sed, ut libere dicam, fomnia puto hec omnia. utinamfalfus conjector inveniar! Nam illud scimus, omne seculum quod ab co tempore ad noftrant ufque zeatem interlapfum eft, cupidiffimum fuiffe tam egregiz atq; omnium nobiliffima antiquitatis : nec tamen ea hominum quenquam potitum elle. ibi-

dem. num: 63.

falle Prophet. And he gives his reason: that whereas all ages have beene most eager in the pursuit of so Noble a Monument never a a man could hitherto find it : and concludes that now no hope remaines of fo fertill a re, cumde Nivintage. Nay, when hard fearch was made for a new Ni- ceno canone cene Canon pretended by the Bishop of Rome in defence of his Supremacy, and by S. Anfin himfelfe, and many learned Bilhops more, messengers were dil-tione Africaatcht into Greece and Egypt where the first and best norum episco-Copies were, newes was returned both from Attiens porum ad Oriof Constantinople and Cyrill of Alexandria, that no more of that Councell could be found fave onely twenty Antifices mif-Canons.

To the Nicene Councell he joynes Cyrill of Hierufalem with his Mystagogicall Catechismes, a book as fawaring Papifts, fo by Papifts themselves ascribed to anther, yea a far later Author, some source hundred yeares tralia diligenfier, not Cyrill of Hierufalem, but John of Hierufalem, a tiffime perveingular Patron of Images with John Damascene his stigata; nec Scholer, whose life he writ. Therefore let th' Originall d Image-Worship and Reall Presence goe together. die habentur and for a taste hearken his notable Hyperbole, that the (20. nimirim Wood of the Croffe is so multiplied that all the world is Canones ) de Wood of the Crone is to multiplied that all the world's Niceno Confull of it. Gretfer plainely faith he hath feene o a Manu- cilio inventum tript which ascribes these Catechismes to John of Hie-esse, Quammalem. Nay in the Greeke Library which the City of obrem miffis Augusta bought of Antonius Governour of Corcyra, his, (quod nothis booke goes under the fame title, The mystagogicall frarum parti-Catechismes of John of Hierusalem. Neither doth the potissimum in-

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Nec nos latet, sub Honorio Imperatecontroverfia . fuillet exorta, publica legaentalium sedium precipuos la, elle omnia Ecclefiarum archiva referata, atq; abdita quicquam preter illa que ho-

cumbamus uc moniam ubertas messis deest, & pinguis vindemie nulla spes reliqua, spicas colligamusarq; racemos &c. Vide eriam Acta Concilij Africani IV. . Molineus in Apolegia pro Coena Domini, c. 20. P In Indice librorum Gracorum, quas Relpublica Augustana emit ab Antonio Eparcha Corcyrao, Mystagogica Catecheses quing; arabuuntur Joanni nescio cui, Episcopo Hierosolymitano, non Cyrillo: uti monuit in Gelneri Bibliothecam Johas Simlerus. Cokus in Censura.

Carechetica putter forth q of this Index in Posevine amongst other European Libraries, deny it. Harding a late Papift coninstitutiones Episcopi Hiefelleth that in his time it was very obscure. Neither rosolymitani, hath this holy Father beene abused in this writing onely, quem Cyrillum elle puto. but they have father'd upon him fo barbarous, impudent Grace autem and lying a booke of forme doltish Idiot, that Baronia notationes (fed calls it away with a great deale of Indignation : Eral iplarum prænon audet dice mus, that the Author, if he were alive deferved to be re, que) ex- froned to death by all living men for making fuch flock tant in Cata- of men : and yet in the Lions-Edition of S. Auftige logo Augusta- this braine-lesse Pamphlet hath the name of a most clabno, an.1595. rate eloquent work. This Pamphlet makes him to write Post in Append. ad tom. of S. Hieromes death, and his miracles after death, that 2. Sacri Appa-was " himselfe dead thirty yeares before; and (that you ratus, Catalo- may smell when this booke was writ) for his credit, as go Manuscri- he thinkes, x calles him a Monothelite. But to return ptorum Augustanorum, num. 23. ' At nune noble de S. Hieronymo ingesta ab imperio & impostoribus sunt explodenda mendacia. Sed unde istis, ifter ut fingeren &s. Hieronymo, irrepfit in mentem &c. Quamobrem diverfi pro ingenij diverfitate de versa excogitarunt inventa, dum vel Eusebij vel Augustini vel Cyrilli Hierosolymori Episcopi nomine coscripserunt epistolas, quibus res gestas ex animi cujusq; senentil adin ventas atq; commentas conscriberent. Et ne ullus dubitandi locus effet, es subintroduxerunt personas quas ipsi licet errantes, putarint illis vixisse temporibus. Sel ex his ipfis mendaces derecti funt & impostores. Quis enim (amabo te) audiens Cyrilli Episcopi Hierosolymorum nomen ad ista referri tempora, quem ante annos miginta ipfius affertione S. Hieronymi conftat effe defunctum, no flatim ea indignaburdus exeuriat ? Baron. Tomo f. Annal. an. 420. n. 43. & 44. f. At D. Hieronymus hand scio quonam fato, in rabulam quendam incidit fic undiq; fui fimilem & Hieronymidiffimilem ut nescias quid in co potissemum admireris, lingua ve prodigiosam infantam, an infignem literarym infciciam, an miram mentiendi impudentiam. Hominem profecto dignum quem fi vivar, publicitus omnes omnium mortalium manus faxis imperant : qui mortales universos pro saxis, non pro hominibus habuerit. Quis enim illius legens nænias, ni plane truncus fit, non protinus fentiat personatum histrionem? Erasmus in Hieronymi vita. t B. Cyrilli ad S. Augustinum de miraculis. B. Hieronymi post mortem celebratis accurate disertissimeq; scribentis, " Vide Hieronymu in Catalogo. \* Inter alia que in ea author imperitus mendacia confarcivit, illud maxime pre careris intolerabile, dum ait tune temporis vixisse Sabinianum Haresarcham, qui duas in Christo affereret voluntares; & S. Hieronymum adversus eum scripfisse. At quid hoc aljudest niffreddere ipsum S. Hieronymum Hærericum Monothelitam? Quis igitur tales aquo ferat animo imposturas? Bar.ubi supra n.47.

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feing (as appeares by 7 S. Hierome) there were more 7 Post Maxi-Crilis, Cyrillus Enfrachius, Cyrillus Iranens, Cyrillus mum Ecclefi-Hilering, and another Cyrill more, all of Hiermalem, and am Ariani infine Arians, who shall perswade me that this was not mum Cyrillus rather an Arian Cyrill then Orthodox ? For histories Eutychius, rurention - how Acacine successour to Enfebius both in sum Cyrillus sand opinion, did for his owne ends wind out the for- Cyrillus Hila-Bishop, and thrust in a Cyrill one for his owne hur rius &c. Hiero-Ashro Caborla Constant

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But not content with Greeke and Latine Fathers the nico. Teluite takes the paines to travell further, and fetch S. Z. Acarius inter Edraim from Mesopotamia; or rather, to make a shor- scopos facile er cut, from Latine traillations and Italian Libraries : princeps totis windeed, to fave needleffe labour, out of father Bellar incubuit virifor he addes nota Syllable. Mr Malone (not to bus ut exploso for ne addes note symbole. M. Danie (notes) Orthodoxo e-Hink of the two I should be better acquainted with S. lumhune malis Thrain. Have you read his excellent Hymne of Faith redemprum ar-Humility, and another of Repentance, with their tibus, hominem order of Gog and Magog, and the ficeret. Baron. and of the world, with that Poeticall Conclusion? and Tomo 3.ad an. nother likewise of the same both art and Subject? Are 351.n.25. Vide our counted with that large Tractate of his (I might Hieron ubi fuwe faid, Sermon) upon those words in the 26. of Ifay, pra, & Ruffi-A wicked man will not behold the Majesty of the Lord? Have you seene his Poem in the praise of a solitary and Contemplative life? Nay I dare fay, if you did, unlesse you goe to Schoole the whilest, you were not able to tell one letter. It would prove with you, Syriacum eft, non ligitur. Are you versed in his Soli-loquies containing Night-praiers and Meditations? Or in all your life did ou ever stumble upon his Invective against Gluttony had . fasthetitlediscovers) in Offavis Pafehatis? All which filing one Volume when I read many yeeres agoe with no lesse delight then study in their owne language, and : Nnn 3

nym. in Chro-

Arianos Epinum, 1.1.c.22. a Theodoret. Hiftor. Ecclefiaft.l.4.c.29. item 1,2.c.30. Eucomio 5. Ephraimi.

Hieron. in Sozomen, ubi fuprà.

heard this Christian Poet in his kind of Tetrasticks sing his fweet Syriack Note without an Interpreter, I remembred his high stiles by the Fathers that know him and whatfoever I had before read in a Socrates, Theodoret, and Sozomen , experience made most true. Whose esteeme was fo great, that his writings were read for Homelies in Sozom.l.3.c.16 forme Churches; his Poems fo numerous, that they grew Greg. Nyfl. in to three Millions. Have youview'd over his moltace. rate and Orthodox Confession De fide & Triminate? Or was it over your happinelle to survey all the rest of that II. Volume, and a great part of another, confilting, acros-Catalogotitem ding to the falhion it seemes of that country, of seven Ditties and Canto's cither wanting one letter of the Alphabet, the first wanting a, the second B &c : or eve ry word of the Song abounding with them? To faym. thing of a fourth Volume, which I leave my Ieluseto conftrue. All these not dragg'd out of the Sarrian Romane Library, and at the furthelt out of the Greeke toner writ, God knowes when and by whom, (with his Picture found in an old Monastery at Constantinople) where Gerardus Vossius was the Mid-wife; but by the thrice noble care and great charges of our most learned Lord Primate with many rare Syriack books more, drawn from the very fountaine Syria it felfe and mount Libanus under the Patriarch of Antioch, answer to that learning and fluent eloquence recorded by antiquity; as the Grand Reader faith, All S. Ephraims are full of grace and life: he oppofing Orthodox eloquence and Christian Poetry to the smooth hereticall streames of vong Bardefaness whereas the writings that now are sheltered by his name are fo shallow, that Bellarmine faith they are & more de-

« Magis pia vout then learned, And under pretence of want of leafure quam docta. Sed non vacato look them over, he faith he is not able to judge whe vit mihi legether they all be truly S. Ephraims Works, an Supposition re nifi Sermones aliquos, & alia quedam : ideò judicare nequeo, an fint omnia verè S.Ephran opera, an supposititia aliqua sine admixta. Bell. de Scriptorib. Becles.1.2.

alique

lieus fine admixea, or fome adulterate and counterfeit e nackt amongst. But we hope ere long to make the old brick Father speake Latine, And indeed, excepting one mall Alphabeticall Canto (every verfe,like fome Hebrew Milmes, beginning with a new letter) in the praise of learning, translated by Voffins, not one fyllable in all the

ree Tomes fits th' Originall.

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To proceed, amongst other Fathers he thrusts in S. Ball De Spirite Santto: which the great Critick E- 4 Non filebo downeward to be of quidmihi inter nother mettall; for inequality of Stile, now flying, now vertendum acceping; forgetfull in repetitions, looking himselfe in ciderit. Visus Digressions, impertinent in Discourse, incoherent in his sum mihi in hoc opere deguments, wandring without returne, vices opposite ex prehendiste fametro to S. Bafill. For the reft answer M. Cook, and then dum, quod in wicet S. Bafill.

His Masse is a great booke with the Iesuite. But is he quibusq; lau-S. Bafill made it? The fame may be faid of S. Chry- Scriptoribus Maffe. Certainly the learned finde divers argu- (velut in Athamis to the contrary: I would heare them answer'd. nasio, Chryso-

celeberrimis datiffimifq;

flomo, & Hie-

armo) factum & videmus & indignamur. Quid iftue, inquis? Posteaquam dimi-m operis absolveram citra tædium, visa est mihi phuasis alium referre parentem, in forrare genium, Interdum ad Tragicum cothurnum intumescebat oratio. fisad vulgarem fermonem subsidebar: interdim velutinane quiddam habere viant, velue oftentauris se didicisse que Aristoteles in libris de Enuntiatione & edicamentis, Porphyrius in libello de quinq; vocibus Predicabilibus tradiderunt. see subinde digrediebatur ab instituto, nec satis concinnè redibat à digressio-Postremò multa videbantur admisceri, que non admodum facerent ad id quod giur: quadam eriam repetuntur, oblivione verius quam judicio. Quim Basiubiq; fit fanus, fimplex & candidus, fibi conftans atq; etiam inftans, nunquam eo quod agitur excurrens temere nulquam Divinis myfterijs admilcens Plulosoium mundanam nisi per adversatios coactus, idq; contemptim : sed ubiq; placidus virgineo quodam pudore incedit, ab omni oftentatione alienissimus, ne in pugna dem ab ingenij lenitate discedens. Ex his rebus subije animum meum suspicio, diolum quempiam que volumen redderer auctius, multa intertexuisse vel ex alijs boribus decerpta Emblemata, vel ex sese reperta. Sunt enim in his quadam erue, sed à Charactere Basilij discrepantia : quadam rursus ejusmodi ut indole re-Tint parentem suum, &c. Erasmus Epistola Dedicatoria ad Joan. Dantiscum Culrasen Episcopum. Et in principio cap. 15. ascribit in Margine, Alius Deus. Neither -

Neither dares Bellarmine reckon it amongst S. Basile works : nor Trithemin, or S. Hierame cither of both They feeme to bee the common Liturgies of the latter Greek Church: which they thought could not paffe under a better name then S. Bafill and S. Chryfostome : I will not tell my Ichite how farre these Masses are against him. for whereas all the Papilts fay that the pronouncing of those words, This is my body, This my blood, turnes the bread into Christs body, the wine into his blood, the Greciaus contrary-wife in these Liturgies after all the words of Confecration read, (multis interjectis) pray that the bread may be made his body, (namely figurative ly and Sacramentally) wine his blood. So, if they be preffed, they have nothing against us, much against them .

Come to S. Bafils brother: Gregory Ny ffen is his Achilles, in that Catecheticall Oration fuch as a this day beares his name. But this work is of no fuch efteene with other Papifts. Whether it be his or no, faith their Archbishop of Spalato, many have e questioned and question it to this day. Some in their Editions quite leave it out, I thinke (faith the same author) because they knew it was either a meere counterfeit, or mightily corrupted. And they that doe let him passe, first brand him in the fore-head, and burne him in the cheek, gracing it with this high commendation, that it is polluted with the bitarunt & du-foule fingers of Hereticks, and (as the booke it selfe speakes) tainted with th'opinions of Origen. Nay which is most to be observ'd, that all this passage of the Encharift, whereupon the lefuite builds fo much, (to thewit

An verò liber qui hoc nomine circumfertur, fit ille iple genuinus quem scripfit Gregorius, plurimum dubitant mulci. Certe in editionibus per Catholicos Romanos ela-

boratis omiffus ille fuit, tanquam spurius (arbitror) aut saltem tanquam vehementer corruptus & depravatus. Ita enim à sua editione Basilions anno Domini 1571. Sifanius illum abjecit. Author verò Prafationis in editione Paristensi an. 1573. net, illud quod in c. 37. & 38. de Eucharistia tractatur, nonita frequens este in Exemplaribus quæ vulgo feruntur. Monet similiter eadem Prefatio, huic Carechetico libro ab Hæreticis in gesta este dogmata Origenis.

felfe

felfe but a patch clouted on by some beggar) is wanting many Copies. And had there been any fuch thing, (as Sollatenfis well observes) it had farre better fitted Theofor his present use in that Entychian controversie, hen any thing that hee thence cites. But what needes more? the booke bewraies it felfe, condemnes it felfe, monfestoth his owne Novelty against all Papists, as loath have the world thus deluded: I am not all out the landy-work of Gregory Ny fen, nor neere to old, be not deceived: I mention & Severus that Eutychian impe and optaine of the head-lette Acepbali, who flourish'd not libri mentio after the fourth Synod a full hundred yeares later, He- fiat Severi Butricks & have been fingering me, putting in and out what tychiani, Acehey pleased, and made me sometimes speake not onely cis, quistib suminit other Fathers, but even Ny fiene himselfe. Thus finiano fuit, e mure book answers him. And that which is extant, ultra centum holds no exact correspondency with all Theodorets annos Nysieno cotations. But I let Marcus Antonius de Dominie posterior. Ex his ergo posterior attended to the contract of t bute with him to whom I referre him, injoyning him fimim raufis staske to answer his twelve arguments drawne from utraf; editio Authors words, whereby he declares how ill these Basiliensis mewo chapters co-here either with themselves, or the rest rito hune liof the booke.

So for the books which he would faine have goe un- nius de Domiles. Ambrofe namo, De Sacramentu, & ijs qui mysterijs nis Archiepiitiantur, I turne him over to Me Cook; whose argu- scopus Spalaments with his answers to Bishop Fifter and Bellarmine fire Ecclesa-1. L. c. 6.n. 89. 8 M xueoic Useeov diaoi na Duent anoralla i ta 363

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Dury c. 35. Vide Theodorer in Inconfuso c. 33 item in Impaffibili, c. 26.

Observer etiam prudens lector, & plane perspieier duo illa capita 37. & 38. effe lane affuritia cum digreffione penitus à pracedentibus & sublequentibus divulta aniq; coherente: sed cap.39 cum c.36 continuato sensu optime conjungi de Fide minim, & aqua Baptilni. Quia hoc ipsum argumentum hoc loco aded consuse, ded leviter, adeoq; jejune & infipide tractatur, ut tanti Patris ingenium, gravitatem & foliditatem ne ex longinquis quidem imitetur. Audaculum profecto aliquod ingesiolum voluit experiri, an fubnomine tanti Patris pollet sua levissima commenta in materia cam gravi mundo promere. ib. Vide Rob. Cocum in Censura.

I would

I would faine fee which way the leftite would got about

creatura : posteaguam confecratus es, noscire quam nova ? Omnis inquit, in Chrifto nova creatura. L.4. de Sacramentis,

vis est in mini Jelu ut inciperentelle que non crant: quantò magis operatorius eff UT SINT QUA ERANT, & in aliud commutentur. ibid :

- La Noctium Atticarum, 6.3. . Ut precem

mam Scho Lafticus compoliteral, luper Oblationem diceremus. Grogori-

bluow I

to confute. Though these tooles cut their matters lingers for both he requires a change in the Elements such as is Tu ipleeras, wrought in us by Regeneration, which certainly cansed eras verus not be fubstantiall, and plainty averres that not withstan ding the bread and wine are and remaine I gas a and the va creatura ef- learned Varrouled in his centure of Authors, and whereby se corpisti. Vis (witnesse in Anton Gelling) he as it were by the talte dis cerned Planton his genuine Comedies from counterfelis to wit, examination of their file; then wholoever had read S. Ambrofe, mult lay here's nothing Ambrofianum the low and dry phrase of the one nothing expressing the luftre of th' other, and so florid elocation. Nay, by his Si ergo canta great dexterity in the Canon with his frequent quotation thereof, and commenting thereupon (a Liturgy first a tod by Gregory some two hundred yeares after) he leads as downers the times wherein this was writ. For on we thinke if that Canon were to ancient, and in fuchrequest as the now-Romanists persuade us, of S. Peter owne moulding, it should for above five hundred years He affecte, not once named by any, but S. Ambrofe! It feemes it was forme other of the name: peradventure brofins Antherens, who lived upon nine hundred years after Christ in the beginning of these disputes.

S. Hierome upon the Pfalmer goes with him for curant, and I think in my conference (to excule him) he noter heard anything to the contrary. But the fearned Papiles make it a great question; as appeares not onely by their words, but large Disputes; as that of Bellarmin, Sculingue, and the long'ft of all Marianue Victorius. Touching the author of these Commentaries, o faith Bel-Jarmine, It is an obscure and hard question, Lindane faith

Magnus in Registro, 1. 7. epistola 63. ad Joannem Syracusanum. . De Commentaris in Plalmos obscura quadioest. De Soriet Enclesiast.

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it hath bred no small difficulty amongst very many: 'Quod igitur neither dares he passe his censure till after much and long petis an Comdetate. Scultingus calles q it the greatest controverse. Plahoon qui To come to their Cenfures; Bruno Amerbachins faith, Divi Hieronythat howfoever they shew some small learning, they misomen prahave notwithstanding hitherto fallely borne S. Hieramas feruntaine gemme. Sixtu Sonomis faith it appeares by many tokens mani, non lethey are none of his. Which hee partly prooves by the vem apud play-Stile to full of Solecismes, idle words and repetitions: rimos haber partly from that great unlikenesse of interpretation, there difficultarem. wanting that use of the Tongues and comparing of Nospolilongs

hujus queffic-

isconfiderationem, ita de ijs falvo aliorum judicio arbitramur &c. Gulielmus Linlanus epistola ad Cornelium Schultingum an. 1782. teste ipio Schultingo in Censumonerum B. Hieronymi przefixa Confessioni Hieronymianz. 9 Nunc porro de Comentarijs in Pfalmos que reponuntur in VII Tomo maxima exprea est Controerfia, dum docti viri in diverfas discedunt partes. Quidam acriter defendunt, omhac Commencaria in omnes Plalmos verè effe iphus Hieronymi; alij aftruunt hine contracium, atq; nihil horum lapere Hieronymum mordicus defendunt pleriq; rdiam viaming rediuntur, arg; existimant in quoldam quidem Pfalmos B. Hieronyum scriplife led non in omnes. Ego cum diu multuma; ancops harerem quò me ndem verterem, dedi literas ad infignem Theologum & in Patrum feriptis verfahimm, Lindanum, Ruremundenfem Epilcopum: quem confului quid potifimum hac ancipiti questione sequendum foret. Confilium quoque expetij in hac dubia maftione, eruditiffimi viri, college, Jacobi Hurteri S. Theologie Licentiati. Schulubi supra. ! Hic oftavus Tomus optime Lector, commentarios Davidicorum Plamorum complectitur: qui tamerfi non onmino vacant erudicione, Divo tamen Hieronymo hactenus funt fallo inferipti. Bruno Amorbachius in Prafatione octavi Tomi Editionis Basiliensis. f Commentaria Annotationum in Plalmos per interfalla dispositarum multa indicia significant non esse Hieronymi. Primim, quod auther hic posthabito Historia sensu, in solis Allegoricis ac Tropologicis expositionibus versatur, nulla usus Editionum varietate. Gracam deinde & Hebraicam erudiforem, quam in omnib. Exegematicis afferre foler Higronymus, nullam haber. Multa quod; scriplit, cum Hieronymianis placitis ex diametro pugnantia. His accedit, quod ineptia fermonis battologijs & Solzcismis uhig; scatens, ab Hieronymiana um phrasi quam scribendi genere abhorret. Sæpeq; in Homiliarum & Concionum formulas excurrit, repetens ad fastidium usq; inepeas qualdam excitatiunculas: in wibus ille funt, Hoc totum quare dico ? Vultis feire quid hoche ? &, Videte quid dicat. Constat authorem operis fuisse Monachum; qui astantibus Monachis, ad conflirure bore mensuram dicere consueverit, allasis hinc inde Rapsodijs ex Commencarijs diversorum Doctorum, & prasertim Hieronymi. Sixtus Seneaas Biblioth. Sancta 1.4.

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In quo erro re author eti am Commencariorum fuit quæ Hieronymi titulo in Pfalmos circumferuntur. Ea verà D. Hieronymotribuere, MANI-FESTARIA IGNORAN-TIÆ effe vel ex hoc uno aperte convincitur : aitenim hic author Pelicanum Lati nè dici Onocrotalum. Ecqua autem ignorantiamajor effe. poteft, quam vocem Onocrotali Latinam existi-

Translations which is perpetuall with S. Hierome, and (which was never his wont) dwelling all upon Allegories, and in a word, a Sermon rather then a Commentary: befide many contrary expositions of Texts to true S. His. rome. Melchior Canus makes a meere Ignoramus of our Friar: for hee faith it is manifest signerance to father these upon Hierome, telling us that the Author was so well learn'd as to mif-take Greeke for Latine. I omit other arguments against them, which Bellarmine "confeffeth are as good as any that are brought to the contraty : as that he cites Eucherins, an author by the Ichin owne Chronology of a latter age; that he faith he lived 479. yeares after Christ, where he might quote Enchering indeed, but not be S. Hierome : that he faith that is in the Hebrew Text which is not, which S. Hierame so good an Hebrician would never doe. To the which reasons what shall I repeate the poore answers and desperate thifts of Marianus and Bellarmine? Againe this anthor denies the 90. Pfalme contrary, to the Title to be the Pfalme of Mofes. Who is in the right (faith Maria. mus after his accurate y enumeration of arguments pro & son) is scarce yet discover'd amongst the learned. Wherefore = Pins V (if you would know the Popes holy judgement) gave directions in the Marian edition, that this

mare? Canus De Locis Theologicis 1.2. c. 14. The place quoted is apon their 1st, Pfalme, p.verf. Contra eamen funt argumenta non minus probabilia, Bell.ubi fupral. Eucherium autem multis annis S. Hieronymus precefit. ib. Irem: Ut videatur author horum-commentariorum non calluiffe linguam Hebraicam, ac perboc non effe Hieronymus, qui e jus lingua fine concroverfia peritifimus erat. ib. I His alijifq; rationibus in medium adductis, quanam verior fententia fit, doctis viris minime adhuc compertum. Marianus in Centura. Tomi VII. Et antè: In valefcentibus deindo hominum ingenijs mentifque aciem acrius intendentibus, corpum est negari quod ante 2 pro vero afferebatur: vocata q; in dubium questione, utra q; fententia propugnatores suos invenit. E oq; contendendo dubitandoq; progressim est, ut potinis Hieronymi labores hos non stisse, apud doctos eruditos q; aliquos invaluerit. Mariani ib. Que res in causa suir ut inter genuina Hieronymi opera & aliena hoc super Psalmos Volumen ex sententia Pij quinti veluti dubium locaretur, ibid.

Tome

Tome of S. Hierome should be feated in a midle betwixt his knowne true workes and apparent counterfeits. But they that doe not altogether discard-it; marke upon what termes and with what difgrace. Some (faith Sixtus . Sunt qui ex-Senenfis ) a thinke for the Substance they be S. Hieromes, istiment combut by forme unknowne Cheater all to bedaub'd with mentarios effe infinite toves and fooleries. Lindane faith b it is con- Hieronymi, fed clouted and botcht up out of divers authors, or rather ab incerso im-fome Scholers Note-books onely here and there a little nugify; ianuof S. Hierome frow'd on we was finns c telsus the booke it meriscontamifelfe proclaimes it was the wer made by one : in some part natos. Senensis abetter Scholer had a hand and of a good stile, though far ubi supra.

ram hujus que fijonis considerationem, ita de ijs salvo aliotum judicio arbitramur : os variis ex authoribus raplodice confutos aut ex variis potius studiosorum Appenfirbus hine illine centonum more coaluifle; effe tamen inspersas illas D.Hieronymi mas, quarum alicubi meminit. Lindanus ad Schultingum ubi suprà. Quo ego gumento liquere puto, si non omnium, quorundam certè Psalmorum Hicronymi manos esse Commentarios: non omnia falso ipsus nomini adscribi. Jac. Hueeus in epistola ad Schultingum, ib. c Commentarij quos habemus in omne Palterium Hieronymi titulo, palam iph præfe ferunt quod non fint unius authoris. Siguis autem meum requirat judicium, nihil illic elle arbitror Hieronymi. Verum ma pars est hominis quisquis suit plane docti, & sermonis expoliti, longe tamen discrepantis à Hieronymiano. Nam hie minus habet nitoris ac lenitatis, plus nervorum: deinde ubiq; copiosior ac diligentior, ac magis ostentans suas opes. Altera pars est locutulei cujuspiam ac pene dixerim, rabulz, & (nisi me fallit nab) ejustem qui Sermones suos Augustini nomine nobis dedit, pierrer alia multa bella. Cujus rei fiquis gustum cupiat sumere, in ipsa statim prefatione conferat nitia cum fine, & videbit subitò novum scriptorem. Quanquam & ea conjectura nguebat non esse Hieronymianum opus, quòd nec titulus nec epistola cujusquam best nomen. Unde suspicor illum sua nullo edidiste titulo, & librarios Hieronymi nomen addidiffe. Et fortaffe hic est ille cujus meminit Gennadius, quem air nonmila vertifie Origenis, sed data opera titulis ademptis: cujus esse suspicor & annotationes in libros Reg. ac Paralip. Sed (ut quod corperam absolvam) qui voherit imposturam deprehendere, legat attente commentarium in Ps.77. Rem quidem ille sumpset ex commentarijs in Matthæum, cæterum eam suis ornavit flosculis: ineptir suis dialogismis, delirat exclamationibus, balbutit acyrologijs, superfluit perissologijs. Legat in Psal. 80. 90. ubi docte scil. exponit, quid sit συμπίωμα, cum plures cadunt. Verum ut in genere dicam, ipía battologia & dictionis character hominem ubique arguit. Erasmus in Indice Mixtorum, qua falso titulo non unius sunt authoris.

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Ego igitur existimo, Commentaria de quibus agimus, verè effe S. Hieronymi, led non pura. Videtur enim aliquis longè posterior scriptor adjunxitle multa de fuo. Bell.ubi fuprà. Arianæ figni-Chronico ad 2n. 11. Con-Rantij.

f Sed ficut indignandú eft. tamdiu fanctiffimi viri divitias fub tirulo Seelestistimi Ariani palam expositas &cc. Baron, tomo 6. ad an. 441. num. 8. 8 Non patian-

tur amplicis, rogomei Lug-

differing from S. Hieromes: the reft was patcht up by fome pratting companion, or brauler, idle, doting, flam, mering, and endleffe. Ineptit fuis dialogifmis, delirat exclamationibus, balbutit acyrologijs, superfluit perifologijs, faith he, And at a word Bellarmine telles you that mamy a things there were never S. Hieromes. Now what knowes the Iesuite but that his quotation is amongst those many?

out of

Another author he quotes under the name of Es. chering: But the worke is much controverted. Some fay it was Enfebine Emiffenne fray not onely fay it, but fight for it) whom all the world knowes was a ranke ferfactionis. In Arian; as is sufficiently teleffed both by the Primitive Church, and Papifts themselves: nay, if you believe e S. Hierome, even a Ring-leader of that fallion. Beroning breakes forth into choler, calling him a wicked nay, a most wicked f Arian; g and grieves that such a treasure should so long lie in a theeves cofer, stiling him further a wrongfull h and ungodly polletibur. And demanding from whence so prodigious a tale and monstrous imposture could arise, he returnes his opinion, i that either these Homelies being peradventure bound with Eusebius his works went promiscuously under his name, or there was some miltake in the transferiber, En-Sebius for Eucherius, Notwithstanding another Papill k Nicolas Buonius in his Preface will needs father them

dunenses, tantum suŭ ipsoru thesaurum thesa latronis includi ib. h Vindicentur egregiz conciones ab injusto & impio possessore Eusebio Emiseno, cujus ne citari constaverunt. Quid cum homine Ariano &c.n.6, ' Sed undo aded portentosum purandum prodifie commentum, & monstrosam adeò esse imposturam obortam &c.n.7. 1 Nicolaus Buonius lectori salutem. Ne tibi fucum fieri putes, qualem plarique faciunt, dum infignium ac veterum authorum nomina libris anonymis quò vendibiliores reddant mutuantur: has Homilias Eusebij Emiseni effe tum ex inscriptione veterum exemplarium didicimus, tum ex Compilatore libri Decretorum, qui ante quadringentos annos in Ecclesia receptus est. Is autem De Consect. dist.2. Cap. Quia corpus, duas integras paginas Homilia hujus libri qua inferibitur quinta de Pascha, Eusebij Emiseni nomine allegat.

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months Arian, proving it both by old Manuscripts remining his inscription, and th' anthority of Gratian.

Nay (faith he, as acquainted with fuch tricks) doe not think we goe about to gull thee, as the greater fort doe, faing their bookes, to make them the more vendible, with faire ancient titles.

As hitherto we have discover'd at large his counterfit and corrupted Fathers, unfit witnesses in matters of divation; so there are as many even true and undoubted allors that speake never a word either of the Sacrament, of the manner of Christs being and being eaten in the Scrament, and therefore by this Fryar idlely and impartmently quoted. Passe were therefore to the second supplication, and after examination of persons enter the mall of testimonies: I must admonish him that some of the Fathers speake not of the Eucharist or Lords Sup-

er at all.

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8. Hillary names indeed cibum Dominicum The Lords but makes no particular mention of the Eucharift, of any thing that properly belongs unto it : neither and, nor wine, nor that Text which by all mens confefin as expressing the first Institution, appertaines espeally to this Sacrament, Take, ease, this is my body: Drink hall of this, for this is my blood of the new Testament : wrather preffeth the fixt of John, which onely treates or Spirituall eating; may the 14, where I appeale to the hoilts whether any Sacrament be meant, Tet a little while, althe world feeth me no more, but you fee me ! because I he, ye hall live alfo: At that day ye fall know that I am my farber, and you in me, and I'm you. And if he use the name, Sacrament, it is well knowne that this word not then fo strictly limited to these particular Mystehis, but generally extended to any, as the Sacrament of licarnation, Trinity, Refurrection, &c. in which fense. thre are not onely feven Sacraments, but feventy times feven.

feven. Nay even in things impure, but darke, The Sacrament of the moman, namely the great Whoore, as you may read in your owne Translatours, both English and Latine. And because Mystery and Sacrament are all one, differing onely in language, heare what Sacrament Hillary means from Hillary's owne mouth: The Lord himsolfe availability is owne mouth: The Lord himsolfe availability is made the mystery or Sacrament of this his Nativity place thus, I am the living bread which came downe from heaves, if any man eate of this bread, he shall live for ever. When we may learne, both what Sacrament he speakes of namely Christs birth and Incarnation; and how he applies and expounds the sixt of John, namely, neither of

Sacramentall Presence, nor Sacramentall eating at all And though he cite this text, where Christ is called he yenly bread, yet he saith nothing of the materials or Sacramentall. Neither saith hee that bread is truly make Christs body, or Wine his blood, nor one word in all his discourse of the outward Sacrament: onely, that it is very stell and very blood, and that the Word truly became stell, and in his Incarnation inseparably assumed our nature into himselfic: which who of vs denies? who eyout as sait as Hillery against all impugners of the mac Christ Iesus and his true and perfect Humanity; Of the truth of Christs sless and blood there is no place left in doubt. So for cating and drinking, His sless is meat indeed, and his blood drinks indeed, we believe Christs owns

words; and we truly receive in this dominical meets
the Word made flesh, who denies? but the question still
remaines, Whether Spiritually onely, or Sacramentally?
You dispute as though there were no other eating of
Christ save Sacramentall, being ill remembred that you
Schoolemen out of Lombard, and he out of Austine, dis
stinguish two kinds of Eating. Or else you argue very
weakely a toto indiviso to a certaine Particular, as from
Mixtion to Physicall, from Eating to Sacramentall: I but
Hillary saith that by taking and partaking of his sees and

blood

1 Tim. 2.5.

blood Christ is in us. I answer : no otherwaies than we are faid to be in him, which is onely Spiritually. Thefe things ( faith Hillary ) received and let downe both make me to be in Christ and Christ in me. He alludes to these words of our Savious, He that class my flest and Joh. 6. brinkes my blood, dwels in me, & I in him Now how can this be understood of Sacramentall cating, or Christs abiding and dwelling in mens fromacks, where hee hath fearce lo soone warm'd the roome, but he is gone? Nay that he is in us by his flesh. I answer; but not by the coreeing that Christ is our Saviour, not as God onely to conquere, and give that infinite value to his fufferings, and apply them effectually to all the Elect for their perfect Redemption; but a man to fuffer and become the only Propitiatory Sacrifice, taking our nature and undertaking ar fins, and that a lively Faith apprehends both, he therefire is in us, not onely by his Deity, but even his fleft, as it preceived, united, and digested by faith for our Spirituall purishment and further increase both in all grace and emfort here, and perfect glory hereafter. And therefore naddes: And we are in him, whileft that which we are biss, is in God, (namely in a Spiritual manner) it is faid, Tour life is hid with Christ in God. In colos. 3.3. is fame fence are those other words to be taken, of commeasing to us bis flesh, namely, Spiritually and by faith. ta (but in the fame manner) even mingling the nature of definish as so the nature of eternity, that is to fay, to de fruit in the worthy Receiving, of a bleffed and imnortall life. For will the Papilts themselves say that Christs field is mine with ours, when we have caren the acrament? No but that remaining undigefted it keepes ill by it selfcunder the Species in the Stomack. Wherefire (as it followes) we are thus all one, not in all points othe Father is in the Son, really, and fabitantially, but beaufashe Father it in Christin his natural and eternall Ppp Vnion

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Vnion with the Father, a Ged, caufing our gracious Vnion with him as God the Redeemer.

You will object S. Hillary faith further that Christ abides in us naturally, mixing (as we have heard) the very nature of his field, and speakes of Christs material drieber mer Cloud, dwels in me, or I in himself in diart

Andw. And what of all this? Is Reall presence any whit hereby helpt? For you hold that Christ is not there naturally after the manner of other meates, which goe alwayes clad with their owne Formes or Accident fill with their bodily magnitude a certaine place, and that but one at once, are digefted in our fromacks even to the third Concoction, turne into the very nature of our bodies, and according to the improfitable parties call forth into the draught: but in a strange, new, fine. naturall, miraculous manner, or rather phantafticall, mon ftrous, abfurd, impossible fiction, invisible, indivisible, digested, neither occupying space, nor circumscribed by any, not converted into our lubitance, nor otherwise into the draught, which is the purging of all meater, fall our Saviour: and therefore by our Saviours owners festion his body is no bodily meat. That we receive the nature of his flesh, (because his true flesh) we deny not: but the question is, How? For, that it is mingled with ours, (to speake properly ) which Hillary there addes, your selves dare not confesse. Now what S. Hitter meanes by using to much the word Natural, most easily appeares if you confider the quality of his advertaries. When to prove Christs naturall and substantiall Vnity with the Father, the Church produced that plaine Text Joh. 10. I and my Father are one, the Arians answer'd they were one by Union of will and confens, not by unity effence : objecting those other words of our Savious Job. 17. That they all may be one, as thou O Father art in ue, and I in obec, shat they also may be one in us; and againe, That they may be one, even as we are one, I in them,

Mat. 15.

ad show in me. S. Hillary therefore to shew that this Vnion of the Father and the Son was more then of meere mality and affection, for the greater Emphasis useth the word Naturall: even as S. Cyrill not long after against he Nestorians who held a bare Relative and Analogicall Vision, or onely of dignity and confent betwixt the two nures of Christ, Divine, and Humane, expresseth himthe in the very same terme, stilling it not a Personall . Unigenitus nely, but even Naturall and Substantiall Union and vero Deus, & Athenafius before him, There's one nature of God incar- per Sacramen-Which testimonies the Eutychian Hereticks could tumfalutis nonimbly object in the fourth Generall Synod held at fire hominis fi-Chalcedon, and apply to themselves. And yet I hope proprietatem Papille will not hence avouch that Christ hath but nobis paterne Nature, the one either turned into th' other, or mixt in le lignificare d confounded with the other, unleffe they will be specie signature by chiass. And see how neere they meet: out of the hos ideo quia e word, Naural, the old Hereticks did conclude one vitz gerne ture, and the late Papill's Reall Prefence. It appeares cleam filius hothe as contradiffinet from tole Vnion of Will and affer hoc potentia in in, fuch as is betwirt man and man, friend and friend : co dande ad will Iefus communicating to us his very fubliance in a reemitatem small unspeakable manner, and therewich all heavenly esca intelligi tices, to our inward and everlatting nouriflyment. Nay, possit, quia om-nem in se pa-the lestities own citation and more words that follow terms forms Hilley, indifferently and equally proves our Vnion plenitudinem with Christ from his taking our nature, and our receiving fignificantis felh. And in the same books he expounds what it is (forte, fignangive us this immortall food, by that of S.P and to the requesting

det Deus, non aliuder le qu'am formam Dei fignancis afferret. Has quidem domiad Judges ob infidelitatem fuam dicti istius incapaces locurus est. Sed nobis rangelij pradicator proprietaris hujus intelligentiam Spiritu Christi per se loqueninlinuat, dicens, Qui cum in torma Dei effet, no rapmam arbitraris eft elle fe equa-Deo: fed fe exinanivit formam fervi accipiens. Hill codem libide Trin. 8. Item 1. 10. le sore dominus hujus nativitatis luz mylterium pandens fic Jocuites est, Ego sum mis vivus qua de carlo descendir li quis manducaverse ex hoc pane, vivet in zternum.

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Ppp 2

Philippians, He emptied himselfe, taking upon him the forme of a servant. He that would informe himselfe further, may for his satisfaction read the large answer of their owne

Arch-bilhop of Spalare.

The right understanding of Hillery will by the way bring light to the like fayings of S. Cyrill, when he faith (and that upon the fame words of John which only urges Spirituall eating) that we are not joyn'd to Christ by faith only and love, but naturally, corporally, and according to the fieth. For the word, Naturall, there needes no new answer. Nay, let Cyrill himselfe tell us what he meane by a Natural participation: as certainly he most plainly doth, when in the next words be addes that by this can munication of Christs body and blood beis in us, and min him. Now we are not in him in fuch a carnall forthy Reall Presence and Transfibliantiation; therefore neitherhe the like manner in us. Which likewife expounds the other word, Corporall. Where, left my adverfary florid begin to triumph, I wish him but to take into his for confideration that one Apoltolical fentence using this very word. In him the whole fulnesse of the Godbead an σωμαθικώς bodily. Will you now dare to fay according to this your Eucharificall fiction, that the very Deityer Godhead is contain'd within Christs humane nature one body within another? Know therefore even by Scripture-phrase, that wee may bee joyned bodily to Chrift, and yet our bodies not containe Chrift. We communicate therefore with our Saviour naturally, bodily, ad in or according to the flesh, ( not, as the leinites fallely translates it, carnelly) because there is an union betwint us of bodies and fieth in the fame humane nature: but the particular manner is not here express'd which the Papilts contend for, that this should be by being entertain'd in our fromacks: nay the contrary rather, when thereby we are as well faid to be in him as he in us. Where by the way the lefuites falle-play is to be noted, for carns turning

ining it into carnally, a phrase which the Fathers purofely abltaine from, as unbefitting our Spirituall the sibilantial Vnion with Christ. And though he fay that his Vnion is more then in faith and charity, he denies not that faith is the apprehending meanes; but rifeth higher, and with Hillary showes that we are united to Cirift not onely in affection and quality, but nature and fibliance, Christ assuming the very fibliance of our nature, of re-giving it, as for us upon the crofle, to us by faith. which will better appeare, if we consider that both dealt with adversaries of the same quality: the Nestorians as fely maintaining an accidentall Vnion of Natures in Christ, as the Arrians did of Persons in the Trinity. and therefore when he faith that our corruptible body and not otherwise be reduced to incorruption and life. delle the naturall body of life were joyned to it, hee mes all this onely of Spirituall Vnion by Spirituall ing; as appeares by the words there cited, He that my flesh and drinkes my blood hath eternall life : hich can never be verified of Sacramentall eating, confliring how many Reprobates participate thereof. For bough by the way he mention this Sacrament as a Seale, in his lawfull use an instrument of this high and submid union with Christ; though he further say that hemides Christ dwell in us even corporally by the communication of his flesh, yet he presently expounds melfe, when he addes that by this communication of body and blood we are as well in Christas he in us, Acress contrarisvife in Orall manducation the Papill sonely the container, and Christ the contained. Now betby bedity is meant an union more then of quality, ende in Subfrance, whereof we are spiritually partabeing flesh of his flesh, and bone of his bone; and the Sacrament is a belping cause for the confirmaton hereof (which is all that is here objected) who white? And thus neither S. Cyrill speakes of an Orall 30

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manducation, or union with Christ by the mouth and stomack, but onely Spirituall, though signified ratified, and in the lawfull use advanced by this Sacrament.

In others the case is plainer, there being not so much as a foot-step or apparent flow in their words of any Sacrament. For what saith Ignatius? I define the bread of God, the heavenly bread, the bread of life, which is the sless of Christ, the Son of God. Is here any syllable that concernes the Eucharist, or necessarily inferred a Sacramental leating? for Christ is likewise our food a heis Spiritually eaten, and as well out of the Sacrament as in it.

Origen is as idlely and impertinently cited: who faith onely in general, that now in flead of Manna, and fuch like prefiguring types, which after Christs Inconation and death give place to the thing fignified, now I fay the flesh of the word is in verity become true meat, according to his owne faying, for my flesh is truly meat, and my blood is truly drink. All which hath no more reference to Sacramentall then meere Spirituall eating.

As much, that is, as little to the purpose is true Ny fene, when partly for distinction from naturall bread, partly to declare his miraculous conception without the concurrence of a man, as a frome bewed out of the mountain without hands, he calles Christs body bread preparedfor us without either plowing, or fowing, or any fuch like humane labour : Or, when againe to teltifie that the everlasting Son of God tooke our nature, he faith it fell from above, and descended from heaven; which are the very words our Saviour theth in the very beginning of his Sermon John 6. long before that even by the Papills own confession he came to speake of any. Sacrament. Or lastly, when he calles it true food; for Spirituall food is true food yea the trueft of all other, as feeding the very foule, and that to all eternity. Nay fuch a food as hath a body for which of us denies that Christ hath a body wea, a spuch body

Dan.z.

body of the fame nature with ours? Nay, food for the body; but doth he fay, in a bodity manner, or to be receised with the teeth, entertain'd in the belly? in which farrit might be food for Mice and Rats. for Christs fielh (we confesse) is, though Spiritually, the living food both of our fonles and bodies, whereby they receive nourishment, growth, and prefervation to eternall life.

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The fame answer cleares the last in whom our purblind Icfuite is mif-taken, Pope Lee, faying no more then this, that the truth of Christs body and blood is so geneally professed in the Church, that even little babes numthe it amongst the Sacraments, that is to say, Secrets and bily Mysteries of the common faith (the phrase in Ecdefialticall use being not as yet so reftrain'd) as S. Amintitles his booke, De Sacramento Incarnationis. he him not therefore build upon th' ambiguous generaby of the name Sucrament, having nothing else whereto draw and determine it to the Lords Supper. The auth of his body and blood we deny not, nay (confideespecially your Eucharisticall fictions) maintaine it brebetter then you: but we deny peremptorily that in his Sacrament he is truly presented to the mouth, throat, and Romack:

Thus hithertill never a one of th' ancient Fathers (Cyonely excepted, and that by the way) speakes, a Sylde of the Sacrament , much leffe of Real Prefence rein. Now divers of them that doe speake of it, (which four third Proposition ) yet say nothing to the present Controversie, Whether or how farre Christs body and bood are in the Sacrament : but frand aloofe and beare of nother Questions, which the Title of the Fryars booke is not to answer; as namely, Keeping of it till the ant day, Carrying it to the fick, Not fuffering a drop or an thereof to fall on the ground, Exclaiming against ses effered by Hereticks to the Lords Table, not as tenies of Reali Presence, (as the Ichnite senseless)

but :

but of the Vnity of the true Catholick Church; Careful neffe that the Cups or facred Veffels be not converted to prophane and private Vies, as (faith the Lefuite) itis no unknowne who now adaies practize the fame the hal done well; if they be Protestants whom he glanceth at to have beene more particular for the readicr redreffe. The name Miffa (though but onely out of his Counterfeits) it fignifying no more then Divine Service, and that part especially when the Sacrament was administred and th' unbaptized or Catechumeni dif-mif'r: the name of Altar, and Sacrifice, both figuratively taken and with fome relation to the Church before Christ; and inthe fame respect use of Incense: for as for Invocation of the Sacrament Bafil is counterfeit, Nazianzene abiled who faith not that his fifter prayed unto the Sacrament or Altar, but to him that was worthipp'd thereon, himely Christ, who we know is to be called upon and adored in all places and at all times. All this will not conclude Reall and Substantiall Presence of Christ under the Formes of bread and wine, as prefented to the teeth of the Communicant; but onely inferres a reverend element and use of the Lords Supper, as being the Sacrament of to great a thing. Therefore his arguments labour of a perperuall inconfequence, when they teach us thus to conclude. The Sacrament was carryed forth to the ficke, met fuffered to fall, nor the Chalice or Communion Table to be abused, upon some considerations, reserved till afterwards, Incense used at the time, it called a Sacrifice, the Table an Altar &c. Ergo Christ is really there present. Hitherto we have heard nothing for Reall Prefence. boold

My fourth Proposition makes a lane amongst all the rest of his quotations, and easily at once without any labour tramples a whole army of these objections with that one Sacramentall phrase or Metonymy, wherein our Saviour having led the way, no wonder though so many followed; shough with assmall intention of Beality (\*

we have already showed) as Christ himselfe had. For what if Ignatism, Inftine Martyr, Irenam, Origen, Epiphanime, Gaudentine , Hierome, Auftine , Chryfaftome, Gerill fay that this Sacrament of Sacramentall bread and wine is the body and blood of Christ? is here any new thing? or requires it any further answer? are they not the very words of the Gospell, which we have fully and stlarge expounded and cleared already? and therefore what answer soever we have given there, take likewise for this. What if Origen, Eufebius, Gaudentine, Hierome, Chryfostome, Alcuine say that the same is made the body or blood of Christ? for in Justine you mis-take, who onely faith is made the Eucharist. Or, if Cyrill and Alcuine hold that it is changed into his body and blood? is any thing here against us, as long as they say not, w made really and substantially, or is changed in nature, Substance, and effence ? for a Sacramentall Conversion (which lies in new fignification, Spirituall efficacy in a faithfull and penitent heart, end, ule, office, and relation) we never denid. And we alwayes have put a plaine difference betwixt common and prophane bread served at our tables, onely for bodily food, and this Spirituall banquet at the Lords Table, ordain'd and made an Instrument for the neurishment of our fonles. To proceede; what if Optate, Chryfofame, and (if you will) the Councell of Nice, fay that Christ his body is upon earth, his members reposed as in their seat upon the Altar, his blood contain'd in the Chalice? is it any fuch toile or labour to put you in minet of the same Sacramentall figure that Christ is there as a man in his picture, nay more: as in a most effectual figne to every worthy Communicant? What if Athanasias and Chry fostome adde further, that he is there facrificed? Will not your owne Malter of Sentences fatisfic you, even out of S. Austine and S. Ambrofe, that what the Prieft offers and confecrates, is called a Sacrifice and Oblation, occause it is a remembrance and representation of that Q q q truc

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true facrifice and holy offering made upon the Altar of the croffe: and that Christ is daily offered in the Sacrament. because there is there celebrated a memorial of that which was once done? So S. Ambrafe, what we doe, is a rement brance of that facrifice : and S Auftine, This yearely romembrance (every Easter) doth but onety represent and fignific what was done long fince. What if Anfine and Chryfostome fay, that hee is showed unto us, some, or toucht of us? What if the Nicone Councell, and Gregory, that hee is diffributed and ministred unto us? What if Origen, Cyprian, Austine, Che fostome, Dianysim Alexendrinus, and Gregory, fay we receive him, and are made partakers of him? Or as Origen againe, that he enters un der our toofe? What if Origen, Torenllian, Cyprian, 1 line Firmious, Nazianzene, Hierome, Chryfoftome, Aufine, Cyrill of Alexandria, Lee, Gregory, fay morcover that we even eate him and drink him? Or, (as one of them, namely Firmicas Maternus) that his blood is joyn'd to. ours? Or Irman, We are even fed thereby? Nay, what if Austine fay the very wicked cat Christ, drink Christ? What if Caprian, Schanafins, and Hierome, that they wrong and abuse his body and blood? May not one drop of water alay all this cloud of dist, and all these Cob-webs be fwept away with one answer, that all is meant according to the nature of a Sacrament in figure of figure? that as he is there, and is facrificed, not really but in representation: To be is feene in a figure, toucht in a figure, given and received in a figure, eaten and drunke even of wicked menina agure, abuled in his figure &c. when namely there is showed, given, ministred, distributed, joyn'd to us, received, participated, caten, drank, abuled of us, enters as it were under our roofe, and feedes us, the very lively Signe and Sacrament of Christs true body and blood. And doth not S. Paul make this explication good in that fellow-Sacramene of Buptifine? As many, faith he, as ar bastized into Christ, have put on Christ. How can this

this be verefied of wicked men, fave onely (as Austine expounds it ) Sacramento senis: whereas the wicked reas fare from putting on the Lord felius and the new min really as they are from putting off the old man, the body of fin, with his deceaveable lufts? They are faid therefore to put on the Lord Ichis, when they put on the Rom. 13. Secrement of the Lord Iefus, (the water of Baptifine Rom. 6. whereinto they were plunged encompatting them as a eirment,) and thus all that are baptized into Christ, bave on theif, be they never to Bad! And to all commers, even the very worft, fee, touch, receive, eate and drinke Christ, are joyned unto him, onely Sacramento tenus, in surward profession and Sacrament. And therefore figuminety they are faid to receive, eate and drinke Christ, reperly onely the Sacrament of Christ, Which S. Auftine courately diftinguisheth, when he faith that India are men domini, the bread of the Lord, namely, the bare Sagament; but not panens dominum, the bread which is the Lord, that is to fay, the thing of the Sacrament : a Text which the Ichine unfortunately quotes against himselfe, for is the Lord and the bread of the Lord all one? why doth he then dillinguish them? Or doth S. Austine fay, they receive the bread the Lord, though with the bodily mouth onely, not into their foules? nay, in the perform and example of Indu he flatly denies that they receive him mall. And yet this toy is one of Malones invincible arguments,

Now as for the godly, they (we confelle) goe further, and receive Christ, care and drinke Christ, are joyned to bin, fed by him, made partakers of him, even really and instantially, (though foiritually and mentally by faith) his very substance both of Godhead and Manhood and all his, being truly given to us, received of us, and made ours. sout of the Sacrament in the bare hearing of the word, and at all times: To yet more in the pious use thereof, the Sanapanrall eating, when they goe along in company andw. together, Q99 2

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together, being a greater helpe and furtherance to the Spirituall. The wicked indeed because they want Spirituall eyes, Spirituall hands, and a Spirituall mouth receive onely the carnall or materiall outward Elements with the body: but the godly having both bodily eyes, hands and mouth, as men, and Spirituall, as hely men receive indeed with the wicked the bread and wine, that is to fay, the outward Signes of Christs body and blood, but alone and by themselves Christs body and blood; the bodie meat with the bodily mouth, the Spirituall with the Spiritiall; with the former (even Inda and all) penem Hemini, with the later onely, the true Apostles and their fincere followers, panem dominum : nay, the former receive ving is common even with a beat, the later onely person liar to a Saint. Onely this difference ? an ungodly many ( if catechized in the grounds of Religion, and especially this Sacramentall doctrine) mediates thus farre between both, that in knowledge indeed, (cating it not as hare bread, but Sacramentall bread) and peradventure fome other common gifts of the Spirit, be participates with Saint ; but in the want of faith, and sepentance, and charity, and other true faving graces, with a beafter be did

And thus we understand that of S. Auftine, (if S. Ans ffine,) You Shall receive that in the bread, which hang'd a the croffe; and you hall receive that in the cup; which was Thed out of Christs fide, for the worthy Communicant, to whom only there he directs his speech) receives not only the bread and cup naturally, but even the body and blood (as you have hear , Spiritually, Or, where ho faith again, that proud and worldly-rich men adore Christ a namely, in the outward Signe: even as the old Emperours though civily) were adored and worthipp'd in their pictures, when in folemac Procession, as representing their absent persons, they were entertain d of whole cities under the Romane Empire with incense and torches. And what other was the practize of Gorgonia Naziancen lifter, when

togother.

when easting her selfe downe before the Altar she implored his helpe that was wershipp'd thereas? He faith not, That was really present therein. And yet this is one of the Lesinites in all ble the smerry.

Oragine, when reproving him that preferr'd the Saminents off the New Testament before the old (which how neere it comes to the Papilts, let the world, judge) hereturnes answer that we also extente Lambe and drink blood, where's his adversary here, as the food is Spiritually and one the Lambe and drink blood, where's his adversary here, as the food is Spiritually. Now, if that man, who-sever he was, held that bare bread excelled the Paschall Limber or need wine the blood of factifices, he was infly reproved as a molitarine power of the paschall and the paschall

sight I but he faith that we eate and drink him with a faithfull heart and mouth a and X.o. That is received with he mouth which is believed with the heart a and of Herotikas. Those receives Christs body with their unmorthy muth.

Auferi Soone answelld a Both true, lett not in the fame fries. Spiritually fibrible body and bleed are by fairly remired with the hears! Sacramentally with the mouth, beause to speake atopecty their Sacrament is received with the mouth. It Sacrament along the free more, borible policies made field then to kill it, and drinke his blood then spilling helf phaltes but of the seeming abfurdity of the phrates. For effectivers himselfer contested, that misease properly it is a hainous and horrible wicked, attending care any mans field or drink his blood.

By the same master is & Christone cleared, every window Hyperbale, when he saith, that Christ is present and given himselfe is tor both is true in the worthy receive, as hexpounds himselfe in the very next words. To such as are defined (namely, in syncerity) to receive and inbrace him. Or, that the Angels tremble at the brighteness himselfe, as describing the vertue of this Sacrament, it being by divine benediction to effectually an instrument.

for the conveiance and improvement of all Spiritual grace. Or, that here is to be feene (namely, m sybain his Sacrament, for the Papille themselves fee him no other wife) that which is greater then Archangels which not a piece of bread, or any bace figure, but Christ lefts himselfe here signified and exhibited. So likewise for who certain comes to the Papills, Let the work and anot

Fef. Lybur he calles it a lirange miracle. Now what blood, where's his at orugin in shout od or i di tobnow

Anfan To be touche in a bare figure, is nothing a bie in fuch a figure which withall is made an inftrument of confirming us in all spiritually sace, is high and admirable and by the Papilts owne confession it can be instituted by notic under God the fole giver of grace. That inhanloss apparition which s. Chry foftone had but by fine fay, I referre to his owne place, voiled a dointwelt and

Hence likewife are those Objections out of Irrain

anfwer'd: as,

That the Secrement confilts of two things ha earthly part (marnely) the bread and which not as charles fuite would faine have it; bare visible Pormes) and arbisvenly, Christ with all his graces. Whence our adversary very weakely concludes that therefore Christs body is to ally there prefent, inferring more in the Conclusion their he finds in the Premiles Fordeth he By that it confits of them as meeting in the fame place? which offenholds not even in worldly things and (if it did) makes more for a Lutberan then you. A common wealth confilts of Magiltrate and Subjects, Marriage of them and wife : and yet feas and Kingdomes may level them. So the Lords Supper hath two things confiderable in it, the Outward figne really prefent, the thing fignified bodily ablent: now to which the very Signe in his faithfull use elevaces our hearts and minds, Let him learne therefore to diftinguish betwixt a natural union which pecellicity requires alon call conjunction and a position, relatives or Such anum tall, where (as the former examples and many more doe hew) no fuch thing is required to the control of the second

That our bodies are thereby made immortall and inmuniciple, namely in affiired hope, for so they are withed any carnall eating, being by fairfurdoted in Christ the after of eternall life, and therefore shall enjoy the fruit of it in his due time.

And when he addes that as the bread becomes a senance, to shall our bodies thereby be made immortal (though Similar hold not in all things.) whom the it more then a Papiff, teaching them that as our lodes remaining bodies fill, and nothing alter'd in fublice, of mortall become immortall and incorruptible: afthe Sacrament remaining bread, becomes hely bread? In therefore to retort, the bread and wine are no more ally changed in substance, then out bodies shall be changed in substance; unlesse our adversary with the Hero-

ids will deny the generall Refurrection.

Laftly, whereas he drawes an argument from Gods Omipotencyst will make the Papitts answer for me, that ing none but the giver of grace can give or inftitutea owerfull and effectuall Seale of grace, and that no meere mente is or can be the author or fountaine of grace. refere neither of the Sacrament of grace; and by consence Christ ordaining this Sacrament (even accorto our doctrine) thewed himselfe omnipotent : and therather in that he manifelts his power in the creatures weaknesse. So we rather better maintaine his Omnipomey holding that he not onely knits the band of this which Vnion harder, and confirmes us further in all me and comfort, but doth is by fo meane elements, had and wine; as 'tis faid, We have this treasure in 2. Cor.4. widen veffels, that the excellency of the power might be food And thus in all history God afually wrought by the meanes to gaine the more glory to himfelfe. Now he may fee how poorely this concludes Reall Prefence,

So that onely remaining Objection out of Cyril ire-

So that onely remaining Objection out of Gyril security refelved that Christ is united to four bodies by his desti and blood which we receive in the chickening the sing in bread and wine. For first S. Gyril citis will bread and wine, therefore he holds no Translubstantic tions Secondly, that Christ is joyned that us in this crament by his fieth and blood, we dony not if for first thewise, eventous of the Sactionari, which we appreciate and enjoy himby faith as find sincarners, and in him minorature (which as faster ladder kines herealand can'th together) as a Sacrinee for our first And which a chickening werene be afteriord that can'the for at Cod into fall formatine and printipal sufficiences to warful the Gods supernaturally affiliance becauses to warful the means of Spiritual discoverage to the Sacrines of Spiritual discoverage to the Sacrines.

his fieth. The freshing of the same of the

fich, because his true fields which we demonstrate and the manes wheneby his changed as though the state of the field and the field and the field in a first and the field in a first and therefore is Sacramentally changed in the field in the field in a first and therefore is Sacramentally changed in the field in the

What it Auftine lay, Floren indibiolatife includent hands, (speaking of the first habitution) behat is to include figure of biologists, as the last of Author class have included figure of biologists. The last have been included for this beat. On Chaple Home, He left his small have been included in the beat of the habitual of the last have been included in the last hand had been a fine discharged by a really as the analysis of the last discharged a patch of discharges and such word, in Carally forms the borrower.

orrower indeed four hinds of familiards thence, that as his left his closure to Christ his fields that due compo-

le Cours S. Auffin states, then he to have himselfe in

could not be by a bare figure or fimilitude.

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Aufo. I enliver: for a man so hold his owne patture a his binde, "in ordinary: but such a picture or figure as all wichell feale and convey Spiritual grace and eternal I. I appeale to the Papalis whether it be in any leftern divine power to make or infitures; and per conference, whether any meete man could carry himfelte on at fort, or fach a figure of himfelte, in his owne hands, patchy S. Aufoisse militake in the Septengints where we apope figurities rather madnelle and mitearrying (as I by fo fay) of the braine and judgement then bearing and trying. So Diofeorides, may apope figurities rather madnelle and mitearrying (as I wise, man, and thus according to Theolory Christ's brine and Spiritually food: but how? namely (as in the bine and Spiritually feated in this Secretaent. And with this, (if he may be taken upon Fayar Foreign recommination) we receive not onely bread and wine with the mouth, but Christs owne body and blood by faith which body and blood both citaries and endow us with small life.

ille other Objections are leffe to the purpose for slich of its doubts of the truth of Christs fouly and study Or who denies that they that oppose and gallet Christs lamanity, are convened by the Bucharth all and imaginary, but reall and truebody? If (as the true of Torrison Library talls him) Disagle. After the of Torrison Library talls him) Disagle. After the opposed the Samplinson for latting the

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therefore follow that it is there incorruptible a or rather deter refree. he is not there by bodily prefence at all neither corruptible, nor incorruptible. Listly, what if S. Hirrone lay that there is as great difference betwirt the Show bread and Christsbody, as there is betwirt image and truth, figure and thing figured? for either this is spokers onely of Christs body, which wee all confesse differs as much from the Shew-bread as the truth figure from the figuring image i or if it be meant with fone relation to the Sacrament, there is hereby no more in plied but that in the L. Slipper that is prefented as the done friamely, Cheilts Incarnation and Passion) wherea the old legall Types were but prognosticating figures. In which lenfe th' Apoltle faics the New Teltament is the bliffed upon better promifer, because it offers and prese to our view the whole work of Redemption as alread accomplishe. Though the same Christ be propoun in bothy even as they all are the fame Spiritual a yet the difference is in the manner, to them as incare he this paffares, to be as incornarie ac paffare beginnin We proceed therefore to the fift Proposition, that but in a word tanquam admented gratia, at a thi fully dispatche already in our arguments from the fathers) namely, when they as fufficient interpretate of boundives, fax that the bread and wine retains their former ellence, not changing nature, but name, being now called Christs body, Christs blood; that they are wealled as Sacraments, lignes, types and figures thereof that wicked men and such as Indancare onely the brea of the Lord; and not Christ-Lefts himfelfo, who is that avenly bread thereby lignified what even the mult ancient of them and almost contiguous to the Apostolicall nimes have fallen into our very Commentary, This is my hode, the interfer, the figure of my body. Diay, his owner hathers (though home of them be no better then scongula) and by him elfo, for him elfo, against him elfo, spare him omosis . not,

not Oprate, The pledge of everdating falvarion Hieromy Chart offered wine for the type of his blood, Where I loave the readers differetion what to thinke of my Ichines wife argument in thefe worlds Dath the nar have destroy laim enough what maner of wine be meaner; to wit, wine hich is made now the blood of Chaile! No Me Malone tale by your new No-Logick you can proove that of in which lenfe all the types thereof in the Mofale All with the water in Baptiline thould really and fulfilm. be the very bleed of Christ. So likewife rather ainst kim then us, is his reputed Angustine, eithe may taken upon a knowne lyers word) Whorshe haft to then aind the blood powed can of the 1Chalice suran be wher raf the fairbful fithis cultome was morn Soul fines dayes) nether wher thing is figurified thereby but abtation of the Lords body upon the eroffe, and shelfood geof was black out of his fide & But what in all the id could more really appele and afficint but leftice hen his supposed - district, when he faith of the Out ward Elements, Unfintique tenut, & it alind combine mains. That they may be the fame they were therefore ad ftill, wine till without alteration of substance, and behanged (mamely, saccidently) into booking thing and oftpares this Secrementall charge with the appropries matures by Regeneration, which dertainly heither is rearibe fubilitanical ! Could S. Ambrofe him lefte have chards this better a Is were infinite to thew how of the my be bet with his own armspons, even them wherein ch most repose, which partly to spirathe light, while by Reader, I omit onely agaifying by the way how plantous and faithfull an interpreter he is of the Pe there, when in flead of Wersellians words brit an Barno ur refreffette ble Rer 2 fome

wherans to e Papifla en L b confounded and shem not therefore rack Comparis meras And when Cheriffiam faith the a toucht by the han ds of us all in the cleare ligh w of all perfent, the Papills themselves accord the grounds of their Schoole-Divinity, (wh Pafid

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mider de whereast Pope and Gouncell to as we there heard fully before.) talked a belt telepotencia figure betted assessment figure betted assessment better bish an arcide one extreme, intro the Romanitis foliage may full well being parallel's with like phin army travelles through the Bathe and Glugery Ny fluo Dur Food tended to themself grown to Man Bound South Coppeda 2454

Contra Apollinarium nore face teachin alterbuscia medical emboaredaronirs As in folder bustels, when other wespons fail of flicks kones willes where where hand a to having long burntledon tomet first ee hand a to having long bungscure in how then purpose in the Pathers, and daken them whole heapes upon milt, and at the fecond hand, the constitution of the his Aupid and fours, the dayles their eyes Miracles; and having once catche this name of the the head, he rumbe a headlong courte drid wayer all hand over heady ray had ray, true or faller to the examination. And first let them that bring Dodrine leeke new Miracles a we shar adhere en decrine of Christ Phis Prophers and Apoll contented with the old, us a fulficience confirmati g way for the Doctrine in un-capable cares thridels, (as the Apolle faithe Congni is, were to them this belove, Draine them that b therefore were in a manner confinent wines, mied tike Scaffolds for the prefenabuild the Churchy but afterwards a conflicure Ecrlefia, cles are to be tryed by the doctrine mondoftring by eles Neither are they to be separed true miracles oppose true doctrine the doctrine being the end. we may be far fooner cheated and pour reache in v feene much more reported mirrieles, then in Gods pla Words according to that of S. Perr, when he had for before of that great and certains miracle, whereof his felfe was eye-witnesic Christs Fransfiguration in mount, and we have Bilaipreen how a forth work Prophete. Thirdly, hed they not been sufficiently of vented and we forwarded of the incomisenence of the and how the divellmeth ever made afpeciall use thereof We had beene further to feeke. Now there's nothing

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pre frequent in all Scripnire, then ferious admonitinot to be fed away with thefe wir abiliaris, as S. free cais them, but try and examine them by the in as the fame author well observes, that they who et can be clearer in this kind then that in Deuterowhere even a true miracle is forbidden to paronize locarine to Danier 232 If there spife awang your aphytion or discourses of decames; and general these is figure to markets. And the figure as the monder come to passe, white exld fake into thee, futing, her to goo after other gods high thou half not known) and let us ferve them . Thou dinot their him amon the monds of abos prophets or shat er of dreames fir the Lord your God proveth you, ow whether you love the Lord your God mith all your t, and with all your foule. Ye shall malke after the Land God and four him, and beep his commandements, and his voycement you fault ferme bim , and cleave unto And shat prophet, or that decemen of dreamer field to death: (because he hath spaken to turno yes away the Lord your God, which brought you ent of the of Egypt undredeen'd you mut of the honfa of hondage. countries was which the Lord shy God some led there is malke in: 19) So figle thou put the evil from the middeft of these Here is a figne or wone at buly comes to palle; and yet the Lord bids us earlien unto it, norboled away by it, but lyncare. and flowelly standsome inschise tryall of our faith a nor oun felves to be wishdrawne by any craft or powment. The very fame is th' Apoltolicall admonition the Thefalogues, where what he prophecies of An-tillian miscles, we for persion in the Papilla salut a may even make this text their looking-glaffe. may even make ship text their lanking-glaffa -fo comming is after the working absorbing with all

had prove so do in h himselfe thus proph times : For there fall photo, and feat fore great fig. that (if is were peffible) : Bebold, I have fireful year comfell to gives us : Wh Behold, be sirin she ere, goe not forth : behold, the pixes (a word even sp eve it not. It Routh Eucharitie

frog tes moon the Land of Bayat, dam, vel in Aaprure is so forewarne us; and as frica ex omniwater Now thinks we thedi-

evident plainenetic of Seriptures les us dam: & fic Confert of Antiquity and whomes oftendat ut then Age on that the world may see how S. Angine non dicat, Vernous Age on the world may see how S. Angine rum hoc est answer d. M. Malone to long before hand? Malone quia ego dico, to the less place sanguam ad interior ray rediret. dixit ille colces to the less place sanguam ad interior ray rediret. dixit ille colces to the less place sanguam ad interior ray rediret. lega mens, aut less him. For we much know that the Papills have mei, aut illicollege of the less have mei, aut illicollege with the lugging searce from the old Herericks episcop vellongitts. tills with which his conforts let my lefuite be elericivel laici cut to parrate a there of a common antiwer. Laying nottri: aut erefore ( faith S. Auftine ) . these diminitive

fola Africa perante bus retinenreparandam atq; adimplenquia illa & illa

us vel Pontius vel quilibet alius, aur quis homines ad memorias offrorum orant & exaudiuntur, aut quis illa & illa ibi contingunt, aut er aut illa fotor noftra tale vifum vigilans sidit, vel tale vifum L. Romoveautus ifta vel figmenta mendacium hominum, vel por-Average from mon funt vera que dicuntur, sut fi hereticorum, and the chair non-fully verseque accuncir, sat in increation in an angle are rads furnicated the distribution of the chair of a furnicated the chair of the chair

pretences of idle delaies, let him to fland in the defence of his owne cause that he lay not, This is true because Donatu or Pontine or whofoever elle (mark lefuite) did thefe or these wonders, or because men praying at the temples of sepulchers of our dead obtains their requests, or be-cause such or such things are done there, or because such a brother of ours and such a lister law such a Vision was king, or dreamt it fleeping. Away with these either fifrions of lying men, or wonders of conzening Spirits : for either the things are not true which they report, or if any fuch ftrange things be done by hereticks, we have the more reason to beware of them; because when the Lord had faid that there should hereafter arise some cheaton, who doing fome fignes should even deceive ( if it was possible) the very Elect, added moreover, earnestly conmending it to our confideration, and faith, Lo, I have foretold you. Whence also the Apolitic admonisheth, The Spirit fairth plainly that in the last times some shall depart on dicar. Yefrom the faith, giving heed to lying Spirits and doctrines of Divels. And because it is so common a brag in a Populariouth, what miracles are done at the Sepulchers of their Saints fer him heare what S. Anstine faith to that; who fricks not to tell them b that even Hereticks may bealt Porrò i ali of as much. Moreover (latth he) at any mans prayer be quis in here heard which he made at the graves of Hereticks, he receives it not for the worth of the place, but of his own

defire. Read we not that forme were heard of the Lord

God himfelfe in the high places of Indea? which high

places not withflanding to displeased God, that the Kings

which domolithe them not were centur'd, and they which

did were commended. Whence (faith he) is given us to

understand that in Prayer Devotion availes more then

ricorum momerijs orans examilian: non pro morito loci, fed puo merita defiderij (ui regipit five malum fire bonum. Non-

lendae ur

ne legimus ab ipio domino deo nonnullos exaudiros in excelfis montium Judan, que samen excella ita displicebant des ut reges qui ea non everterent culparentus & qui everegent laudarentus? Unde intelligitur magis valere perentis affectum qu'im petitionis locum, ib.

the place. Then & for Visions he addes a Now couching ' De visis auté couzening Visions let them read what things me writ-fallacibus leten , how both Saran transformes himfelle mod an An- gant que ferigell of light, and that many have beene deceived by quia ipfe Satheir owne dreames. Let them hearles also what the tanas transfivery Heathens report of their temples and Gods, as things gurat fe tan-miraculously done or feeners and yet the gods of the lucis, & quia Gentiles are divels but the Lord mide the heavens. multos feduxe-Many therefore are heard and many waves into onely rur fomnia fua: Christian Catholickes, but even Pagans, and Tewes and audiant etiam Heretickes given to fundry errours and fisperficions. que narrent They are heard, I fay either of Teducing Spirits, who not plis & dijs fuis withfrading do nothing without Gods Inference, high-mirabiliter vel ly and unipeaked determining how to fir each particular vel vila, lar : or of God himfelfe, either to punific their wicked a tamen dij gentium dancelle, or comfort their mifery, or put them in minde of monia, dominoting to their Salvation. Mad afterwards a Neither hus autem colay we that you ought indectione to believe us because los fecit. Ex-

mufit & multis modis, non folium Christiani Carholici, Ied & Pagani & Judai heretici varijs erroribus & fuperflitionibus dediri. Exaudiuntur autem, vel ab Spiritibus feductoribus, (qui tamen nibil faciunt mil permittantur, Deo fublimiter ang; ineffabiliter judicante quid cuiq; tributendum (ft) five ab iplo deo, vel ad porsam malitie, vebad folatium mifertay vel ad montibhem quarende fathtis eterne. bid & Sed utrum hofi Bodefiam centant, non hilf divinarum Scripturarum Canonicis libris oftendame: quia mee nos proprered dictions nobis createre oportere quod in Ecclefia Christi funnas, quia ipfam quant tenemus commendavit Mileyitanus Opcaque vel Mediolarentis Ambrofius vel ally imnumerabiles notice communionis epileopis ant quia noftrorum collegarum Concilijs ipla predicata elt ; aut quia per tortum orbem im toris fandis que frequentar notira communio, tanta mirabilia sel exauditionim del fasitation fluit, fed de lateritis per tot antios corpora Martytem (quod pofiunt à mules inverrogantes audire) Ambrofio fueria revelata, & ad ipla campora coreus multonam annorum civitati Mediolant, poriffimus oculos luating; receperit; auc quis ille somnium vidir, & ille Spiritu allump us audivit sive ne iniret in parrem Donati, sive ut recederet à parte Donati, Quacung; taliquin Catholica fiunt, ideo fune approbanda quia in Catholica fiune, non ideo ipla manifeftarue Catholica quia becin ce fame. Trife domings Jefus, cum refurrexiller à mortuis & difcipulosum oculis videndum maribufque tangendum corpus luum offerret, ne quid samen fallacie fe parl arbitrarentur, magis cos tellimonijs legis & Propherarum & Pinkmorum confirmandos effe judicavit. Ibidem.

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throughout the whole world in our Churches fo many

wiracles either of peoples prayers heard, or of ftrange cures are done (as he inflanceth in the bodies of Protahim and Germale reveiled to S. Ambrofe, the meanes of a blind mans recovery knowne to all Millen) or becane fuch a one faw a dreame, or fuch a one was taught in the Spirit either not to joyne with Donarm, or to leave him. Whatfoever things of this kind are done in the Catho lick Church are therefore good, and to be approv'd of because they are done in the Catholick Church : not if therefore the more Catholick, because these things are done therein Our very Lord Iches when he role from Denique illi the dead, and prefented his body to be feene of his Difeples eyes, and coucht with their hands, yet leaft they thould suspect any deceit, he rather thought fit to confirme them with the teltimonies of the Law, Pfalmes

ambulantem Dominum Icfum in terra. facientémque miracula, ca- and Prophets. Let us adde his like speeches upon 14 cos illuminan- e The lewes fave the Lord lefus walking upon earth, wid sem, furdis aures aperien-

doing miracles, inlightening the blind, opening the ears rema murorum ora folventem paralyticorum membra reftringentem fajer mar ambulantem, ventis imperantem & Auctibus, mortuos fuscitantem, tinta figna facientem viderunt, & vix inde pauci crediderunt, Populo Dei lotuer : rim multi crediderunt: que figna vidimus ? Illud ergo quod factum est tune, soe quod mune agitur portendebat. Judzi fuerunt, vel fune, fimiles Galilzis: nos fimiles illis Saniaritanis. Evangelium audivimus, Evangelio credimus, Evangelio confenimus, per Byangelium in Christum credidinus : nulla figna vidimus, nulla exigimus, Quamvis enim unus ex duodecim electis & fanctis, camen Ifraelità fluit ( de gente scilicet domini) Thomas ille qui in loca vulnerum digitos cupichar mittere. Si cum arguit dominus, quomodò istam regulum. Huis disit, Nisi Irem & prodigia videtiris, non credițiis; illi autem dinie, Quia vidifii, credidifii. Ad Gatilaros venerat pest Samaritanos, qui seimeni ejus crediderant, appd quos aulla minartila secerat, ques firmos în lide securus cito dimiserat quia divintațiis presentia mon dintistrat. Ergo quando dicebar Dominus Thome, Veni, mitte manum mam, conoli effe incredules, led fidelis: & eum ille exclamarce tactis vulnerum locis, & dicerer Domine meus & Deusmeus, increpatur & dicitures, Quis vidifili credidifti. Quid femulant Beati qui non viderunt & crediderunt. Predictifunas nos; & quod dominus ante laudavie & in nobis implere dignatus eff. Viderunt qui crucificerunt, palpaverunt, & sic patici erediderunt : nos non vidimus, non contrectavianas, audivimus, credidimus. Aug.in Jean trad. 16. exponens illa verba, Nili ligna & peodigia vaderitis, non creditis.

of the deafe, looking the mouths of the dumbe, ftrengthening the members of them that had the Palley, walking mon the fea, commanding winds and waves, railing the dead, doing so great miracles, and yet notivishitanding of these I ewes scarce a few believed. I speake to Gods reople: So many of us have believed: what miraeles faw we? What therefore was then done, did portend that which is now. The Iewes were or are like the Galileans. re to those Samaritans. We have heard the Gospell, believe the Gospell, given our consents to the Gospell, and by the Gospell believe in Christ: Wee neither faw any Miracles, nor require any. The Lord fo reprov'd Thomas who defired to put his fingers into the places of the wounds, as he did this Courtier. To this man hee faid, Unleffe you fee Signes and Wonders, you will not believe : whim, Because thou haft seene, thou hast beleeved: He ome to the Galileans after the Samaritans, who believ'd his Word, amongst whom he had done no Miracles shom with fecurity he foone left as strong in Faith Therefore when the Lord faid to Thomas, Put in thy hand, and be not faithleffe, but faithfull; and he, My Lord, ad my God; Christ reproves him, and faith; Because thou half feene, thou haft believed: What followes? Bleffed are they that have not seeme, and yet have believed. We were foretold: They faw him and handled him that crucified him, and yet even to but few believed ; we faw not, felt not, onely heard, and yet we believe. In these most plaine depositions of Austine there are more arguments then words: which therefore I forbeare to recapitulate. Remember onely when he faith, We require no Miraeles (he was not of Malones mind) and we were not induced to believe by miracles, and that proofes out of Scripture are fare ftronger Arguments, and, Whatfoever things of this. linde are done in the Catholick Church, (quite contradictory to this Popith argument) are therefore good and ! be approov'd, because they are done in the Catholick Sff 3 Church,

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Church, not it therefore is prooved to be Catholick because these things are done therein; and that it is too too Iewish to depend upon miracles, as the Apostle faith, The

femés aske a figne. For the Greek Church S. Chryfostome f most plainly

averres that all those miragles which are drawne from Alw µ890- th' apparitions of foules departed (whereof our Islante όντων ταυτα hath forme) are but tales of drunken old wives, and buggs τὰ ἐμματα or scar-crowes for children: because it is not possible xal waid wy that a foule once departed should wander here upon each any longer, for the foules of the just are in the hand of the RELA Chryf in Lord , as the foule of Lazarus ; and Stephen , Lord or Mat. Hom. 28. crive my Spirit; and Punt, To me to be diffolved and to bee with Christ is far better. But most fully in the Morall of another Homely S. Ghry foftome declares his judgement about this argument. How long (quoth he) doe we use these excuses of our slothfulnesse, namely Miracis? Behold the quire of Saints not hining by those Miracle. What then made them to famous? Contempt of money, of glory, fequeltration from worldly butineffe; in lo much as if they had wanted these, though they had raifed ten thousand dead men, they had beene counted for their labour bus cheators and impoltures. So life is it which every where shines and attracts the grace of the Holy Ghoft. What miracle did John, to draw to many cities? for that he did no miracle, heare the Evangelik, faying, John verely did no Miracle. Whence was Elist admired? was it not from his plainenelle with the King, his zeale to God, his poverty, Sheepe-skin, Cave, and mountaines? for all the miracles he did afterwards What miracle faw the divel lob a doing that he was to afraid to buckle with him? miracle none, but expefing to view alhining life and patience beyond the Admant. What miracle did David in his Minority, that God hould fay, I have found David the fon of Ieffe, a min after mine owne beart ! Abraham, Ifaack, and Iacob, what ( limb cha

what dead & man rais'd they? what leper cleans'd they? \$ 11000 VEREON Knowell thou not that miracles, if we take not good wydean; Tolov hed, often times doe even hurt? Thus many Corinthians fainto Schismes, thus many Romans grew proud, thus he heweby was Simon cast forth, and he that would have follow'd suc Sugar; Chist rejected; for each of these, he for the money, he Hom. 46. is the glory that accrued thereby, fell off and perish'd. soler denona care how to live well, and the love of vertne not object on breedes not these ill weedes of Concupiscence, but ution ib. sen plucks them up afterwards. And himfelfe when he To Mi MET' miclawes to his Disciples, what said he? Doe miracles, Evexuew The hat men may fee your miracles? No. What then? Let seud To Sein pur light fo shine before men, that they may see your Hom. 32. med workes and glorific your father which is in beaven, win din outo Peter he laid not, If thou lovelt me, doc miracles, ueia Zhee. Feed my Theep. And whereas every where he pre- and ruxus his him with James and John before the reft, whence byelow ibid. I you did he preferre them? from miracles? but all e cleanfed lepers, raised the dead, and to them all he meequall authority. Whence then had these the premence? from vertue in the foule, And what makes or inds together our life? Oftentation of miracles, or firietele of the belt life and conversation? gertainely this for miracles both have their breeding hence, and in this Period. And afterwards shewing how vertue mikes us nothing inferiour to the Apostles, he inferr's, le no man therefore put it off to miracles. If thou get nd of fin, thou haft done a miracle beyond all miracles. Tis not my faying, but S. Panls: for when hee had Covet earnestly the best gifts, and I show you yet a more excellent way, mentions forthwith, not miracles, Charity the root of all good. If we practife this, wee bill not further need any miracles. See the difference of Chryfostomes and Malones judgement. S. Chryfostome m, where there is a godly life, there neede no miracles. Austine, We require no Miracles, We believed not by them:

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them: but our Iesuite it seemes is of another minde with

him Miracles are a pretious ware.

Some there are (faith S. Gregory) who when they heare of th' Apostles Miracles, how they raised the dead Sunt namy; expell'd divels, cured men with their shadow, prophecied nonnulli, qui of things to come, and preached in all languages: bberum mira apo- cause they see not these Miracles now done in the audiunt, quod Church, thinke that it is therefore bereaved of Gods accepto Spiri- Grace; not weighing what is written, The Lord isour tw fancto mor- helper in apportunitation at fit seasons. For then stood the Church in need of Miracles, when it was oppred tuos verbo fuobsessis demo- by perfecution. For fince the pride of Heathenish Inide nia pellerent, lity was tamed, now not Miracles but good workes are umbra infirmi-necessary: as 'tis written, Tongues are a signe, not to be tates amove- lievers; but Infidels. Then he instanceth in Paul, who queq; prophe- comming to Malta, an Hand full of Infidels, cured the

tando prædicerent, & unigenitum Verbum Dei omnium gentium loquentes linguis prædicarent: quia has virtutes nunc in Eccleha non vident, subtractant jam ab Ecclesia supernam gratiam suspicantur, nescientes pensare quod scriptum est: Adamor in opportunitatibus, intribulacione. Tune quippe fancta Ecclefia miraculorum al jutorijs indiguit, cim cam tribulatio perfecutionis pressit. Nam. postquain superbian infidelitatis edomuit, non jam virtumm figna, sed sola merita operum requini: quamvis & illa per multos cum opportunitas exigit, oftendit. Scriptum quipre ek: Lingua in fignum funt, non fidelibus, fed infidelibus. Ubi ergo omnes fideles fun, que causa exigit ut signa monstrentur? Unde citius fortaffe satisfacimus, fi quid de ipla apostolica dispensatione memoremus. Paulus namq; egregius prædicator Melitem veniens, & plenam infidelibus infulam feiens, patrem Publii dyfenteria febribufq; vexatum orando falvavit: & tamen zgrotanti Timotheo przecepit, dicens; Modico vino utere propter stomachum tuum & frequentes tuas infirmitates. Quid est Paule, quod ze rum infidelem orando ad falutem revocas, & cantumadiutorem Evangelij more medici per alimenta curas ? nisi quòd ideiroò siunt extesiota miracula ut mentes hominum ad interiora perducantur : quatenus per hoc quod mirum visibiliter oftendirur, ea que admirabiliora sunt invisibilia credantur. Signo quippe virturis pater Publij fanandus fuerat, ut mente reviviscerer, dum miraculo ad salurem redirer: Timotheo autem adhibendum foris miraculum non erat, qui jam totus intus vivehat. Quid est ergo mirum fi propagata fide crebto miracula non fiunt, quando hac ipfi quoq; apostoli in quibuldam jam fidelibus non fecerunt? Et paucis interjettis: Qui etfi vireurum figna nune per vitam fidelium crebro non exerit, ab eildem ramen fidelibus per virturem operum nunquam recedit, Greg. Maggusin 37. Jobi, 1.27.c.11,

Governours father by miracle: and yet referr's Timothy to Phylick, laying, Use a little wine for thy stomack and often infirmities. Why Paul, faith he, healest thou the Heathen Infidell by meere prayer, and to th' Evangelift min'it Physitian and prescribest him a diet? fave onely for this that outward Miracles are done to draw mens minds to look inward, and from apparent and fensible wonders to believe things more admirable that are invisible. Therefore was Publim his father restored to lealth by a figne and wonder, that he might recover and obtaine Spirituall life: but Timothy did need no miracle, because he lived inwardly already. What marveile then it now miracles are not usuall after the faith sufficiently divulged, when even then to some Christians th' Apotles themselves used them not? And he concludes, that though Miracles be not now fo frequent, yet God never briakes his in vertue and holinesse of life. For (faith he) where all believe, what need is there of Signes and Mirades? And it is the same Holy Fathers observation elsewhere, that when Antichrift comes, he shall so out-brave it with Miracles, \* that all the miracles of true Christians shall even seeme nothing in comparison. Nay that the gift of Miracles shall generally and ex magna parce then tollitur, ed à cease in the Church.

Adde † Theodoret: Wee must not believe Miracles, fignis robusti-

when they come in with a contrary doctrine.

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Neither hath God left himselfe without witnesse in Quamvis erithe very night of Popery. Glaber Rodulphus a Writer am fidelibus in about the yeare of our Lord one thousand, the time (as ejus certamine himselfe i interprets) of Satans loofing, shewes how figna non debusic the divell then was in this kind, according to erunt sed tanth noftrorum aut pauca aut nulla videantur. Idem Moralium in 41. caput Job, 1.34.c.3.

Ut quò iple per figna exfidelibus fine nis laudabiliúfque vincatur.

Taidaghous Vagle arting, oran o raving the segun in a resident weelia Aldaous. Theod. Questionib. in Deuteron, qu. 12. 1 Quod presadum Joannis Prophetie congruit, quia dixit Saranam folvendum, &, expletis mille

mais. Glaber Rodulphus Historiz Francorum lib.z.c.12.

Pauls Prophecy that Antichrifts comming is after the working of Satan with all signes and lying wonders : and (which is memorable in those superstitions dayes, when miracles went fo currant ) beltowes a large chapter up. on this title, & That to punish mens fins the Lord formetimes suffers wicked Spirits to doe miracles. Where having quoted that most pertinent Text, Denter.13. If there shall be a Prophet amongst you, speaking in the name of any of the gods of the Nations, who shall foretell any thing, and it come to paffe, believe him not, because the Lord your God doth tempt you to know whether you Divina igitur love him or no: infranceth in a like i impolture of that

\* Quod peccatis hominum exigentibus, domino permittente, à nequam Spiritibus aliquando fiant miracula. Idem 1.4.c.3. authoritas per

Acres 1

Moysen Judais prolata taliter illos monuit, dicens, Si fuerit Prophera in ter vos &c. non credatis ei, quoniam tentat vos dominus deus vester, ut sciars diligatis cum, an non. Habemus ergo in prasentiarum in re dissimili non dispar caemplum. Fuit enim in przeferipeo tempore homo plebeaus Mangonum callidiffions. ignoti tamen nominis & patrie : quoniam pro diversitatibus locorum quarens larebram ne agnosceretur, fraudulenter imponebat fibi vocabula, vel de qua foret provincia. Custodiebat quoque, è tumulis clancule offa evellens à cineribus nuperismè defunctorum hominum; ficq; imposita in diversis apophoretis venditabat apud plurimos pro Sanctorum Martyrum seu Confesiorum Reliquijs. Hic verd post innumeras hujusce illusiones in Gallijs patratas, perfuga venit ad loca Alpium, ubi perfape bruta genees inhabitant habentes in arduis physima domicilia. Ibi nempe fe Stephanum nuncupavit, qui alias Petrus, alias Joannes dictus fuerat. Illicergo more folico noctu colligens à loco abjectiffimo ignoti offa hominis, que posuit incassella & fererro, dicebat libi angelica oftensione revelatum fuille, quem fingebat, esse Sanctum Martyrem nomine Justum. Mox quoq; vulgus (ut se in talibus habere solet) Ignavum, quicquid rufticana plebis fuit, comm ad hanc famom confluit poenite infeper firron est fibi morbus quo curari deposcat. Tune ducit debiles confere muniscula, pervigil tener excubias, præstolans repenting foremiracula : quæ (ut diximus) aliquotiens permittuntur fieri à malignis Spiritibus tentatorie, peccatis hominum precedentibus: quod tune proculdubio evidentiffime claruit. Multimoda quippe membrorum reformationes ibidem vifa funt extinife, ac infignia pendere ofcillorum multiformia. Nec tamen Mariaung, vel Cotice feu Grativone urbitim prefules, in quorum Diocesibus talia profanabantur, diligentiam hujus inquirende rei adhibuere; soin potitis Conciliabula flatuentes in aliquibus nihil aliud nih inepti lucri quaftum plebe, firmila, favorem fallacia exigebant. Interea Manifredus Marchionum ditib famus hujufinodi famam comperiens mifit è firis, qui vi rapientes illud quod colebazur simulacrum sibi deferrent, quem astimabant Martyrem venerandum. Imperat dem Marchio constituere Monasterium in Seurite castro quod est antiquissimum intime. A crafty obscure country-fellow, who for the more ter Alpes, in secrecy in every new place still changed his name, searcht honore Dei the graves for dead mens bones, which preserved in fine omnipotentis little boxes went without controll for Holy Relicks of genitricis Mattyrs and Confessors. This Mountebank after innutive semitricis Mattyrs and Confessors. This Mountebank after innutive semitricis Mattyrs and Confessors. This Mountebank after innutive semitricis Mattyrs and Confessors. This Mountebank after innutive semigration mensure in the semigration of these pranks sted from Prance to th' Alpes virginis, in amongst brutish people in craggie places: there he quo etiam post expletionem of the semigration of the semig

moribus locare decreverat. Post paululum quoq; completo Ecclesie opere statutoq; dedicationis die, accerfitis episcopis in gyro degentibus, cum quibus etiam sæpe nominatus Abbas Wilhelmus, nonnulli & Abbates affuerunt. Erat autem tunc predidus ibi Mango jam dicto Marchionum pracharissimus effectus; quippe quomiam hondebat se multo preciosora Sanctorum pignora in proximo revelaturum, quorum filicet gella & nomina atq; paffionum certamina (ut extera) fallaciter confingebat. Qui cum à doctioribus quibulq; interrogaretur qualiter talia pernosceret, mis verisimilia blaterans personabat. Aichat namque, Apparet, inquiens, mi-If noctu angelus, narratque ac docet quacunque me velle scire noverit, & tamdu apud me manet usque dum ego recedere compello. Cum verò ad hac rependences sciscitaremus an vigil seu in somnis hoc corneret, subjunxit, Per ingulas pœnè noctes eripit me angelus è lectulo, uxore mea ignorante, qui post mura colloquia salutans me atq; deosculans recedit. Nos quoq; expoliatum calliditaribus intelligentes mendacium cognovimus virum non angelicum, quin potius fraudis ac malignitatisministrum. Prætereà Pontifices ritè peragentes ob quam vemant Ecclefiz confecrationem intromiferunt cum cateris Reliquiatum pignoribus di illius profani aftu adinventa, non tamen fine magna utriufque plebis exultatione que innumerabilis illicò convenerat. Contigit ergo illa fiori die XVI Kalendarum Novembrium: idcircò nempe queniam fautores hujus erroris afferebant effe eadem Justi Martyris offa, qui co die Beluaco Galliarum passus urbe; cujus etiam caput autifiodoro, ubi natus & nutritus fuerat, relatum est & habetur. Sed ego qui rei sovitatem noveram, frivolum quod dicebatur afferebam, Elegantiores tamen viromm perfone cognoscentes figmenta fallacia, fidem dabant affertioni qualm protulem. Nocte denia; infecuta, vifa à quibuldam Monachorum seu aliorum Religiosomonftruofa in eadem Ecclesia phantasmata, atg; à locello quo inclusa habebantur offa, formas nigrorum Æthiopum exisse, nec non ab Ecclesia rececisse. Et licet plures sanz mentis detestabile figmentum abominandum clamarent, vulgus tantum rufficanz plebis à Mangone corruptum injusti nomen pro Justo venerans olim in suo emanfit errore. Nos autem ideired ifta retulimus, ut à multiformis Damonum leu humanorum errorum qui in orbe passim abundant, przecipue in sonsibus seu arboribus ab ægris incaute veneratis caveatur. ibid.

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ported hee had it by Revelation from an Angell, it was the body of the holy Martyr S. Influs. The filly country. fwaines upon the first newes flock all thither, are forry if they have not difeafes enough to cure, the man himfelfe the whilest expecting some sudden miracles: which (faith he) fometimes by way of temptation are suffered to be done of wicked Spirits, because of our fins, as then without all question most manifestly appeared. For (faith he) many cures to peoples limmes were there feene to be done: though he addes that all this was done for popular applause and private lucre, even to make marchandise of poore soules. He relates further how this Quackfalver bragg'd that he would prefently shew fare more pretious Relicks, and how an Angell appeared to him a nights, teaching him whatfoever he would have him know, and tarried till he was driven away : and almost every night fetcheth him out of his bed, unknown to his wife, and after much conference killeth him and departs. All which tooke mightily with the credulous multitude : and we therefore (faith he) relate them, that men may the more beware of the multifarious illusions of Divels and humane errors.

Nay, come to the dayes of the Schoolemen: Alexander m Alensis, that father of Scholasticall Theology, takes not all these so rashly for Divine Miracles, when Christ cendum quod feemes to appeare in the Sacrament, but twice together in one small question distinguisheth the truly divine from guis in hujufthose that come humana procuratione vel forte diabolica operatione, (or, as he cals it a little before, forte diabolica) by humane atchievement, or diabolicall defignes. No leffe mini. A domi- memorable and convincing is that ferious admonition.

quia hujusmodi apparitiones quandoq; accidunt humana procuratione & sorte diabolica. Irem: Ad illud quod objicitur quod caro que apparet, quandog; computrescit, dicendum qu'd hoc nunquam accidit quando ab ipso domino est hujusmodi apparitio, sed solummodò quando fit humana procuratione, vel forte operatione,

diabolica, At.p.4.q:11.m.2.a.4.5.3.queftiunc,8.

of

dea lare Schooleman , n. Gabriel Bill ; both upon the? Si ergo talis Sentences; and more fully upon the Carion, that in these apparitio oapparitions we be not too credulous and halty, nor be dui, quod res lieve every Spirit, but try the Spirits whether they are of infolica eft & God: and why? because many false peophets are gone nova, ideo non out into the world. Therefore we are nec levirer ; nec debet precipifining inciting lightly, nor find city to believe thems and ed diligenconfidering that faire warning of holy Scripture, how the ter confiderare angell of darknesse transformes himselse into an angell of prinsquam alight; and how that many fliall come in my name, faith doret, fecunda light; and how that many than come in my hanc, any illud 1 Joh.4. the Lord, faying, I am Chrift, land shall deceive many. Probate Spiri-Nay further he addes, that this is Sataris ordinary practice. tus, fi ex deo We have elsewhere declared our selves more fully, faith sun: premise he, what's to be done in those Visions where the angell autem, Nolite of Satan frequently and very often surnes and transfigures omni Spiritui of Satan trequently and very orten curies and transngures credere, ratio-himfelfe into an angell of light. What Calvinist could nem subjunbe more expresse in our cause then this Schoole-man is ? gens, Quia But having shawed the weaknesse of this argument multi Pseudofrom Miracles in generall, thus taken hand over head, prophete exicand what use the divell hath ever made of it; let us now dum. Et ante: enter a further fearch of his Miracles, and give the Rea- Habet enim der a talt what credit he is to give them. For of his fifty triplex adjutoexamples which he hath so gone a begging for up and rium calem vidowne, the most of them raked out of the very Kennell, failier facer more then halfe are not onely taken out of lare authors as Scripture momany of the former, but even done of late; witnesse nitionem, que his owne perpetuall confession. And all the later part nobissignificat containing about nine and twenty miracles, scarce three quod angelus orfoure excepted, done (or at least to please the Iesuite transfertinanyou must thinke so) fince the yeare of our Lord one thou- gelulucis; trem find, the very loofing of Sathan and reveiling of Anti-quod multivechrist. Where let it be his commendation, fince he will ment in nomineeds have it, that these are a part of thote lying wonders dominus, diwhereof S. Paul prophecied. What gaines he therefore centes, Ego by these miracles but the confirmation of this truth that fum Christius, they are all Antichristian? or what disadvantage is it to &c.

us, if there be objected to our most learned Lord Primate a miracle (as the tale goes, for S: Bernard had it out of farre countrey) done by that old Primate Malachias ? I. will not except against the worth of his Witnesses in those dark, obscure, illiterate, and (which is worse) idolatrous times : whose blind superstition easily induced them to take any thing in this kind upon report. If Bellarmine could except against the lightnesse of their owne writers about their holy Pope Mris Joane, why may not we take the fame liberty against his authours? One of which is the Divell. Hearken the Conferencebe twixt the Divell and one of their Bishops. The Bishop faid to Belzebub: We will bring thy lord and malter, Who is that, faid the divell? perhaps that thy White Ishn? But then (quoth the Bishop) how comes it that thou trembleft when I show thee the Sacrament? Hal, sid the Divell, it is that Hoc, that Hoc, contesting, faith the Ichite, (marke how he is beholden to the divell foran argument) confessing even against his will the truth and force of those powerfull words, Hoc est corpus menn. And yet the Issuite intends, ere he hath done, to cast in Luthers teeth his Tutorage by the divell. For fhame therefore hold your tongue, and never object the divel to Luther, unlesse you meane to acknowledge him for your fellow-Pupill. Waldenfie a fworne enemy to the cause (witnesse his large and bitter Invectives) whateredit can he be of, or in what reputation with us? Naygenerally what were all the reft but forestalled Witnesses with that Epidemicall difeafe, Eucharifticall Idolatry and Romish siction of Real Presence? Againe where is there a Miracle amongst them all, that the authour could fay he faw it with his owne eyes, fave onely one (if a many may believe him) of that obstinate adversary Waldensis?

fef. Yea but the knife wherewith fuch an Host was abused, and the very Hosts are to this day to be seene.

ednfir. But will you sweare it is the same knife, and

that

that they are the very same Holts; or (to speake in your language) Masse-breades? and why might not a crasty mave still chop in new? But, the saying is verified in the lesuite and all the generation, of sole will believe every provided.

m thing 1.47 ct and the partie bury A removement

The like answer is to be given to those few miracles that he rakes out of the foure or five hundred yeares before, being that midle betweene Christ and us : when cither Satan had now brought in his Trojane horse, or was breaking the wall for him. From the yeare 800, or little upwards, when Satan had buzz'd this into the cares of fome few, no wonder though partiality made either the divell to delude the fences in the feeming-apparition of feth and blood at the time of celebration or them to faine And therefore Pasthasim as a witnesse in his owne cause is not to be heard. Before that, from the dayes of S. Gregory, when Superfixion the Gentleman-Viher of Idolatry began now to fwell, in those dreaming ages, cum magio Visioni quam Lectioni operam dabant, many other falle apparitions made way for this though what he relates of Gregory, whence has heit? Not a word from them that knew him : but partly from Paulus Diaconns ahundred yeares after; partly from Ioannes Diaconna, one that lived two hundred yeares after; partly from Guitmund, that lived foure hundred yeares after , partly from Antoninus eight hundred yeares after : How should these men know S. Gregory and give an infallible centure of his life more then I? they could but take it at the second, my tenth, or hundreth hand. The very case of Crantzins and Relevingins writing of Charles the Great fo many handred yeares after. And the fame may be concluded of one of no greater standing, fabulous Evagring, whom wholeever reades, shall finde within an hundred and forty yeares a fensible declination from the former Hi-Morians. To what end the is your accurate Chronology of the yeares 1154.1169.1181.1225.1264.1278.1299.1337.

>

nay those of yesterday, 1510.1574 1501 and th' eldest of them all 1964 unlesse it be to telline against your felfe your owne Novelty? Or what availe those other bragg's three hundred years agoe, well nigh AQQ yearss agos, above 500, yeares agoe? which little answers to that glorious Title promiled in the beginning . The Real Prefence is confirmed by divers miracles wronghe within the compafe of the first ages. Thus promiting gold he paics us with copper. For the whole number, amounting scarce to threefcore, full thirty are fince the yeare of our Lord one thousand, when Satan labour'd might and maine to maintaine his new doctrine with now miracles. So that is th' Egyptian in Plate up-braiding the Greekes with their New-forung learning faid, Q Graci vos femper pueri ofin so and with farre better reason may we retort to you O Pantificipius femper pueri effit, Q Papelings you are but Navises and your miracles fresh-men.

Jas. O but when S. Dunftone Said, Malle, in view of all the multitude a dove as white as show descended from

heaven and abode over him.

Divell by the nose with the hot tongs till he madehin sweake againe, when he tempted him to adultery. But I had thought it had been one of Christs Prerogatives to have the Holy Ghost come down from heaven in the

forme of a dove, and light upon him.

Rife we to the first five hundred. Here likewise many late authors encounter us, speaking of ancient things out of their time and reach. For who would think among such old Gray-beards to finde that Puny Nicephorm, telling us Stories a thousand yeares after the time, & so saludom that he hath quite lost his credit amongst Scholers? But the Iesuite may have liberty to quote him. Thus he brings in Thomas Aquinas telling us a tale of S. Basil at the uine hundred yeares end, Symeon Metaphrastes at the seven hundred yeares end, Cyrm Theodorus Prodromus about

bout the thouland yeares end. And the Teluite dares not fund our in denyall a lonely faith faintly, He is thought by four to have lived in the fift uge. Fit men to depole in the cane, excellenting mirmafer. The Teluite regions how many hundred yeares they lived before us : but he should rather have counted (if he intended to speake any thing to the purpose ) how many hundreds they lived after the thing done. The like impetione he uleth in the lives of the Fathers at The life of S. Denys writ by Hildsinia an Abbat, whereas the name Abbat, was not heard of till three hundred yeares after, and this man was farre later. Scriptoribus Would you know how much Bellomine a faith; eight Ecclesidicis. Inndred years, A is man to tell what S. Dange did, p Non caret Neither can he fo passe but that the Cardinal will finde, a dubicatione. tale in his coate. He faith, S. Denys suffered in the 16. Tests necessor are of Denision, who of. This is doubtfull faith? Bel. S. Dionyfus lamine. Nay afterwards upon fome reasons given he mon sub Domimoduces, a Warman modes therefore fug that he died opt tiano, fed fub 16 but over as bundred,

a The life of Epiphonius : for will you fay that form 96, fed post answer Cyprim knew him, or was acquainted with him? num Domini any lives within the compaste of the first ages? Onely centernum a the name (howes) he was his country-man, and ftrove objects. to amplific the glory of his Nation. When above eight hoe visition in bundred yeares agoe by Epiphanias his Scholers fome Ecclesia Chris would prove that himselfe loved images which, the hi come and rell knowne not out of Writers God knowes who and thoristers then, but by his owne epittle, I how he hated twas bominis penniwer'd by the Westerne Synod under Charles the dete imagi-Great, that many times from good Malters come bad nem, scidi ild degenerate Scholers, And having infranced in Geleci, lud. Epipha encol besentant, es non fair Amphilachit, Podey, Apparatu Sacre,

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driano, & non anno Christi

m Hierofolymit. Extas Tomo II. Hieronymi, epift. 60. Es deincepe pracipetty in chicha Chrifti iftiulmodi vela que contra Religionem noftram venium , pon spe endi. ib. T Et plzranq; à bonis magistris mali discipuli oriantur. 1.4. Caroli Mami de Imaginibus,c.19.

Vuu

Indas.

t Quibus exemplis colligi-

lis magistri

fanctitatem

Exclefiafticis

Constitutioni

ditione, cre-

Sc. ib. richty

no. & ada

Amphilochij

vita S. Bafilij Magnit fed

fa. vel fuppo-

firtige Bell whi

ciano, fed lab

etaltin) tre

Tudas. Nicolar th' author of that commonwall Sect. likewile in Novarno Cyprian Scholer, Arias Mexand of Alexandria's Scholer, he concludes the fame in ge nerall of all Arch-Meretickes; adding that Epiphanian their Malters holistelle will nothing boot the Scholer Apollacy.

cur,nil S. Epi-The life of S. Anoria wiir by Vanantins two him phanij discipudred yeares aftery where all must be had by Heare-far which (as a famous Governour of this Kingdome was

Wont to fay ) is the greateff Tyar. profuiffe, fi ab

4. The life of S. Bufff translated 400 years after by Sub-deacon, and imagin'd to be penn'd (witnesse he the bus, spreta bonimagilfriera-Lived 500 yeares after) by his Scholer Hellalius.

5. The life of Arfaniks teltified by Bode upon 300 years dentur devialafter, by Photius 400 yeares after, by Moraphrafter 600 yeares after by Signer 700 yeares after, by Swing when -inoclosi nera thouland yeares after of

Nav forne of his anthors are but Counterforts: 1

peale to Papills themselves, even the belt of them. The life of S. Bafill by Amphilochius he cites very confident nio Carifai and flog hale ly: but better Scholers then he of his owne fide, and fane more judicious, are of a contrary minde, and interly dis um Domini claime it as fourious. The life of S. Bufill (faith Belle) mine ) goes under the name of Anophilochius, but within a Exterquiden doubt, faith He, the either falle or compression. And her thewes many falle tales in it : yea flat contradictory to the writings of those Pathers that knew him. P. F. calls it a meete buffer at and a peremprolary faith his noit dablo fal-

of his who Fathers it hay ellewhere, that it is impoll-

ble it should be his, ras he proves out of Glice: and

51 76 W

fupra. > Quite void Rafflif vitam ab Amphilochlo fullb minforipton & allig Strate Se nerms Reipferunt, ea non fuit Amphilochij. Polley. Apparatu Sacro, verbo Bafilius. P Viens avern Bashi qu'a edita est, tron posse este Ampialechi; illus sub enits av Soplification and Lugano den selles

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there-

therefore would have it read very watily a clic a gives " Quamobrem is counfell not to read it at all. Beremme a calls it avery an legislat at lying book, and faith that it frames with lier a least tis caucionibus any ( faith hec) should furmize that the life of S. Bafil quas ibidem atpenn'd by his Scholer Helladius is the fame with this that tulinus, verbo is graced with the specious name of Amphilechius And Bafilius in his b Calender he names it not as his owne private opcommentarius
nion, but avertes plainely that by the judgement of all the de rebus gettis mifer fort the books is rather any ones then Amphilechius; Bafilij feripres See M. Malone how your learned Cardinall doth little defideratur. See Mr. Matione now your scargest Cargonal unique star qui exter then call you a frede. Adding that some things nonline And there are in it which could never some from true Att philothis phileebius. Nay furthermore in his Annals he useth these S CATENS words, That life of S. Bafil : mbieb goods under abofatfe MENDA name of Amphilochius is fearer worthy to come into any C115, hee de housed mans acres, mula fe he were able to difference the longe diverte true from the falle. What advantageth is therefore the narrat requis lefute that Berevier faith not all is falle? for comes not existiner, que all to one, whether I know that all is falle, or of all know de Bafilio feriall to one, whether I know that an is rane, or or an Milly per effect ab not which is true? How abfurdly therefore and childish telladio, cale b concludes the Jeluite, that feeing fome things, God effe cum his spowes which are true in this Pfeud. Amphilochius, (as que feruntur the divell over mixeth some truth to make his lies fell pulches nomiand goe off the better) therefore that which he quotes no Amphilothence, is one, and per confequent, most true? and in Tom, IV. all flead of proofs he faith, it is not to be doubted. Poors an. 363 m. ff. Logick : Some are, therefore this is. Ex puru parsicu- b Exite Angel

Laribus mibil sequirur. Neither doe the Papilts renounce philochi nothis Pamphlet for naught, but for manifelt errours and vita Bafili.

Que tamen prudentiorum omnium sententia, alterius cujusalam poems quam amphilochij aqualis Bafilio ese putatur: cum aliqua illic habeantur que ils mishus convenire videntur. Idem in Marrytologium Romanum, ad Kalendas Januarii. Que unten Amphilochij falso nomine ferrur VI; a Bashii, haud digna satis habetur due endirorum auribus inperature; nist adea sint pressures con que de satis habetur due endirorum auribus inperature; nist adea sint pressures con que con a consequence de satisfactures de s euditorum auribus ingeratur: nili adeò fint peripicaces qui que fint vera i falfis ilquirere atq; secernere valeant. Idem ad annum 378 num, 10, item in Indice comi W. Amphilochij de Basilio commentarius spurius, Amphilochij nomine vita Basilij fpuria & falfa.

see acto V on or attendance que alimi

cem dilucidade nos errores aliorum adrò deformes obli garupt; ding oui nomen Amphilochij ad mentiondum accepie ante velit Ba filium effe d functum qui creatum epi-Scopum Bar. an.369. n.3 Accedit qued Spurius ille Amphilochius facit Bahlium

prints clie mor-

teremethes is faining that by Baffar prayer, to our Dade and S. Adironny, Indian was flaine, whereas the general report goeth that the could of his death was withowner and making him then Bilhop, who continuing but cielle yeares and doing the late of Valent, (he reigning in all by this account the dead before he course State a impellment Glarar, the very th Baragian, Sincle the Knavery.

His fellow-counterfeir is Profest, for in his booke D, Promi florishes of Ruschillianibus, to patte by the plane difference of this, and that there is no speech of it either in Common or Twithening, those diligent fearthen guments of him that put it touch Olipania : if you die believe Mr. Bella ariou written hand there are in it dives ancourts, this book faying our thing, and his up-dusted epifteto S. Anfinanocher

- Some of them are Hererielis, The well knowne the

Caffiana was a & Semi-Pelagian Heretick, answer'd and alcopum Por confuted by S. Auftines chiefe defender Profes in this lev verbo Ame very work which the Jefute quotes and commends: philochius which notwithlanding is branded in the forehead byour Buran in pri very & Popilh Editions, and fedes the fire tol their la mis Glicas, qui equino targumento sonum illud Amphilochij nomine Criptum com mentem difolyir. Baroa, auto 364 n. 15. . . Libros de Pradicionibus & Premblio-nibus Dei non ignoramus plurimis in locis mendolos & (ut apparet) mutilos de, Si cul ob minorem erudicionem videamur I D. Prathem admic juniore lettod, do Si cui ob minorem erudicionem videamur 1 D. Profipera adituc innicreficitori, defiable quad aurhor iple ita loquique velut jam annos suvernutis excellerit. Ut cent Profiperi por videamur, non actinutim fit probabile quad Gentistini & Tribemius promientes qua ab illo feripas fint, bajus apetis non menaintet! Sed etiam ex phrama a firth maxima diffimilitadine. Jo. Olivarius epitola ad Jestovem. E Conta Gollancem: fith bag situlo, Liber S. Profiperi de Gratis Del & Ilbero triburio, pro defendiore D. Aurely Augustim Hipponensis apicopi, contra Custrant Presidenti librum de Protectione Del. h. Vide editionem Lugdaneniem im 1608, pag. 15, in manging. Contra hane Collationem, escepta Collatione perchadeging, & paucis diis que in editione Romana notats funchell de Sespic Etc. Lad all 140. Siquidem Profipera adiponitione illud in primis factum ell ut Califiani Icripta Cautilis legereitur, per adiponitione illud in primis factum ell ut Califiani Icripta Cautilis legereitur, per adiponitione illud in primis factum ell ut Califiani Icripta Cautilis legereitur, per adiponitione illud in primis factum ell ut Califiani Icripta Cautilis legereitur, per adiponitione illud in primis factum ell ut Califiani Icripta Cautilis legereitur, per adiponitione allud in primis factum ell ut Califiani Icripta Cautilis legereitur, per adiponitione illud in primis factum ell ut Califiani Icripta Cautilis legereitur, per adiponitione della configuratione illud in primis factum ell ut Califiani Icripta Cautilis legereitur. porificum verò Collationes ipie: que cum valde proficue effe cognoscerentir, ne pro medela plos HAVRIRE EX ETS VENENVM contingeret, a nonnullis emenfuife reperiuntur.Bar.tomo V. ad an. 433.n.28. dex

Experience Ter with the deline it does for k Illud poltre-Orthodox. Terrillian a Montanift. But his troopes in addendum which he wire before he fell into herefie Bollannae wallvifeth us read them with judgement, and names addance very book and quotation Desailine Taying thereout in elle legitites: them there are many Aftertions either decondours or very Suspicious. There Fertallium, to prove the feile Corpo reall, tels us a tale of a girle that in fome firinge manoe for he come I cother faw what a ching the louis was that it was dis cleffan prop is rectly of an airy bright colour, (what colour that was fright lid cicatch hold of it, and that it was directly of the frape of a million DE mans body, belike it had fingers and toes. Thus the My- As IMA, IIthery of iniquity did then worke. "the tent to 1.2" somus

Some againe, as affiamed of their parents, have no authors at all, incert a plane man . Such is his prety book (because it so faricies him) de offit patrim. The anthor hoc librum De knowes not, neltier dares he name any. Now let him re-ponicenta. In member the Decree of all ancient Synody that fisch lives his enim Pro-of the Fathers whole multhors are unknowned are also politiones and gether unite to be brought infor tellimony : even at, lay rones vel erthey, in the Courds and Patients affires whate fellowes to hipped to care not admirted as wirnelles. And they cite the anti-fori current, Bell. ty of Gelufur with his Romano Councell ; that onely ub tupia, ch mole Stories are to be received whole anthors are not mile anima onely knowne; but approved by the Church

coffisid libtos culti Judi Ho tum ques S. Hieronymoteverius Pracebrum adverfus Hermogenem, librum De carne Chriffi, & corporalises,

NEW ATTVIK MANAGE WITHOUT STORE AND AND AND CHAIN CO. neri repromiteres, tenera & lucida & serijicolorie, & forma per printi plumena. Terrull. I. de animace . . . Qued illi libri Geftorum Patrum, quorum authores ignorances non prorfus idone int ad refimonia danda, & ad has que in consenrionem venione, addirmanda: Operis Carolini cum Synodo Francofurtenfi contra innginuareultum, L.e.e. i. ... Et com in humanis negotijs viles five ignote perfo-ng ad ez que in quelliònem ventune appathanda minime admittantur, multe mi-nus in tencis rebus incognicorum Doctorum aut Apocryphacum Scripturatum telli-monia fune admittenda. Unde clim penè in omnibus brijuletanodi Scripturi, bec Regula prorfus fit observanda, in libris quoq; qui Gesta quorundam Sanctorum, Patrun setinent, peninis el cultodienda. ib.

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an. 341.n.g.

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fef. Yes but Bour the Monk sape 100 caused it to be Belike ( as S. Historic faid of th' Apocrypha) for

fome good instructions and examples therein.

The lefuite objects. Were not all shole Monafteries as able and ready to finell a counterfeit, but they must

fland in need of your perspicacity.

Answ. They being no Prophets to forecast what experience hath eaught us, and what a finoke would arife out of this pit, without further furpition measured all by their owne harmelesic imposency. Herein (without envi

be it fpoken) truth is times daughter,

Hactenit de Another fort is acknowledged even by themlelves to Eusebio Sozobe a litle light-headed and fabulous. As Sozomen, whom Burenins accuseth of foule and shamefull errors, and in quidem multz, plaine English & fill many a lie, and of his too too much utpote accepta credulity in taking things upon an Arious word, In ab Ariano. Ad tam grave tam leviter, faith he? and confesseth that P Siceademre-many have beene deceived and quite led out of the way citabimus, ut. by this ancient Fathers authority: and that therefore him tamen cundem felfe (this Papilt of yellerday ) must needes P carrell a piter errat cor confitte him, that he lay no more faces for th unlearn rigamus ib. Vi- And what shall we thinke of Palladins, a man that pend de passim per all cales of Saines that ever care to hand, for so long rotos fere tres time, and that infinite diffance and variety of place?

& V. 9 In historia autem Societte de quodan Enderio aligna parmanula Sed ipfamiquogi hiftoriam Sedes Apostolica suscipere recusar, quoniam MVLTA MEN-TITVR, & Theodorum Mopsinestiae nimium hudar, ang usas ed diem objete sus grum Doctorem Ecclefia fuife perhibet. Reftat ergo ut figuis illam inflortam recipit, Synodo que pie memorie suffiniant composible de uthus Capitulis facta est contradicar : qui verò huic contradicere non valet, illem hifteriana accelle eft ut repellar Oreg Magnus in Registro, Lacepist 3 to 1 Wide Hierenymum Degrations in libros Salomonis from Augustinum Lande Civit Dei e 36. E. Qued Socrares & Sozomenus erga Origenifias in hoc procliviores fele declarent. Banan 400 n. 55: ( Pal ladium vero Galaram, qui quondam nobis carus fuit, & nune mifericordia Dei indir ger, cave; quia Origenis herefim predicat & docet: ne forte aliquos de populo tibi credito ad perversitatem sui inducat erroris. Epiphan in epist ad Joannem Hicrofolymitanum. Extat tom. 2. Hieronymi.

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Could this man be eye wienefic or have as much as cor- Palladius , mine knowledge of all these particulars 2- Many faler servilis nequitaine knowledge of all these particulars sections tize candem he went afoot, (as twee an easie matter) what for devoti-refin (Origeon, or affection; whereof faler fe pomer anotherez. And nis) inflaurare where had Theodorne Angenofor the Perfian or Indian consense of. -ogolaid oim other end foever they had, they could not be foeton said

Laftly, those few miracles that remains (not to bee Pelagianos. too fempulous and contentions about every one) no more " Accidit quimiracles done even by their owne Confession at or lici hominis positive Word preschio, or a Baptisme doe proof Reductit.Baron.

Brefence in a Sermion, both Baptisme. For it mara ad an. 388. les in the Eucharift inferre Realt Prefence, they by the num 109. ne reason whereforer there is a Miracle Christ is realprefent: and in Pauls hand-kerchiefe, Peters shaddow to that hates A call Prefere gray hen upon Paut Imbinion of hands the boly Choit chine woon those wdwe, and they incommently both spake with tongues ad prophecied, without question great miracles, Christ saldby their reckoning either in the water of Baplar our tod, Gillour Hooce, Sanyflar haire; she wido wee lake, the womans Oile, the Prophets meste and fale, with faite other examples in all Hillory, we shall have so with Real Prefences. But all thefe have another end; Profesious of it, grace the Chatthand induce believe hid therefore if all those miracles were true which her th were done for the Conviction of unbelievers, Jew and Genetic in hereof speedshey about noted & size of Rends Internet, which is more their wife the can proove y more totale it for Christ, but the lively powerfull image of Christy nor was hereby increded to infiniate that Monfter of Transhiblantiation, but a die select and careful. ubec

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ulage according to Gods Word of to bleffed and facred an Ordinates articulars and their particulars and union or

But not so bettoo firith in taking my I dujes accounts Suppose all the Miracles for the first seven or eight burdred yeares were most undottotolly true, what's all this to Real Prefence, a Doctrine not yet hatche? What other end foever they had, they could not be for the confirmation of an up-flart Novice that first peop'd out to many hundred years after. Thus with a word we have robb'd him of a whole halfe and therein all the floure and belt of his miracles, the first eight hundred yeares; the refule and drogg's of late ages and shole daves of similar seam be nelle let him keepi to himlelfe. We are comment with postelicall durs; leaves all the late, blind, idolatrous, mi persont : aga in Pauli hand kerch math or Ilipilodeib

But it will not be amile fleat he hould whishe we passe by them infsorne) to takesome notice of the word and quality of his miracles. The very first of them all by his owne confession the divel had a hand in a name in the detaining or blinding the Disciples eyes wh he faines after so be falved by the Gollyrinin of th' Euch wit But to defeend into the pit of his Antichriftian racles, and give a talte of them; in the years 2007. Augustic a facred hole appeared fuddenly transfer into red visible della After which there follows fearchill teachqualte, which overshies i not south her and Churches, burdto to when and Chicau didge is by the very Symptomes of this apparition , whether Christ, or the tituell was there willy prefere t God gi-ving in his just Jadgements fish blind-fold Idolates tive ro Seams And what is there almough their all the Seam might not callly cirkendon, amby justing triols and delining feites make to appeare the whether by feming appearance of blood, or illiden convainne of infront forme other place, directly as he did by those Egyptian spolu. Sorcerers,

Sorceres who likewife were as nimble at it insturning water to blood : or by preferving infrom hurt by flabbing pounding, water, or fire ; or cauting a Spider to fide downe from the roofe towards a Wicklemans (that is to lay, an old Calvinia.) mouth a or according to his malice against pran-kind and Gods struck for our triall, inflicting ficknesse, yea death, (as he upon sufferance did to 706 and his children) upon those that stand out a or releating his hand and letting them recover their health and limm's that early-while were molecles by him, as we reade the like story in x Vehatias; or other like mira x Vide Sucrodes, either teemingly done by the divell or falfely niumin Velpatold by the Priet, or at furthelt, though strange to us, tiano. yet falling within the Sphere of Satans naturall activity : or, like a crafty knave (as he deales with Conjurours) maing toples believe he is commanded, and dispossessed at the light of the Sacrament, that he may polleffe their learts with deeper and double, Idolatry, What needes ie then use those words, that he cannot imagine how the fround hold all and every one of his Anthors cimer to bee to corrupt as to affirme uncertainties for mith, or to fimple as to give credence to fuch impolitibilieres? for first the ancient miracles were done of divine power, but not to prove Translubfantiation; the latter were not all Fryars dreames or lies, but many of them we doubt not were done by the divell. Nay (which delerves especiall observation) the lesuite himselfe in plaine words faith as much. For when twas objected that Alexander of Hales holds fisch like appartitions happen forgerimes either by mons procurement, or the working of the divell : We alfo confest the fame, faith Malone; and therefore the whole halfe might be done by the divell for any thing he knowes. For as for those Icwes that rather then they would be baptized, difthemselves and their children into the fire I marvel why the Ichuite should ascribe this to the power

of the Bucharift, and not to the Tewes Stiffe-necked

obstinecy against Christianity in generalice id of 12 1800

What shall I say how fond and ridiculous his miracles are and finell of the whethore even at the first hearing? There was a girle, one Tome Ment-left, who with no more food then the Sagrament once a Sunday lived fill teene yeards. A crafty Huzzie: fire that it in a corner. Another leaping off the top of a high Caffle came downer as leafurely as if conducted by angels. The divell was her Gentleman-Vilher A Tew cast the Host into the water at inoblech, and it came out against of it owne left But now prepare your eares for another Winters tale, is ken out of the Legend of the Fryar and the Boy ; which my Ichite writ more to move laughter then faith. I that in briefe relate it as faithfully as I can. He telles me very feriously, that on Christmas Eve, when Sr Robert was hard at Maffe some fixteene men and three women fome thing merrily disposed because of a good time, whereof the Priefts daughter was one, kept fuch a quarter fulging and dancing in the Church-yard, and fo affaulted the Priests patience that he built out into this charitable wish, and gave them his bleffing, I przy God and for good helpe S. Magnus, you may fing in that mariner a whole yeare together. It was fo, All that while no raine did touch them, no cold, no heat, hunger, thirle or wearings toll they had ended their merry Calender. Nay, like the Ifractives in the wildernesse, their clothes wax a not old their shooes did not weare; only this difference, the one travelling, th' other dancing. Nay when her brother would have palled away the Priefts daughter, hee quite pincht of her arme Yas the mandid Doctor Faust whis leg ) and never a drop of blood followed. M. Malone, do you believe it? More newes: First, they fink to the knee then to the belly : and by Gods good providence a reofe came over them to keepe them from raine. A great minute to goe dry-fried having a house over their heads.

But

But I wonder all this while you have forgot y Bellar- y Quintummimines Mare, that was taught for good manhers as to doe raculum eft S. her obcilance and drop a curtic to th' Holt. Be not afha- dua : quod inmed of the story, wherewith Cardinal Bellarmines grave figne eft. Difjudgement thought fit to fluffe his voluminous Contro- putante S. Anverlies. Sir thus it was . The time was when for want tonio de veriof better Disputants Mules and Affes confuted heretickes. One of the Albigenses foure hundred yeares agoe, ditput chariftia cum ting with one they call S. Aurony about Real Prefence haretico quo-(for Bellarmine confesseth that they and many more were dam in partieven then of our beliefe) made this Proposition to him, (figuidem co as the tale goes, I have a beaft which I will keepe faiting tempore Albithefe three dayes. Then come thou with the Sacrament, genies vexaand I will be there with the beaft, and offer him barley, bant Ecclefic If, leaving the barley, it shall come and worship the Sal am, qui cum gament, I will be of thy beliefe. It was done: and at hoc guog etthree dayes end comes S. Amony with all the rout, rore infection and holding the Venerable Sacrament (though fearce re- rank) petijt he verently used in a Procession to horses and mares) thus reticus ab Anlike a wife man enters parley with a bealt : In the power tonio quena noand name of thy Creator whom I, though unworthy hold reculote pretruly in my hands, I fay to thee O creature and command dirumelle, egulthee that without delay thou come humbly on thy fashion modi figurin: (that I take must be on all foure) and make him a legge . Habeo, inquir, that hereby the perverse heretick may take notice how per integrum every creature subjects it selfe to its Creatour, whom triduum cibum oming fervaberar. Benavertura in vita

domini in Bu bus Tolosanis, non dabo. Ex-

ado criduo adfis cu eum Sacramento, ego adero cum jumento, ariq; ante illum hotoffundam. Si jumentum, hor des derelleto, ad Sacramenti venerationem acceffeatoredam. Factum est ut ille voluit: &, triduo exacto, S. Antonius aurbis fidelinin unitarus & venerabile Sacramentum manu renens fie ad jumentum loquutus eft: a virture & nomine Oreatoris tui, quem in manibus licet indignus veraciter teneo, tibi dico animal de pracipio ut confestim venias humiliter modo tuo, & ci reverenexhibeas: ut ex hor cognoscar haretica pravitas, qued omnis creatura suo sullo er Creatori, quem Succedoralis dignicas jugiter tractar in altari. His verbis prolatis, jumentum hordei ame fe effuß & famis oblitum at Sanctum accurrie, & capite inclinato ac genibus entvatis eo modo quo potuit dominum adoravit, & hateticum

confuravit. Bell. 1. 3. de Euch. c.8.

XXX 2

the

the Pricitly dignity continually handles at the Alear. No fooner were the words fooken but the devout bealt for eetting both hunger and provender ran to the holy man. and making a low conjoy and bowing her knees worship'd God as well as the was able, and confirred the Heretick. No doubt, most pitifully. A beast belike of better breed then they isled to be in Davide time, when horses and mules were without understanding

P[41.32.

7 Tempore

quodam agniculum in urbe

fecum habue-

But did you never heare tell of S. Francis his Cade Lambe, one of his Disciples, and by his good tutorage growne a mafter of devotion; which when he gave to a Lady, z it waked and pushed her every Morning duly to goe to Maffe? And another; which he had fo taught to praise God and not offend the brethren, that comming to Church, of it owne accord a without any more teaching it kneeled and blaited before the Altar ? Which is rentiam illius much like his Sermons to his fatter graffehopper, and micifimi agni, fifter fwallowes, brother welfe, and brother affe : nay quem Nobili had he met the very divell, he would have called him matronz, Do-minz scilicet brother, and he should heare no worse of S. Francis then Jacobz de Sep- brether divell. For his owne followers say that S. Francis

rem foleis in

Suo recessu conservandum commissis Agnus yerd, quasi in Spiritualibus erudino 2 Sancto, Domine ad Ecclesiam eunti, stanti, & revertenti societate insete rabili coherebat. Si matutinali hora domina tardaret exurgere, agnus confugent impellebat cam cornulis & balatibus excitabat, gestibus adhortans & nutibus ut ad Ecclefiam properaret. Propeer quod agous Francisci discipulus, devotionis jan ma gister effectus, ut mirabilis & amabilis à Domina servabatur. Bonaventura in vita Francisci c. 8. Exzat in Tomo 4. Aloysi Lippomanni... 2. Alio quo qi tempore apud S. Mariam de Portiuncula quadam vito dei suie ovis phiata, quam proper anno centia & Simplicitatis amorem gratanter suscepit. Monebar pius vir oviculainat & laudibus divinis intenderet, & ab omni Fratrum offensa caveret. Ovis autom, quif viri dei pietatem adverteret; informationem iphus follicità observabat. Nam audiens Fratres in Choro captare & ipla Ecclefiam ingrediens fine aliqujus informacione Accepat genua vocem balatus emittens ante altere Virginis matris agni, ac si cam Salutare gestiret Insuper & com elevaretur facratiffmum Christi corpus inter Mills sum Solennia, flexis curvabatur poplitibus, tanquam fi reverens pecus de irreverentia indevetos arguerer , Christof; devotos ad Sacramenti, reverentiam martices about

called

called ball creatures brothen and fifters, even theeves and 6 Omnes crea-Allier Sing, filter Graffehopper, (faith he) and braffe turas fratris God thy Creatour with a Cabilee. And free lighting vel fororis nomon his hand lang and kept her note fo long, till the holy gine vocavit, man gave her a dilmiffe. And this held for eight dates to cuam lupos. gether, till the grafichopper obtained a Licence of the Henricus Seman of God to goe home. Another time other wallowes dulus lib. r. Akept fuch a chattering that they could not heare one ano pologetici adther at Divine Service. Then the holy man turn d him num Francisfelfe to them, and faid, Silber birds, hold your chat till we canorum. ... have finish'd our taske in praising God. Prefently they alo. were all hufter all the white; afterwards when they had a Canta foror Fave given, they began againer Thusehronicles their Se-mea, cicada raphicall Doctor, Bonaventure. Another hiltory, There &c. Bonav.ubi. was a towne so plagued and perfecuted by a Wolfe, that supra. ... none durit fire abroad without weapons S. Francis tra- d Demus jam relling that way, when he let upon him with open forori noffra mouth, claimed kindred for the wolfe, and called him cicade licenti-brother; and making the figure of the croffe charged ab colicentahim in Christs name thee henceforth he hurt none. The ta recessit Fryars Rhetorick had to conquer'd the wolfe, that han ibid. ging downe his head he fell at the holy mans knees e Convertus even as it were asking the forgivenesse of his firs. Which vir fanctus dizit ad aves, So-

tores aves à cantu cessate; donce laudes deo debicas persolvamus. Ar illæ continudi tacuerum. Dante autem eis viro dei licentium, statim more solito cantum sunt resumplerum. Eugubis civés à quodam favissimo lopo adeò iriscatabantur, ut pius timore nist armati oppidum exire nom anderion. S. Franciscus à concione sua obtas is bestig hiante ore in se feralter incurrents, lupum aspectu communis creations factis nomine compellans compescuit sacto adversus oum signo crucis; ne qui deinceps noceret, in nomine Christi precepit. Ille à Beato patre objurgatus, capite denisso procidit adgenua Sansti, veluti gratiam delictorum postulans. Qua data, Franciscus icto fordere inter Eugubienses & lupum pacem conciliavit hot pactos la lupus prada & feralizate abstinerer, in vicem lupum alerent cives. Lupus iraqi, tinquam agnus mansuerissimus, S. Franciscum comicatur, una intrans appidum. Cives admirantur lupum: quem antes tinquerant ut publicum hostem, anare caterium ut incolam: escam ostiatim petenten, & quidem cum nullo cane adtatata in toto asinat biennio ut domesticum canem. Henr. Sedulus Apologeti, ib. 3. 6. 49.

XXX35

when

when S. France had given, he indented betwirt the

nemo tenere

Frater afine.

care populo:

ib. c. 18. mum.23.

Franciscus

towner-men and the wolfe, and they came to compositi. on upon these termes and conditions, that the wolfe should surcease his robbing-trade nor any longer molest them, and they should maintaine him. They were agreed and the wolfe followed S. Francis into the towne; and afterwards begg'd his meat from doore to doore not a dog barking at him. Another time S. France came to g Alino, quem an gun-ruly affe, and faid, Brother affe, stand quietly, and cary me to the Church. The alle presently put his head poterat, dinit: betwixt S. Francis legges. Thus no man could still the stain quiete, & affe but his brother. The ragged regiment of that holy mirrome predi- Ordure excuse it, because they are fellow-creatures, But thus the divell may be S Francis brother. On a timea Statim afinus toy tooke S. Francis in the head, and (thirfting it seems caput poshin intercrurafus, for the falvation of all creatures) he feekes a new Anditory, and in his reals mult needes goe and convert birds. The fermon began thus: Dearely beloved bre falurat aves, & thren, heare the word of the Lord. The birds thrul vocat fratres, out their necks, open'd their bills and gaped for Gods & jubet audire word. A bleffed and comfortable light. Nay, when Fryar verbum domi- Anthony preached, the file held their heads out of nir Tune aves the water.

But I have another miracle worth all the reft, and perunt exten- which (if furprized by any relicks of scruple against Real)

dere colla, aperire roftra, & in iplum anente respieere. Post Pradicationem Franciscus in per medium illarum; tune dedit illis licentiam, & voluntue cum magno clamore ils num. 21. Venic ad castrum quoddam nomine Alvianum ; ubi; congregate per pulo, propter hirundines nidificantes in codern loco magnife, garriribus perfirepent tes audiri vix pocerae. Quas vir dei, omnibus audientibus, affocutus est: Sororesmen hirundines, jam tempus eft ut loquar & ego, quia vos ufq; modo fatas dixiftis. Audite verbum dei, tenentes filentium donec fermo dei complexuir. At ille tanquat intellectus capaces subied racuerunt, nec fuerunt mote de loco donce suit oninis predicatio confummata. Bon. in Francisco, c. 12? i Magna copia piscium tam mar gnorum quam parvorum audivit prædicantem Fratrem Antonium. Omnes tono bant caput aliquantulum extra aquam. Et cum pradicaffet, aliqui pisces vocem emittebant, aliqui aperichant ora, & submittebant capita. Deinde pisces à Beato Antonio licentiati, latati cum mirandis ludis recesserunt. Presence)

Prefence) will flatly convince you and put the matter out fall doubt : either this will make you's Papill, or nohing. I will barely relate the words as I reade them in a prime Papilt. There was a fimple woman, which wing forme flattes of Bees that yeekled not her defired work, but did committed was and the of the murren free and her morie to shother avoing as finishe as her telle, quedant finscramens. Now when the had received the Holt, the nonnulla separa fill in her mouth, till the came home, then the took pun alvearia hout, and put it into one of liet fittes. Wherespon the ille tederent muten cealed, and hony abounded. Now, Sir, at the time expetitum fruthe good wife lifting up the hive to take her hony faw a dum, fed lue Chappell that the bees bad built, an Altar crecked, walls quadam tabel-ability and artificially adorned and beautifuel, center more-with windowes in due order and rank, a door, a Neeple filio alterius and bells, the Sacrament upon the Altar with the Bees femine fimplinost melodiously slying and buzzing about it." She all claris access amazed reveiles it to her Confesior; who retiring this ad facerdotem ther and many more to feech the Hoft brought it back, charillam : this: but my Author, a huge Papilt, is in good carrielt, rain rainen ore and inferres hence this peremptory Conclusion, Hence continuit, do-mic must seedes by that Christs true body is in the Sa-versa extra-

Yet another, as true as the former. There were on a wit in uno ex ine certains theeves, who fole the filver Pix out of alvegraje. Church, and the Hoff which they found therein the ceffavit, a draid their little god should take cold ) they put un- bant Itag; fip

Cam colloca-

tempore muliaperils ur mel educerer alvearis, valir (mirando res) exedificacum ab apithe apposite suis locis ofnatos, offium, turrim cum fuis riminnabulis: Euchataro miraculo acconica mulier confesia rem derulir ad facesdorem ; qui conflutalbus undies maleis ed progressus Enchariffiam multo cum honore regular in Secras. Thom. Bozius de Signis Ecclesia 1.14.c.3.

1 Quidam fures, ut argenteum vafculum in quo condita erat Eucharistia auferrent 2 & illam lecum rapuerunt; faeratiffimum verò Christi corpus Sub alveari projecerunt. Post aliquot dies dowinus alvearis videt apes cerris horis lexies dimiffis operis ad cibos convehendos coros este in quodam mellituo con-

centu edendo. Ching; forte exurrexisset,

confricatur fupra alveare illuftriffimam.

der a hive . A few dayes after the owner comes thicher and observes them, duly at let houres some fix times day to forcease and intermit their ordinary labour and carriage, imploying that vacant time in most sweet and melodious harmony. Nay on a time riling but of hisbel he tooke them at it at midpight, having a great light in the upper part of the hive, and linging molt Iweely Amazed at the strangenesse of the accident, by meere di vine inftinct (as God would have it ) he acquaints the Buhop therewith, Who reforting thither with a great company, when he had lift up the hive, law towards the top (which place it learnes the bees took for their Chacell) a little prety Pix most curiously contrived of the whitest wax, in it the host laid about it the little winger Quirillers buile at their Laudes. He took it therefore and with the greatest honour restored at to the Church where it did I know not what miracles. House likewis m Bozins concludes : Therefore necestarily Christ un ally prefent in the Sacrament.

But what shall we fay to these men, who non-plus is Reason piece it out with Miracle, and to prove the unity de media nocte of Christs body in plurality of places, tell us how S. Deny a carryed his head in his hands. A rare prefent. Why might not John Baptiff to latisfic Herodias her crucky have presented her with the like dish, and notwit

lucem, fuavillucem, thank no orong the former than modulantes apes. Rei novitate inulicata & promi admiranda percullus, deiq; montru intuno agirarus rem detere ad Epilcopum. plurimis lecum affumptis ed le conferens, aperro alvesti, villet valculum elegan tiffime effectum è candidiffima cera prope alverris faligium a in correpolas tra Eucharistia: circa illud choros apura circumsonantes & excubias agentes. Acceptum igitur epilcopus Sacramentum maximo eum honore in templum reportavit, 900 multi accedentes ab immunetis sunt morbis curant. Bozius ibiden. m Ex m necesse est dicamus in Eucharistia verum Christi corpus elle. ib. p Secundo sun anima fit in qualiber parte corporis, nihil repugnat ut ableillo capite, maneret & u iplo & fimul in corpore trunco: ut dum D. Dionyfius fuum caput gestabat in manbus, posset deus facere ut apima fruit mageret in corpore & capite. Sot in d. 10. q. 1. 2. 5. Signis Eccletic 1.1 4 C. 3.

**Standing** 

nus ergo indicium fuit ima-

ginariam fuifle visionem. ibid.

flanding lived still, because his some was in his heeles. Thus Ichuites, like fnakes, after their heads are off a Legiturinvimay live and craule Hill. Another fable : that S. Ambrofe ta S. Martini, awaking at Millon Gaid, he had been the whilest in France quod cum D. at S. Martins funerall. You are deceived, man : you diolani Sacru dreamt but. As true Pas that Fryar Antony, when they facerer, obdorlet before him at table a huge ugly are-toade, because that mini, & excitis faid, What foever is fet before you, ente, the Franciscan tatue fixit fe having it seemes a sharp stomack, rather then he would funeri Martini loofe his fweet monfell did trainflubitantiate the filthy Haud camen great toade into a capon, and cate him. On (to come to eft credendum a fqueamish stomacke, ) that of another Franciscan, reverassiste in Fryar Andrew, whose dainty appetite longing for roa- ambobus locis nam runc quid fled birds and dif-daining them when they came, bad opus fuiflet obthem be gone : and (though kild, pluckt and roalted) domire Some presently a they quickened and flew away and should

## Schoolemen deny Christs apparition in the Sacrament.

Propofit. 3. R Vt notwithstanding all your bragg's what will you P Quidam has D fay to them of your owne fide and your most lear- retici S. Antoand authors that will tell you to your teeth, Whatfo-niuminvitave ever like Christ as in th' appearance of a man or child runt, Evanger is seene in the Sacrament, is not Christ at all? Where lium dicit are your miracles now, gathered with fuch paines, use quod comedas ged with fuch oftentation, it that which appeares any decommi quod time in the Sacrament as Christ, be not Christ? they Statim ante are all spoiled and cancelled at a dash. Nay Peter, and eum unum Richard f fay that Christ cannot be seene in the Sacra-magnum &

THE PERSON

Crie

in.4

ding

horribilem but forem postierunt. Quod videns Beatus Antonius, signo crucis bufonem in capos nem affarum muravit. Videntes autem qui aderant, ad fidem conversi omnes de co comederant Apologetici adversus Alcoranum Franciscanorum 1.3. c. 28. n. 31. 1 Frater Andreas de Avagnia quadam die, eum appetifice aviculas aflatas comedere, & praparatas ante le haberet, nolens appetitui condescendere, figno crucis facto mandavit ut abirent. Que stacim revixerunt & avolaverunt iben. 1300 Petrus de Patude in 4. Sententiarum, dist. 10. quaft,4. Conclus, f Richardis ibidem ar. 5. quæft. 2.

Yyy

Et responder ment, no not by miracle. Some out to of Thomas makes D. Thomas du- this peremptory Conclusion : Howsoever arry such kind of Shape appeare in the Holt, it is not the true flesh of abus conclu-Sonibus Prima Christ. Which he goes afterward to proove by two areft negativa guments. Swares also concludes, wthat what loever anqualtionis : Quomodoche; peares miraculoully like flesh or blood, 'tis not onely illa figurago not Christs flesh and blood in his owne shape, but it is pareat in honeither true flesh nor true blood at all: And because flia, non eft vera caro amongst the Ichites Winter-tales he brings in prety Christi Domi little boyes appearing in the Sacrament, let him heare what Vafques answers him; that when there appeares nicus Sotus ibidem queft. a little child, it is impossible that it should indeed be I.a.8. Christ himselfe that appeares, because his body is grea-. Secundo dicendum eft in ter. And Anglesiu, though when alteration is onelvin hujulmodi ap- colour, and fuch like qualities, or internal imagination, paritionibus, id he holds that Christs body remaines still: yet if the quanquod videtur, tity be changed, and the Formes appeare greater then non folum non effe carnem & they are, (as they can scarce doe other-wise in those miraculous, or rather juggling apparitions of a boy or Sanguinem Christi in pro- growne man in stead of the Holt) in this case y his judge pria sperie, yes ment is that Chailts body is not there at all. That is to rumetiam non fay, our Ichites cause by his owne argument and the best of his side is quite overthrowne. And whereas furpem aut verum fangui- ther he fableth of blood isluing and flowing in great mem, fed colo- quantity from the Floft, and hence at all adventures proves figura sum re- the Reall Presence of Christs, blood, Cardinall Cajetane ferre. Suarezi-

us in 3, pare. Thomas, q.76.2.8. Disput, \$5, sech. 2018 4. Adde quod, sim apparet puer parsulus, non potest apparete reverà ipse Christus, quia majoris quantitatis corpus haber. Gab. Valquez ibidem. Y Quando mutatio est in speciebus circa calorem tantum, & non circa quantitatem & alia panis accidentia, Christus sub illis Sacramontaliter continetur. Hing si, apparetent dimensiones majores quantitate hostia & vini, consecrati, ita ut sub illis non posset substantia panis & vini conservati, non maneret ibi Christus; parva coim substantia non potest magna quantitate, informari. Josephus Angles in Floribus Sententiarum, p. 1. q. 4 de

Many or the granding ward of the

Buch art. 13. Couchae.

einent.

will tell him " that when the quantity of blood is grea- " Diffinguenter then the Species, in his judgement Christs blood is dum viderur de not there at all. And their great Schoole-man Swarez magnitudine amarke how he contradicts the Islante and quite over-species appanames his argument. Who would easily believe (faith he) rentis. Nam fi that when blood is seene to spin out from the Holt, that fuerit cam mashould be the blood of Christ, and that it should fall gnarum diupon the ground or table-cloath? Or when the Chalice mensionum ut feenes to be filled with Christs blood, who can well sibles substanbelieve that there is Christs true blood, it being out of the converte. the vaines; fo that it may either be toucht or drunk? (puta fi confe-Or againe when there appeares like a piece of flesh, quis crato modico faile credat, who would thinke that this is Christs vino in fundo calleis, apparance slesh? for, faith he, of themselves they appeare to be reat & permanents far un-beseeming Christs fiesh and blood, and there is no near totus calix need of fuch multiplication of miracles. As for his other magnus plenus miracles out of Cyprian and Nicephorm, Snaree faith specie langui-they prove nor that Christ is there, but onely was there: videtur remaand that in these kinds of Changes Christ or his fiesh ne- nere verus verappeares, but things fo differing that even othis it Christifanguis felfe is enough to teach us that Christ is gone. And subillis specie-Sorm faith that if any think it & ever yet came to passe bus. Cajer in

Et, fi quarratur qua adoratione venerandus effet hujulmodi languis miraculolus. dicendum videtur idem effe judicium de iplo & de veste Christi, Cajet. ibidem. Deinde quis facile credat, quando visus est sanguis ab hostia fluere, illum de languinem Christi, & in terram vel linteum cadere? & similiter quando calix vilus est repleri Christi sanguine, ibi este verum sanguinem Christi extra venas corporis, ita ut & cangi & bibi possit? Et similiter quando apparet quasi frustum earnis, quod illa fir vera caro Christi? nam per le apparent indecentia, five multo, fre brevi tempore durent: & nulla est necessicas tor multipliandi miracula. Suar. ubi supra. 6 Oporter observare, interdum apparitionem fieri in testimonium perfentiz, non que tunc duret, fed que preceffit. bujulmodi autem funt ille quas Cypriano. Nicephoro, & alijs fupra rentlimus. Suarez ubi fupra, feet. 1. c In his murarionibus nunquam apparer Christus, vel caro Christi, sed porius res ades diverla & a natura carnis & omnis cibi aliena, ut vel hac ipla tanta mutatione litis fignificerur Christum discessisse. Suar. ib. d'SI verd sentiat reverà jam contigife ut vera caro Christi & languis appareat ficut est in colo, profetto nullatenus of aufculeandum. Indecens enim effet credere quod verè Christi caro maneres in Pride Sot.in 4.d. 10.q. 1. a.8.

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Quod autem

that

that Christs true flesh and blood should appeare as it is in heaven, profecto nullatenus est auscultandum, by no meanes we are to heare talke of it. For (faith he) it is an in-decent and uncomely thing to think that Christs true field thould lodge in a Pix. Let the Papilts therefore looke to it what it is they keepe to close in a box; and Relpondeo, how truly they can call it our Saviours body, feeing in is not (according to, fo famous a Schooleman) his true dicendum quod aliquod corpus fielh, Nay, Thomas in his . Quodlibers, and other Schooles este localiter in aliquoloco ni men generally hold it flat impossible for Christs bodyor any else to be in a vilible or sensible manner in more places at once; and therefore Christs body being vilible circumscribi & and circumscriptive in heaven, cannot bee so likewise upon the Altar, much leffe diverse Altars. Of this à loco fecundum commen- judgement, belide Thomas, are f Bonaventure, & Darres dus h Carroling Ferracienfis, & Ledefine ! Carthulian propriarum di- m Henry, " Peter de Palude, Giles, P Sorna and 9 Kalques, Hervam and feffrey. And pot only ; Thomas ," Richard comprehendi- Denis, & Durandus, y Marfiling, ? Paludunus, & Anna rur a loco ali-minus, band Giles, but all the Thomists (faith & Sugres) quo, ita eft in aplo loco quod nihit ejus eft extra locumillumi trade ponere quod fie localiter m hoc loco, & ramen lit in alio loco, of ponere constadictoria elle fimul. Unde fectine

fum Pramilla hoc à deo fieri non potett. Aquinas Quodlib. 3, q. 1. 2.2. Item in a Sent.diff. 44. ar. 2 quaft. 2. quaffiuncula 3.ad 4. Quod unum corpus effet fimul localiter in duobus locis, non potest fieri per miraculum: quod effe in pluribus locis fis mul, requenat individuo ratione ejus quod est este individuum in le sequereturenia quod ester distinctum in figu. Inde quod unum corpus sit localitez simul in divessis locis, includit contradictionem : heut qued homo careat ratione. Bonavent, in 4.d.49.2.3.4.1.26 4. 8 Durand.d. 10.q.1.n.31. h Capreol. ib.q.1.2.3. i France Petrar, in 4. Thom, cont. Gentiles, c.c. Ledelin in a p.quarti,q. 16.a.1. dubit. 4. Dionyl. Card. in 4.d. 13.q. 1. dub. 1. m Henr quodlib. 9. q. 2a. n Pal.d. 10. q. 1. primo in hajulmodi apparitionibus pon videri Christum dominum in le, nec carnen ejus & langumern Ita D. Thomas hic, & communiter omnes Theologi in 4.d. 10. somes Thomitz. Suar, in 976.a.6. Disput \$5.5.21 . 84 . 1.001 b at 102 . Avg main.

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maintaine that in such like apparitions neither is Christ in himselfe nor his fiesh and blood seene. And they are all upon poore d Alexander and e Gabriel, for faying d Alent. p.4. that which appeares in the Sacrament to bee Christs q. Ir. m.z.a.4. one flether to Libenton best intell the

Hearken likewise the judgement of Giles Comine : fliunc.8. When from the pricking f of the Hoft there islues blood, nonem Misse by no meanes is Christs true blood there, for, it having Leat. 51. no relation to the Sacrament, we have no reason to think f Ex his pathat Christs body and blood are therein contained. And tet primo discertaine that never that blood came our of his vaines, quando ex howhether in the Sacrament, or in heaven. Wherefore 'tis emanar alimething but some blood-like humor, either suddenly quis cruor, created or produced out of fome adjacent matter. Againe: nullo modo When for the punishment of th' unworthy Com-ibi effe vemilicant & there is conftantly scene or felt true flesh, rum fanguibood, or a stone, 'tis every way credible that Christs Nam cum id body there cealeth. His reason: because there is that dif- quod ibi effluference betwirt bread and flesh for example) that the Aguit, non habedients of th' one h can never hold with the other : and at, ullam ra-the after fuch changes no man ever finch or talted Sagramenti,

5. 3. quxnulla est ratio

ou-dicamus sub eo contiacri corpus aut languinem Christi, & certissimum eff illum fanguinem non elici è venis corports Christi existentis aut in Sacramento, aut in coelis. Quare est folum aliquis humor fanguini fimilis, à Deo subito vel crearus, rel ex materia adjacente productus. Coninkius ibidem, dubio, 2. Concluf. f. g Quanhin punitionem perfidire ejus qui indigne accedit ad Sacramentum, ita species mumour ut appareant videnti, & polpanti vera caro aut lapis aut languis, ido; permamener, omnino credibile est ibi definere effe corpus Christi Conink. ubi fupra diba. Concl.4 h Probatur tertio: quia inter panem & carnem tanta eft differentia eriam vifu vel tactu percepcibilis, ut vix videatur naturaliter fieri poffe ut diquid ex vifu & cactu appareat vera caro, & tamen maneant accidentla ad necoffain ad confervationem substantia panis. Qua ratio adhoc videtur magis urgere; fiando Saeramentum videtur verti in lapidem. Er poffed: Ita ur nec ractu, nec gufu poterat aliud judicare quam elle veram carnem vel lapidem. Con. ib. i Nec (quod sciam) legitur ulla experientia deprehensum fuiffe post talem mutationem Actam permanfile laporem aut odorem panis: ex quibus, ut dixi, pracipue poteft colligi an ibi fint accidentia necellaria ad confervationein panis, Ergo verifimile eft es ( species ) non remanere & consequenter nec corpus ibi remanere, ib. bread:

corrumpantur.

bread: nay that it were a great unreverence and dif-\* Confirmatur: respect to Christs body for to k thinke otherwise. Cum (ut patet And he concludes thus: When I in the Sacrament ex confuetudithere onely appeares as it were flesh or bloodshead, or ne Ecclesia) non teneamur a body all gore-blood, flasht and wounded, it is no way species ita im- credible that we then truly see fielh or blood, but onely fome other thing that doth represent them. Adding mutatas congis deceat con further that it is very likely and probable that ordinarily lervare, effet at least the Senses are likewise miltaken, m in what. cotra reveren- foever shape or forme Christ appeares. Nay even by miracle Scotte, Paludanus, and Richard hold it impossible tiam Christi, si tub is mane-ret. Nam vide to fee Christs being in the Sacrament : it is in so strange mus ejulmodi and paradoxall manner, Christs body being there (if you Speciestandem believe n them) fecundum modum Spiritus, and the o Ac. ita immutari, cidents secundum modum substantia. Therefore we my well fay (faith Richard) that it is impossible for a bout nulla fit in ijs apparentia dily eye by any miracle P whatfoever to be fo sublimate panis aut vini. Eff autem co- as to fee the body of Christ which is under the Sacrament. And afterwards: that the fense is no way fullera reverentimabilis ad hoc videndum. Morcover, it is impossible that am corporis Christi, fi Sathere should be any such bodily appearance expressly recramentum tameliu confer- presentative of Christs existence in the Sacrament. Wherefore if sometimes there appeare there as it were verur, donec species ibidem a little child, or a piece of flesh, I beleeve not (faith Ri-

ibid.

n Bellarm. 1.3. de Euch c.7.ad 5. O Illæ Species Sacramentales sunt quidem accidentia, habent tamen actum & vim substantiæ. Thom.q.77.a.5.ad a. P. Quod etiam nee per miraculum, declaratur sic: Sicut enim oculus corporalis elevari non potest per quodeunq; miraculum ad videndum existentiam substantiarum spiritualism, nee est possibile illam representari expresse per quamcunq; speciem corporalem: sic cium corpus Christi sit sub Sacramento ad similirudinem spiritualis existentia; dic potest quod impossibile est corporalem oculum per quodeunq; miraculum ad hop substantiari, ut corpus Christi quod est sub Sacramento rideat. Impossibile est etiam talem speciem corporalem seri quæ sit illius existentiæ expresse representativa. Unde si aliquando apparet ibi species parvuli, vel srustum carnis, non credo quod illud sit corpus Christi. Majores enim sunt dimensiones corporis Christi, quam illa quæ ibi apparent. Richard. in 4. d. 10.a.5, q.2. Sensus nullo modo est substanbila ad hoc videndum sicut nee ad videndu existentiam spiritualium rerum, ib.ad 3tium.

thard) that that is the body of Christ: for the dimensions of Christs body are greater then those that appeare there. And Peter de Palude seemes to curbe Gods Omnipotencie, wherein otherwise Papists are too lavish decially in this point of Miracle ) avouching that as God cannot make the eye fee it felfe or fee a found, for neither a this Spirituall presence of Christs body. Nay, Scerm holds it a flate contradiction. And though I Scotus Quinta Conwith his retinue, Marfilim, Aureolm, Ockam, Peter de nec etiam per Aliaco, Gabriel, and others, hold that Christ-may visibly miraculum hoc. and with Circumscription be in more places: yet he fieri potest: werres that Corpus nt hie can neither caule nor tera quod non pominate fight, as wanting (to speake his language) due test fiera quod approximation and distance. And Richard that the sence turnisins sum inullo modo sublimabilis ad boc videndum. And yet for all objectum. Cum this (that you may talte their Religion) by thele lies and igitur object u curzenages of the Sense they goe about to prove the cer-tiras & qualiminty of Christs Reall Presence. For (as Alexander. tas in quan-

tu hujulmodi .

non substantia; quantitas que est hic per modum substantie, est invisibilis. Unde siou non potest fieri per miraculum qu'od oculus videat Spiritum, sic nec qu'od videat cerpus, secundum qued habet modum Spiritus: nisi forte diceretur qued, si aliquis lenlus interior cognoleat substantiam, potest deus facere quod sensus exterior cogmolcateam; vel quantitatem ut habet modum fubstantia. Sed nec istud sequitur : qued deus non potest facere qued oculus videat sonum. Pasud. ibidem, q.4.2.1. Conchile. F Nee miraculum ad hoc juvat: quod corpus ut hic, absolute non est visibile, nec ut causativum visionis, nec ut terminativum. Mitaeulum autem non est ad illud quod includit contradictionem: Scotus d.10.q.9. \$. Ad quaftionem ergo dico. Scorus ibidem q 2. Marfilius q. 7. a. 3. S. His premiffis. Aureolus apud Capreolun q.t.a.z. Gul. Ockam.q.4.ad dub.6. Aliacenfis q. s.a.z. Gabriel qu.unica, a.z. Con.7. Vide etiam Richardum a.z.q.z. t Secundo dico quod nulla visio etiam sic causata, posset elle corporis ut hic primo: quod hec includeret, corpus ut hic vel elle caufam prime vilionis, vel elle proprium & primum terminum vilionis. Sed corwuthic, neque potest eaufare primo, neg; terminare primo: quod tam causatio dim terminatio talis requirir in objecto primo caufante vel terminante dispositiosem debiram ; & hoc secundum locum, utpote approximationem & distantiam debised corpus istud ut hic, non potest debite approximari organo, vel distare deguod non eft in loco ut hie. Scot.d. 10, q.9.5. Ad quaftionem.

- COR LAZE

foq obnaup conversionem in fanguinem opere mirabili apparet puer , one corporis Christi vel aliàs, seu frustum carnis & fanguinis in calice, quod est Christus vel caro Christi & fanguis. Ex quo enim hurusmodi revefieri in conde-

" Viderur igi- " roundly tels them ) if there should any other appears tur infipientia fave the flesh and blood of Christ, william argumentum up ritatis induceres, it could never convince: and though fuch a fight might worke faith, yet this faith could never panis in corpus proceed from a true ground, but rather meere falchoot Christi & vini Wherefore (faith he) because this Sacrament ought to bring true, not counterfeit and diffembling Evidences, we hold that when God fends the miracle, (for he confellet vel in elevati- the Divell helps fometimes ) it is Christs own flesh and blood. This man had fome honelty in him : but all the reft, fet Gabriel afide, had rather prove Reall Prefence by alye. And Conink (mark the mans fancy) would have Christ appeare now and then in the likenesse of a prett boy for a x godly mans recreation and Spirituall folice. But Suarez will y tell him that a faithfull foule needs none of these carnall and externall helps. So for another end of these commentitious apparitions, when a compe ny of Shepheards would needs take upon them to confelationes folent crate, the Divines of Lipswich tell us that to affright

scensione desectus fidei alicujus, ut videlicet fides Sacramenti hujus roborareturas caro vel fanguis fic apparens, ellet alicujus animalis, vel fubitò creata, nullum an gumentum veritatis induceret; sed solummodò caro vel sanguis Christi. Unde nonzidetur quod ob causam prætactam debeat apparere caro vel sanguis, nisi ipsius domini, Si enim virtute aliqua oftenderetur alicui hafitanti caro vel fanguis alienus, lice forte ex hac oftensione excitatus foret ad credulitatem vel fidem non tamen proveniret hac credulitas ex figno vel oftensione veritatis, sed potius falsitatis: quia ex hoe quod in tali apparentia creditur este caro domini vel sanguis quod apparet, creditur veritas iphus Sacramenti. Quia ergo oftenfio iphus Sacramenti debet fieri pet indicia vera & non simulata vel ficta, videtur dicendum quod caro vel sanguis in hujusmodi apparicione, quando à domino est, est ipsius domini. A domino esse dico: quia hujusmodi apparitiones quandoq; fiunt humana procuratione & sorte diabolice. Alení. ubi fupra. x Satis verifimile est Christum ibi aliquando vere apparere ac videri in specie pulchri viri, aut pulchelli pueri, aut simili : presertim quando talitate paritio fit ad confolandum ac recteandum animum pij alicujus viri. Con. ubi fupra, dub. r. Conclus. 4. Y Unde facile probatur altera pars, scilicet hoc non esse necessisrium quia neg; ad vitandam deceptionem, neg; ad commonendos animos aut mentes fidelium. Quia si id tantum quod in sensibus fit consideretur, eundem effection parit in anima, five Objectum sensibile tale sit in se quale apparet, sive non': si autem confideretur fides anima qua his fignis excitatur, hac non indiget illa fensibili præsentia carnis Christi. Suar. Disp. 55.5.2.

them, a for bread there appeared flesh. Lanfrank a thus " Lipsenter in comprizeth both : Omnipatente des misericorditer sanante Canonem. infrmerum imbecillitatem, & terribiliter dannante at a libro de Sacraevertente omniam hareticorum detestabilem pravitabem, mento Eucha-

What shall I fpeake of their infinite differitions, idle rifties and att Questions, and perpetual uncertainties; with deting Superficion concerning the use of these Apparitions? They that hold these true appearances of Christ, speake all of bthem b. Omnes to imorously, and with much doubtfulnesse, as witnesseth men modeste. Sparet, Alexander pleads e ignorance : his fample wit dubicatione lor he faith, cannot reach to high. And whereas they object quantur. Sugar. for themselves that Christs body being glorified may ubishipra. appeare as it pleafeth in any forme or quantity, whether ' In casu proappeare as it pleateth in any torne of quantity, which he posito nihil me a piece of flesh, or a finger, aboy acc. Vasques faith, scire confiteer, d is a meere tale: and Thomas batters it with two unde will deargaments. First, because Christs body, being now in finende vel beaven, cannot be visible in more places. Secondly, by afferendo dicos reason of the present and halty disparitions of glorified fed salva senbodies, whereas this (as Sucree f observes) sometimes tentia meliori seepes fo long till it mould againe and grow multy, nando. Videaue Wherefore he denies that Christs body is there seene in iginu inapienwaprid fecie, or that those new Accidents and miraou- tie mez &c. on Showes have any alliance to Christs body, or in- Alensis ubi sus herence therein. In what then? Richard & faith, in the a Quod enland

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quidam dicuns elo Christum apparere sub ea quantitate & figura sub qua voluerit, co quodicore sus habeat gloriofum, commentitium plane eft. Valq. in 9.76.2.8. Sed hoc yl mur elle inconveniens: primo quidem quod corpus Christi non potest in propria frece videri nisi in uno loco in quo definitive continetur, unde cum videatur in ropria specie & adoretur in cœlis, sub propria specie non videtur in hoe Sacramen Secundo quia corpus gloriolum, quod apparet ut vult, post apparizionem cum poluerit disparet : ficut dicitur Lucz ultimo quod dominus ex oculis discipulorum evanuir. Hoc autem quod sub specie carnis in hoc Sacramento apparet, diu perman ner Aquinas q.76.a.8. f Non est deniq; negandum, aliquando posse diururnitate emporis apparere sufficientia signa corruptionis. Suarez ubi supra seet. 3. B. Ridardus dicit illa accidentia inherere in quodam corpore circumdante species. Satramentales, Suar. ibidem. 6.2.

h inhujusmodi aire: Thomas him the dimensions or quantity, yearlonnes apparationibus times in the mais meere imagination: whereof he gives these two i marks; if it neither appeare long, nor to the chair species with season lasts. Christs body continues. But Cominh can arrive lies miraculo: lasts, Christs body continues. But Cominh can arrive lim, k that there may be the same quantity in wine and vinegar; and therefore bare quantity in wine and vinegar; and therefore bare quantity in fufficient mentium, veletia matter, granting indeed that this is Gods ordinary law matter, granting indeed that this is Gods ordinary law matter, granting indeed that this is Gods ordinary law factor and better the same field. I stion, but what saith Saurie? He that affirmes a a disconnection of the same individually in visions to be caden to genize of corrupts. Varying this Wildle saits affirm and in different affirms of diffinguishable betwite the same individually reason videous, and quantity of the same mention of matters and in a full glasse better.

nis, sub specie panis. — Et sie pares quod remanentibus dissensionistus, qua sina dinteriore aliotum accidentium, remanet vere cospus Christi in hoa Sacramena. Thomas bidem in corpore articus. A Sed lize ratio aut non est vera, aut sind facit ad rem. Nam si Setus velis rune semper manere cardem quantitatem passi. A vina, quamdiu externis omnino nobis apparet cadem, est aperto fassonia quantitatem passi. A vina, quamdiu externis omnino nobis apparet cadem, est aperto fassonia quantitatem passi. A consisso credibile est elle vere candem. Quod si velis semper est aliquid quantitatem in genito è corrupto, est omnino cadem appareat; & dicat aliquid quod dissellimite posse probare, en abili facit ad presentem quastitonem. Nam his petrier aliquid francis min, ex quo possimus cognosere an species sina manares un non possir substantia panis sub its conservari, & coasequenter, us defines Christus ibi este. Committib, dub. z. I Respondet Agidius boc quidem est regulare; & secundum tegem ordinarism ira set i camen in sis apparationismi substantia; & secundum faboratima panis. Apidus apud Suarezinan, Theoremate 23.

"Codem affirmated spensariorem in divina lege, oporter un illam ostendar aut possir; aliqui temere loquerem. Suar ib § 3. "Vide Labarellam De generat. Inter. O Quandin maner cadem quantitas; non dico cjustem mensure, sed cadem seguina mensura quantitasis. Et inde est quod aqua in vale virteo undequant cadem sintera since adem mensura obsurato nunquam carrumpatur. ib.

which takesino hurt, as ever retaining the fame roome. Wher ex co Let others fay a there may be an alteration of quantity quod quantitas apparent notanot projudicial, to the substance, as in boiling water biliter minutes. amounting to a triple quantity. But Sweet o hath a fatis colligiour cratchet of his owne that the Supples themselves are not corruptle itle rusified, but to much is added out of the aire of the coppore ram accidencircumfamer, as makes up. Now a Durandus bolds it pain alle more probable that such apparisions carnot stand with revesterations the Presence of Christs body, no not fub Sacraments videntis figure and therefore e not to be adored as Chrifts body but as res impositos areliek and monument onely thereof: because he thinks dopto ver in(which likewise " Various holds more probable in Phi-plo majorene lesophy) that these now Species are incompatible with local obtineant the former of bread and wine. From whom x Giles quam anten fraies not face, affirming that the Species of bread and define ulta wincare converted into the new Species of flesh blood, corruptione. or a child; and that Christs body is now in them in like Coninkius ubi manner as before under the Sacramentall Formes. A new fupr. Cocluit. Translubstantiation: accident into accident. In this cafe Quamviseti-Gabriel adores them but conditionally, y fi nihil fraudic am posite dict.

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es; fed ex corpore riscumstance adjurigi parecur aliquam : & confequencer mattere Christum sub speciebus, non verd in reliqua parcocorporis circumstantis. Suar libi supra. I Alij dicunt probabilius quod facta tali immutatione corpus Chriffinon remener ibi. Quia cum Sacramentum fit fignum fenfibile, quando circa accidentia fen faccies Sacramenei talis fie immueatio quod fecundum naturam non manereefub els Mantia panis, tunc non monet fub eis corpus Chrifti. Cum igitur lubftantia panis. equadum querram non politi manere fub accidentibuscarnis, vel puerl, non vidente fada tali immueatione circa species Sacramenti, quod in els continue appareat forma carais vel puesi, quod pro tune remanear in eis corpus Christi. Dur. in 4.d.10, q.4. um to. I Nec aderanda fune cales frecies fub practica apparitione, tanquam ve nun sorpus Christi, sed solim tanguam reliquiz nobis intradutole offentz. Duranibidem. "Eò quòd per talem immutationem corremperetur fubitantia banla, mixini a quod mihì id Philolophia probabilius vidente, Vali ubi fupi . "A galita wonder, species Sacramentales converti in dimensiones catnis. Suar. 5.2. - Dicit dimensiones panis divina virture convertuntur in accidentia carnis, five pueri fib illis accidentious oft corpus Christi, ficut primo fult in accidentibus parise. Inlin Can Mille, Led. yr. Y Am fub conditione (f nihil fraudis apparent agorate. dicende Si eu co Christiagee de Christian agoro, Gat. Ibi

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2 Si in forma apparent. But Villoria will have them 2 worldip'd at carnis aut fan- all adventures, They are not to be eaten, faith he, but guinis appareat, non funt they are to be worthipp'd. And Survez affigues the fumende prop nour to the musty, mould, rotten, worms-catch Species

ter horrorem as being (faith he) the figne of Christs bodo, and to redeter species ille; el- So for eating: Dorbell holds that but hey who feet fent tamen adorande, ficut these strange sights in the Sacrament ought to abstaine antea. Franc, and leave it for others, it being a thing loathfome and Victoria Sum unnaturall e to category thing that is quickor raw, of to mz Sacramen drink blood; and the rather it not being there represena Non est de ret modum cibi. But if it appeare alike to all then nig negands, it must not be toucht, but preserved amongst other hoaliquando pof-ly Reliques. As Sorus reports, that till his time at Darses fe diuturnitate in the Kingdome of Aragonia othere was kept a bloody temporis appar piece of fieth for a most ancient miracle. And the fine tia figna cor in Abala and divers other parts of Spaine is avouche by e Swarez and ! Vafquez. Thomas relates out of one ruptionis, Quad obler- & Gerimundus, that there was once a meeting or Synod vandum eff ut held of many Bithops, What should be done with that Jam tune non hew monfter. And it was concluded accordingly thatit adhibeathr vefhould be mured up in a Pix, and fet by the Altar. Which, corpor Christi saith Aquinas, nefas esses de Christo sentire; it were his existent nous wickednesse to think of Christ in his own forme.

fed que dari poreft figno seu veftigio corporis Christi quod ibi fuir. Suarez ubi fupras \$43. b Quando apparer in ipecie pueri, vel carnis cauentare, resconfinilis, nibus fic appares, cum teliquijs poni debet. Nicolaus de Orbellis in 4 d. 13 9.5-51. Etratio, quia sub illa forma non possunt sine horrore sumi, & quia tune non proponditur fub feccie cibi humani. Suar de li fuprà, § 4. d' Es in linceolis Darocensbus-in regno Aragoniz cultoditur adoraturo, boltra carnea & fanguinea, cen miraeulum verutiffirmin. Sot. d. 10.9. La. 8. . c. Verum criam adhuc extant & oculis compicium tur veltigia barum mutationum, que ante multos annos misaculole facte funt: ut in Hipania Darocz, & Abult, & alije locis, buar Dip. 57.611.7 f. Atq. mag ir hodi-erhum diem Cimus in noltra Hilpania perfeverare. Vafq. in 9.6.2.8. 6 Quinimo legitur quando ; esse inclusion & multorum episcoporum consilio in pyxide reserva-tum; quod nefas esser de Christosentre secundum propriam speciem Thom ibidem. Sed huis obviat quod Gerimundus dicit, quod de multorum epileoporum confilio figi fintum fun hoc quod apparebas in specie corporis Christis & positum in alteria-Idem in 4.9. 4. arc. 2. E22 %

Guido

Golde W Rocheries in his Manipullus Curatorum, and he Sed pone Gabriel, in this case bid us all fall upon our Knees, facetdos leval and most devoutly pray to God that of his mercy he hostiam, appar would be pleased to turne it into the old falliton again: reachi species and then they allow its to cate it. Where Paleballus turnes pueri, vel carniner and limite woollie halfe profe halfe verfe telles nis : quid fame a tale of a devout Prieft, & called Plegits: who up-ret omnibus and day at high Maffe defired God upon his knees to have ita, debent ofalight of Christ. He had his wish : for there immediate- fundi preces ad forant an angell rating him, and faying, Surge propere, down in revermiltu, quem' facra puerpera geffir. Then he all to hugg's Rocherius in is and (faith my author) kiffed God; he might have left Manipulo Cuthat to fudas. Perfusus in amplexum dat ofcula deo, ratorum, de and for taking preffit pla labia Chrift. Then he praies Enche et. reates it Modelt fellowes; that can feed upon raw to facerdod fi lah, and devouren whole man, yea (like their brethren cui hoe accidetole Cut-puries, Prou. 1.) Smaller him up quick, to it ret ut cele-tract by canale light : they love not to fee what they in forma puci Bit Samet dif-allowes a this dainty argument a in called Hwite from a curious fromack, and thinkes a man may fangulais abbe found that is fo hardy as to encounter raw vittailes, parerer. Debet chitt talls pri-Yea but what shall the Priest doe in this case?

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thunderous excrere ut lus micricerdia digocuir Satramenum de reducte actitinan forman manducations songenences, the dim norma panis redict debet tible Corp & Sang. domini in Euch cara. Tune zurfus homo proffratus ecatus eft deum ut dignaretur iplo iterim verti in priftinant fpecient Qui exbratione furgens a terra invenit Corpus Christi in forman remeasse priorent. funtamen non prius idem communicatis pueri corpus & fanguinem legisuf quam. het in prior is forme speciem Paich, ib. m. Farcor tamen sariones has non con-The hoc elle proprie & rigorole præceptum lett prohibitum pauls poffet elle miqui nullum haberet horrorem. Cheiftus autem nunquam prohibuit lumere mes fuum propter folam hujulmodi mutationem : neque etiam eft allum expres-Eccleliafficum praceptum. Suar. ubi fupra, 5.4. Oue act faits diffeills ed & perplosa ob diversam loquendi modem Defte-

Zzz 3 .

Some fay heis to confecrate a new ; yes ten times Dicent ta men guidan twenty times over, if the miraculous apparation full requod facerdos turne: or elfe, if any part remaine a under the old former of bread and wine, take that. But Thomas thinks a P. Spinituall Receiving in more affection may here fusion: and Capetan, that Good himselfe a dispension with the Priodi. And what wonder though they be thus forupulous: who provide that if the Priodi fall mad in the middels of his in hoc casu dehet accipere aliam hostiam, & illam de novo confecrare: que a irecum Maffe, another as wife as he shall succeeds him?

Laftly, let their owne mouths be their witnesses apparet in specic carnis, deber lecundam accurate the special state of the special state of the special tur: in mali be, as long as we have no sufficient conjectures to our parse pilal coptrary: affirming that in all these miracles and min-est immustance culous apparations we ought to believe the more case and illid coolumi agreeable to our ward signes. A tough and intricate que erit ad perfectionem, illius factificij. Suara ubi fupra. P Ad 2 dam dicendum es in tali cali lacerdos debet iterdor celebrare, (ut quidam dietust ) & corpus Challington is function of the corpus Challington is function of the corpus challenges in the function of the corpus of t in 4'd. 10, q. 4, qualitune, 3, ad a. Sed apertins in Summia, p. 3. q. 81 /a. 4. ad 3. 9.83. a.6 ad i, & Sylvefter p. I.tir, de Buch a. 3. q. 4 Adverne facerdoren polle quidem de confilio iterum confecrare & lumere, quando sub specie carnis aut languinis Sacramentum apparet: non teneri tamen ad hoc, quoniam actor miraculifacerdorem a lege tumendi abiol vit. Cajer, in 3. q. 8. a. 4. Contingit qualitation of the conferration of the post moritur, vel alienatur, vel ergo dicendum, quod, fi facerdos morte aut infirmitate gravi occupetur ante con crationem corporis & languinis domini, non oporret ur per alium l'uppicatur. A veid incorpta confecratione hoc acciderit, (pura confecrato corpore ante confecra tionem languinis, veletiam conferrato utroq;) deber Mille celebricas per aliumen plers. Thom, q. 83-a. 6. ad 1. I Sed nihilominus fignum 2 Thoma datum eft of liter latis verificelle, quia facilius eft les fiert Be quando ex alijs conjectures aliud confliterit, ita certe existimandum est Quia in connibus his rebus que miraculole a parent, id semper judicandum eft heri quod facilius est magilq; contentaneum app rentibus fignis, & ad finem ipfius apparleionis eft fufficiens. Suar. ubi fupra, 6.1. Que res saris difficilis est & perplexa ob diversam loquendi modum Doctorum. Con. ib. Dubio a,

month with comme grof the mivers opinions of the Borros Teven he afterwards Twiten those france fight Decrois 1 even as afterwards (when those firalled fights

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It is seen whether Child's the body be there at all, an perpetually

It is seen that which hath long continued in the likeholde criminal for the first which hath long continued in the likeholde criminal for the first which hath long continued in the likeholde criminal for the first which hat long to be seen and continued in the likeholde criminal for the which is the perpetually and the likeholde criminal for the likeholde criminal will be about a bernature of the working of the divel.

The about a bernature of the working of the divel. I believe continued and capture like wife conference that to a just judge eller, the continued of the first wife being the like the continued of the co minicates to us the experience of his done dayes : that demun proba-I Ifenach in Thursdy, the Covern of Fryats, one more billy, alvo me left then ready came to the Sacrament: to whom as lione judicio. Thought, an Angell came with the facred Hoft. The proponant feale gaped: and her had no fooner eaten but he was elithoribus in at cruelly taken and poffels'd by the divell. Indge I r Chandod: you, what did this man eate, Christ, or the divel? accidit qued Wherefore, (it being so dangerous) he advisethms in caro, que apworshipping not to be too forward, white keepe for fu- paret in casu proposito, prome temporis diuturnitatem corruntatur & denigratur: sicut est in Marchia Tarvia certitudine fenfus. Alexander p. 4. q. 11. m. 2. 2. 4. 5. 3. quafiiunc.4. 2 Po-

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Wherefore, (it being so dangerous) he adviseth us in caro, que apworthipping not to be too forward) that keepe in suproposito, prome temporis diuturnizatem corruptatus & denigratur: sicut est in Marchia Tarvime. Ibi enim caro que apparun uc., à multis diebus videtur corrumpi; ut constat
certitudine sensus. Alexander p. 4. q. 11. m. a. a. 4. \$. 3. questiunc. 4. 2 Pola sur il permisso per illusone diemonis ad detipication & fallendum incorruptation parum in Conveniu quodam Pratriam Minorum Observantium
in stemach, parum Thuringia notiris temporibus comiaide relatione accepi,
havellum unum Lacidus celebrant attitus: & dim rempsis Communionis que
que sur sur la cardinación solitas est adventera, quod trater illa Laicus ex quaindiferent de minor Communionen salva linchias successiva de minor dispositum ad tand Sacrament attendera, quod trater illa Laicus ex quaindiferent de minor Communionen salva successiva describerat, apud se pucomplacente, apparunt quidam in specie angeli, particulari apparenter porricomplacente, apparunt quidam in specie angeli, particulari apparenter porride rondina à diabolo obsessives em anu porrigentis apparentem hossis particula servici successive de minor porrigentis apparentem hossis particude rondina à diabolo obsessives em anu porrigentis apparentem hossis particula servici successive de minor porrigentis apparentem hossis particula servici successiva de la servici successiva d

or elfe, if they will needs be doing, doe it under a condition, ( yea and that actually express'd) as thus; If thou be Chrift I working the ras Chrift : though other more foole hardy give a certaine worthin to fach un Non fumends, tamen certaineties; and to expole themselves to groffe Ida try, in adoring (for ought they know) the worke of Ctoria Summ. Satan, And Swarez acknowledgeth tis true fuch ap Sacram.n.71. Deinde verd paritions e may often come by vertue and power of a dicinit, verum divell; and therefore, faith he we have great need of the effe hujulmodi gift of Differning the Spirits abut especially came apparitiones polle lape he prayer to God, and good counfell. As the tale is to ri virtute De us of a certaine holy dman to whom when the divel monis: & ideo appeared in the likenesse of Christ, he thut his eyes, an necessiam of faid, he would not see Christ in this world : whereupon discretionem, the divell went his way with shame. ad quam mul-

ta considerare necesse est; & (quod practipuum est) orationibus ad deum & m dentium consilio uti. Suar.ubi supra. d Propter quod etiam legitur de quodam sa do patre ; cum apparuir et diabolus in specie Christi, claufit oculos, dicens fe Christum videre in hae vita. Cujus bumilitate diabolus confusus absceffit Bella What did this man earn, Christ, or the the semigeuprup and

que narrent

## Miracles opposed to Miracles, Heathenish to Popifh. coffens de democratico de confine

Or a Farewell to this point, let me tell my lefuite I that if this his argument from firange events and Prodigies bee so predominant, recurret Ethnicismu, Jupiter shall be God, and June a goddesse. Where upon entrance I put the Jeluite in mind of that ferious admo e De ville au- nition of S. Austin to the Donatilts: " As touching tem fallacibus false Vifions, faith he, let them heare what firange things, either truly done or by delusion, the Pagans report of their

Pagani de templis & dijs suis mirabiliter vel facta vel visa: & tamen dij germun damonia, dominus aucem corlos fecir. August de Unit. Ecclefia, c. 16. and the state of t Temples

Spirite the Language with the street and spirite untiles are divels; but the Bord made he hardens without locyer the Lefuite can object in this kind for Real page force, I shall show how the very Heathers Intelle in all respectis have used the same plea and disperses their polite and expresse worship obdivists Create the west stand out of farre better mithorisi not fait farid maining every Stillion of vefterday, but for learning, cho chence gravia by fidelity, industry the very flower and seno were of And monty In one thing they week feelil would ridia cious, monitrous tales; qualit sed fil ricis anting (simila) drage'd through the Mchaell of their Legends worther Fryars Homily-book, Spendam magnam Eximplet was which may challenge to the field and contend with Taxtors & Lyar for wickery will out that the heart of their In Dialogis. Chappell of Boss Referrection of birds toutes whelld into Capons, Sermons made not folde and fifth felies hold ding their heads out of the water to heare a Fryar preach my even to a heape of Rones, Mear-leffe Isame, people dencing a yeare together, and yet not weary which sentes miled off, (and yet never a drop of blood) their heads in their hands and frich like Antick tricknow householis those first fabulous times especially that anticipate the Trojan warre, fomethings reliff of the Legend, Papifts of all men have least cause of exception, the work of them all thall be as good as the beloof theirs Which Infrake not to patronize Paganifine against Popery our onely to thew the neighbourhood of old and new Idols try, the Divell reaching a helping hand to both and how all the Jesuites Market is forestalled by Paymine. By what hedefends his god, by the fame doe they theirs, Asplainty appeares by the perpetuall voyce of their Hilldrians feribing these Wonders to their gods, (and what were they but divels) and hereby more hardened and confirmed in their Idol-Worship. And now I intreat my Reader to beare me company, and from the towre of Antiquity with sples

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Hidorice l.r.

with the Perspective of History take a new Prospectof Egyptian, Persan, Greeian, Rhodian, Tyrian, Carthagi pian, Sicilian, Italian Monuments : alwayes remembring that of the Apollo, That the things which the Gentile fe crifice they Confice to dively, and notice God I will not imitate my adversaries redibulitatio, but out of diversare proved author frient the choifelt, especially the moltan Cient, in that night of Demondatry before the bright Sun-beames of the Gospell. And for good orders lake first release white pood they did or feem'd to doe, to their Woodhippers selen when france and memorable exemp plary pupilbments they inflicted (or the divell by them) upon the violaters and contemners of their afforted and usurped deity. Otherwife without his teaching we know that (as lorder faith) they can within der good i dor bare unless as the Lord in his secret and just judgements gives them over to Satanicall illusion who thus deserve to be blinded.

To begin therfore with their feeming-good-offices (at the divell will never be awanting to profer all the King-domes and glory of the world to them that will fall downer and worthin him). [Alallito begins the rank re-

hearfe certaine diabolical deliverances

As first from sickries . Diadorus Siculus (one that had travelled thither, and been most inquisitive of Ægyptian Records) relates show their great Goddes Life used to appeare to the Patients in their sleepe, afforting them specific remedy. So that many whom the Physician had left for dead, did records: may blind and lame, when they prayed to this their Goddes were very many restored to the stormer use of else of she and limities. Whereof not Grecian Mythology and Poetical Fables is but all the country, faith he) is a winness, any in a manner the whole world henours and adores her for it.

2. So, likewife from lameneffe and blindrieffe: as ap-

the

the Emperour Vepatian. Who (as Successions reports) Succentiusin secording to the direction of Serapis given by dreame, cured a lame man, rubbing his leg with hime; and another that was blind, onely forting in his eyes. Thus the divell rum, lib.4. is Christs ape. And this was done in the open Courts be

fore all the people.

3. From Plague : as Valerine Maximus frath recorded Valer. Max. aftrange accident of Escalapine, who served the turne lib. r.c.8, num. well as S. Rech. When Rome had been three yeares 4.0 vidius Me infelted with continual Peltilence, and now all delige camorph.l.15. failed from God and man, their last refuge was to retire to Dyrrachiam, and thence fetch their god Efculapine. The townes-men granted him. Nay more , their god (who feldome before appeared, and never but very lucky) same from his Temple which was five miles diffant, and (as alwayes) in the likenefic of a great Scrpent glided gently for three dayes through all the chiefe parts of the City, and (as feeking better lodging) made towards the Sea: and to the Mariners great altonifhment tooke into an Embafiadors Cabin, and there wound himselfe up. Now when they put in at Antiam, the Serpent went forth into the Temple of Afealapine flanding upon the hore, where he inclosed a large Mittle tree with an extraordinary great Palme tree; and tarried there in the Porch fo long till the Embaffadors were afraid. But after three dayes absence he bare them company to Rome; when fwimming forth into an Iland in Tyber, where after they built him a Temple, with his journey he likewife ended the plague.

4. From storme. In the Argonaute-voyage, both go- Diodorus Siing and comming, when they were taken with fore and culus Bibliodesperate stormes, Orphen (Because S. Nicolas was flor theca Historiyet borne) onely praied to the gods of Samothracia, and cg 1.4. all was husht. So that (faith Dioderns) it went by tradition to posterity, in all stormes to invocate the Same-

thracians.

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Diodorus I.S. Vefortiano. Cornel, Tacirus Historia-

ruus, lib.4.

Valer. May.

s. From ferpents, and other noisome creatures. When Rhader was intested with huge and fearefull ferpents which were the death of much people, they fent to De HELTO LEATURE OF Apollo What restroy By what diversi ons they lought the helps of Pharbas for of Capithai king a new Plantation and at his arrivalling deficated as a pety-god atter his death) Or who change it with an group of the regard ) when a later at his presence programme the state of the state Spaine with Gerieur oxen, batted at Rhegium now bound for Sicily : anoyed with abundance of Grallchoppers, he prayed to their gods to bandh and expell them the codb A year thou their was not a state porbet at the repay gues

neficial to Locrisiv Italy, as S. Pavick to Ireland 6. In Warre When Holing Holiday the General

was flaine in the Sabin warre, and the army discommited Romalus beat back by his owne in the flightlift up his

amorph.L.S.

Tiens Livius. Dec.I.lib.I.

> hands and weapons to heaven, invocating Impier, and faying, O Impier, at the command and direction. I have laied the foundation of this City; and now the Sabine have got the Tower thereof by treathery, bence they predicupen me But Q thou father both of Gods and men, defeat the enemy incompage and relengthe Romana to will I creet and confecrate to then the Temple of Inte zer Stator, as a perpetual monument of enemal thankfulnefie. He had no looner vowed, but as perceiving his is analoid prayer heard. Here (Sith hee) A union Option Maximu -cildis suin commands you to loop and senew the battell. The Ro inofile mans presently stated their flight as commanded from heaven, & turning upon the enemy, put him to the worfe. And not onely this front Champion, but above foure hundred yeares after in the mid'it of those long Samnitically Warres a meere coward, Appin Clandin, one better

Dip.l. 14.

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Agaga

skill'd

will'd in thouse of his tongue then his weapon, being but lard to it made his recourse to their goddesse Bellona, Jifting up his hands to heaven with this prayer; O Bellona; thou give is the victory this day, I vow I will build the a Temple Then prefendly is by the infliner and in pration of their goddeffe! he thenes Captaine indeed, equals his fellow-Confield Valaminias who lead th'other halfe, his fouldiers likewise firiting to begin the victory : and when they had bear the enemy into the Campe, neiand giffed at their pleasure. In all there were feven thous Livis. land three hundred flaine, two thousand one hundred and swenty captives. So fome hundred yeares before this. that ten-yeares siege of Ken was ended (as they fay) by vertue of Canillas his prayer who was then Dictatour Inder thy convoy, O Pythian Apollo, and by th' infpirat on of thy godhead and divine power I god to deltroy his City, and bind my felfe by vow that I will give thee Tithe, Thee also, O Queen Into the now-inhabitreffe Very Lintreas to accompany us after Conquest into our and morely the City, where thou hale have a Temalchefitting thy Majetty. Nay 'tis added that after vi-Bory and spoile of the whole City, upon the Removall of this Idoll to Rome, when a fouldier whether in earnest of jest askt her, Wile goe to Rome, June, thee faid thee would : and with fmall helpe of her owne accord flitted to Mount Aventinus. Who hath not heard of the vente mus and desperate attempts of the two Deeif, father Liv.1,8. and fon? the former overlaid with the enemy taking helter in his gods, ( Dearum, inquie, ope Valori opus est.) and devoting himfelfe for all to voluntary death with alf blemue Ceremonies in this Forme; O fanns, O Inpiter; Gfather Mare, O Remelus, O Bellona, O domeftick gods, Oforreine, O Natives, O ye gods in whole hands are both we and our foces, You also O Stygian gods, F way, worthip intreat you to profeer the Romans with Aaaa 3 power 231 :

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power and victory, and firike the adverlary with feare.

Idem 1.10.

Dionyfius Antiquit. Roman.

terrour, and death. As I have folemnly declared in words fo for the Roman armic, companies, forces, I devote both my felfe and the forces and companies of th' enemies to th' Infernall gods and goddeffe Earth. Vpon this in a ten rible habit hee mounted his horse, and let drive into the middeft of them: feeming more like an angell, transporting terrour to the adverfaries. For which way foever he made, they were truck as it were with a dif-aftron Planet: and where he fell, there flight and aftoniffment overthrew the Latines, imboldened the Romane, who contrary to th' ordinary course upon the death of their Generall then began and fet on afresh, scarce toucht by th' enemy, and made such flaughter that (being before too great oddes) fearce a quarter was left. His fon afterward fighting with Galles and Samnites (as fatall to that house) both undertooke and performed the like. The Romane then especially revived: the Galles, (especially who stood next to the dead corpse) as out of their wits, could neither fight, nor flee. So there fell that day five and twenty thousand beside eight thousand taken Prisoners I palle by divers victories obtain'd if not by, leaftwife upon vowes, a thing most frequent with the Heathers: # in that very battell by the other Confull Fabins, vowing to Impiter Conquerour a new Temple with all the fooiles. In the last warre with Tarquin at the lake Regillar there appeared to Posthumius the Dictatour and his fouldiers two young men, like angels, leading the horse and with their Speares discomfitting the enemy. The same day at even two very handsome and proper young men, much of an age, were feene in the Market-place at Rome in a military Habit on horseback, as if they were newly come off the Field, their horfes all in a fweat: where when they lighted and walht their horses, the multitude flocking about and inquiring what Newes, they related all the ftory, bringing the full tidings of the Victory : and after this DOWER

this they prefently vanished, and appeared no more. Which being conceived by the Romans, to be no other then Castor and Pollux, they built them a Temple in the very place, ordained yearely factifices with war-like showes of the Troupers, and great folemnity in remembrance of that ddies Victory: may the Well where they want (that you may see how new Rome learnes of the old) was reputed holy, even till my Authors daies five landed yeares after. In the second Macedonian Warre, Lucius Florus the very same day (as appeared after by the Consulsade gestis Romanorum, landeres) that Persons had his overthrow, there met one c. 12. comming late to the City two goodly Youths on white horses bringing Newes of the Victory. Which he pre-Vide examination florum in beliating the owner army beyond seas. But then both hee do Cymbrico, nohly rewarded, and Castor and Pollux honoured as disconsisted.

The like befelf above threefcore yeares after, in that most memorable overthrow of the Cymbrians by Casus Marine; where in the first bactell an hundred fifty thouand enemies were flaine, in the later (beside threescore thouland captives) an hundred and twenty thouland. Though this was done beyond the Alpes and thereabouts, te it was reported the felfe fame day at Rume by their imposed Caster and Pollux: Which calles to mind anothe like accident recorded by Aulus Gellius Ofa Prich A. Gellius No. in Padua, who fuddenly poffels'd faid, he effired a farre off'dium Atticarequell battell fought, (which was, as proved afterwards, "rum 1.15.c.18." thevery day of the Pharfalian Field) and not onely pundully told the time, but described to their that were soft him all the particulars, and every feverall inclinatidof warre and victory, and at last cryed out, Cafar bath Val. Max.Li. www. So in the warre with those Southeast parts of Italy c.8.n.6. in Lucania and Brutia, when the Roman durft not give the on-fet, their god Mars ( as appeared afterwards maiffinindicijs, faith Valerius ) tooke ladders, feeled the fence.

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Liv.l.s.

thousand were flaine, five thousand with shree and twenty Colours taken. On the morrow at distribution of rewards he could not be found. Wherefore by the Confuls edict with great folemnity and publik thanks Supplication was made to Mars. The like doth Planare report in the Greek history; that in the warre of Aratus Plutarchus in With th' Esolians, the Priest brought forth the Idollof Diana to confront the enemy; whole prefence did drive them out of their wits and left them like mad men. No that in this kind of Procession it blalted all the tres which way foever it went, and no man durft but look an Diodorus Si- other way. In the long and famous fiege of Tire by culus 1.17.p.1. Alexander the great, Apollo called afterwards upon the accident pixaxifarde appeared to one of th' inhabitants, telling him that he would leave their City. Which they vainely and ridiculously seeking to eschew tied his feet with golden fetters. In the time of the Veian warre. a lake in Albany environed on every fide with hile. without either raine or any apparent cause swelled exceedingly, and equalled the very heights, so that running over through come and wood it discharged into these. Whereupon a common fouldier taking notice of a certain old South-fayer in the enemies campe over-joyed with this prodigy, under pretence of fome private conference drew him to farre alide, that at last by maine strength hee delivered him to the Romans: who then feeing no tomedy told them out of old Oracles, they should never conquer his country-men till they had so drained and exhaulted all the lake that it should be prevented of all commerce with the sea. And generally, their most victor rious Commanders attempted not any great exploit, till first incouraged by their gods in facrifice with lucky tokens of fuccesse, Hence we meet with so often in Xenophon xakiepious and Exakiepious.

To conclude, before I cauer the other part of punish-

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pents, with two or three inflances. When Tarquining Idem I.T. Prifew in derilion asked a South-layer whether whatfor Price in derifion saked a south layer whether what of your he thought was pollible and he new ered. So he is plied that he shought on man to whom he had could with a raiour cut a whethene: which for hwith and out of hand he did. A firange and memorable accident is reported by Dignytin Halicarnal end, when the had a manufactural end, when the had a manufactural end, without mans helps the doptes fall that he were found the morning after at he were found the morning after at he were found the morning after at he was all the layer. As on the contrary when upon the good fue effective.

Iden 1.8. of Coriolanus his reconciliation by an embalage of wo men (chein last refuge) a Temple was energy in a smoly of the social to do one is good for substants and street and substants of the social to trans, he bave feated me very mel

What thall I speake of that in the legit of the acceptation the legit of the legit from raine and inow. Or (as a perpoment a famous Hi-horian reports) those that entring a Privic Cloiffer of wir in Areador, though and and lang next to bright

Hairs he fent fifty thouland frong to twoled on the indements their light, out the minute of their conindements their light, out the minute of their conindements their light, out the minute of their conindements and violaters. Which an week to agree their conindements and violaters. Which an week to agree their conindements and violaters. Which an week to agree their conindements and violaters. Which are well to be a great of the conindements and violaters. Which are well to be a great of the conindements and violaters. Which are well to be a great of the conindements and violaters. Which are well to be a great of the conindements and violaters. Which are well to be a great of the conindements and violaters. Which are well as the conindements and which are well as the conindements are well as the conindements and which are the letitutes antible examples, when he bids as east of ind indgement of God hath up many places spiracionally organized myshow and four he has owne words) that the Reader with whom love and chart to wanguilly and overcome.

Herodotus in Digwest T cam, Antiquit.

Romanorum.

. Idem !. S.

Polybius His-

Where he infranceth in three, few profane Catholick and Heretick. And fee whether Heather I dolaters thight not have used the plantibility of the tame arguntent ! as I hall they both by rater Accidents and better Authors! And first begin with that memorable example of Cambiles. a great scoffer and derider of the Egyptian gods, when had conquered their country : as by name their god Valean, made in the likehene of & France, whom faith He salety Re willed with a great the new rothe ! and those other gods of theirs call in the fathe dwarfe-like mould, which he burnt with much feating and derifion. rulling into the temple of Cabira thought macceffible to all fave Priets. Yea their great god Apw to whom when the Egyptians kept a great Holiday, he both flew them that cold him the reason, though they were the very heads of the City, and commanded the Priefts to bring this their god before him. Which when he faw it was but a calie he die w his fivoral and wounded it in the The Priest of th blood and are hart by weapon? A fit god for th' Egyp tians. So the Prichs were whipt, all that were catche celebrating this Holiday flaine, and their god fhortly died offis wound. Nay in his Expedition against the Ethio pians, he fent fifty thousand strong to butnethe Temple of that falmons Idolf Tupiter Ammon? But what became of him?, or (if it be lawfull to speake in the I efulees language) fee how the just Judgement of God overtooke him. But they in the midt of their journey, when they were at diniter, were overwhelmed with hage moun-taines of land driven upon them by firong South winds: and himselfe in his voyage was driven to those straites that when their provision failed, first they are up all their hories, then they devoured one another, tithing out themselves to that Bloody banquet. And afterwards falling mad, the was the death both of his owne brother,

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nd his wifeg and fernance yea floor the found Prime his favourite before the fathers fate, making a baba Butt of his cruelty. A like example in Kon xate whe hinking to terrific both God and man in his Grecato list Herodorus in edition lent one part of his acroy to Belphota bothate Urania. mobe and burne the famous and removed remain of spolle. But when they came, they had their sawcoz fich raine, fuch fudden and ftrange ftormes, fuch thunder and lightning, as if God himselfe had descanded from haven to vindicate his owne quarroll. Nav. the slowed fill of Parmafine brake his focked Miter upon their pates himbling downe mbale racks upon them. And the teme ole of Minerua that food in the entry which before was eene to be hang'd all about with armour, and that withour she hand or helpe of man gave such a Indden skrike in the enemy was daunted and discompled. Nay ber od Apolla, how they should dispose of the Churchrealures, whether hide or transport them, Apollo bad hem take no care for him, but let them alone, him felte was furficient to keepe his owne; And almost a hundress planudes in eares before, when their Delphians had been the death vita Æfopi. of Elap, throwing him downe the rocke is as Planudes writes, Apollo was avenged of them by immediate pefilence.

But nothing more memorable then that long french about a hundred yeares after the fendayes lot offer Diod. Sicul, when the same temple of Dulphas was forcestively 1.16. iled by foure Arch-Pirats, Philamelus, Gnomarchus, haylus, Phalacus. Never men paied dearer for abusing in divell. The first of these having mot onely ferred mon, but robb'd and ranfackt Apollo's templato yea and obtained leverall victories against bis defendoust, at ength for what judgement befell him as his army marched through woody and untoward places at the feetians foring their advantage got the upper hands Bbbb 2

कितानियां के विभाग के विभाग के किता के के किता 
Sith my michor of this sale lady of the we have the headlong from a room Than lake the Ring leader an amobo sell this Chartel robbby was made an example by Gold and sings Manited state beher From the Hite wiekendene one maplans freeeden High In the Tike Both plate and rawe Who having converted the gold and niver of this temple Into covie; braile and from Titto Wespons, after long for selle in the feverall Victories, (in two whereof lie had in barreled Pour the Macuforlian, and driven him to those Arases that he was 416 of reliablishe of all his Toulden attended of the like within the Tot after this in The faty, he was beat of the field by Philip with his twenty thousand foote and five hundred botte, they took Into the fee shoping for series in fome This per that failed that way: where calling of friend moon and for mining towards them both he and the thousand were flaine, the thousand taken prisoners; himselfe hanged and crucine offer death, and an energy drown d for Church-robbers. File Brother Playing followed him? who what his Predetermines Hier Haved with Home kind of moderationand Pianudes in took nodes to day to be the Best of the Allows with the febri. eners pay and towanted not men enough as namely the hundred and twenty golden bricks defrested by Crafti, containing two talents a piece; and three hundred fixty Hive gother wats relative opening was the beside other trids de suite bill destantes to or blog sanges the thin Diod. Sicul. 1.16. Persehaw He deen goods did thrive. Hold dome profered but had anany and almost continual great overthrowes and at last (faith my author) met with wheath fortable to his life, falling into a long and lin White configuration a leaving while recome his Nephew The lavely of long with the for the by teafor of the Miworkey his Guardian Januar work on the enerty, comming doon him in the highe, florely mallacred with two undrecombte. Phylacus in the maconflair waving of

victory.

lictory this way and that, though fornetimes fuperious divers overthrowes; yea, the Bastians overrunne and spoiled all his countrey, tooke divers townes, went way enriched with great booty. But when he attempted the digging of the temple and the Sacred trifet, in hope of more pray, they digg d, but fuch terrible carthy drakes enflied that they were all glad to give over, the ods (faith my author) apparently declaring their wrath ind indignation against facrilegious Church-robbers : but especially in a most memorable accident that befell their The fame yeare a little after, for being put to the world when they fled into a temple of spollo, where they thought to finde thelter, it prooved their bane, fire catching hold of the rushes and ftraw that was thereboots in great abundance, and confuming both it and hem. And thus they were burnt quick, God nor allowhg them (faith my author) that common refuge of poore applicants. Moreover those persons that were Actors in his reputed facriledge (the ftollen goods amounting what in gold, what in filver to more then a million of Hents, tio leffer prize then Alexander found in the Pertreadures) Being called to recounts were rackt, or otherwife condemned and fuffered for it. And Phahers himselfe having compounded at length with Philip, Hed his country, lived the life of a runnagate in perpetuall teles and dangers; and after long rollings from land to and as it word from post to piller, at the siege of Odonia while he laboured to lave his woodden Eagines that were let on fire by lightening, himfelfe and many of his fouldiers were burnt, the rest were all not lone after either taken prisoners, or flaine. And the Physians, namely, the whole nation that had a hand in this rebbery) were deprived of their liberties and priviledges, "bereft of all use either of horse or weapon, had all their ciries fackt and converted into poore villages, their fugitives all out-lawed and made a publik Anathema, to Bbbb 3. be

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be flaine wherefoever they were eatcht. Naytheir very women that wore the confecrate bracelets of that temple. one turned a common strumpet, another had her fon fallen mad, who in his madnesse setting the house on fire burnt her quick. And all those that tooke their part. were shortly brought under throldome and subjection to the Macedonians on the contrary fide, Philip ever afterwards thrived and rife for his zeale and forwardnesse in vindicating this Idoll, and in conclusion was by a general voice chosen Captaine of all Greece,

Justinus in Epitome, 1.24.

Seventy yeares after the like ill successe befell Brenner and the Galles attempting the spoile of the same temple Who overrunning the world, and proud of former victories, gaping after so great a prize, in contempt of thee gods, who (as they faid) were belt able to give, marched on towards the place. Where when he lodged fomething short, being now within light, and refreshed his wear fouldiers with plenty of wine and fuch other provision as th' Inhabitants warned before by Oracle had purpole ly left; the morrow after, (respite being given, and the country raised) they came better provided : and, (faith Justine) prefuming more upon god then their owne ftrength, with foure thousand withstood threescore and five thousand, tumbling down: huge stones upon their heads as they ascended the hill. All the Priests in their Habit, their locks flying loofe, like mad menicame ninning forth-into the very torefront, crying that god was come, and how they faw him leane in at the temple top as a most beautifull and angel-like yong man, accompanied by two virgins all in armour, his neighbours, Diana and Minerva, whose temples adjoymed: may that they heard the very noise of his bow and armour. The words prooved deedes, and incontinently (faith my author) their Dei & iph fta- god thewed himfelfe really prefent. There anole a fudden din fenfere ib. earth-quake, which brake a peice of the mountaine upon

Præsentiam

their pates and tumbled intire rocks: then follow'd fuch ddda

schafearefull storme with thunder and lightning, and hailestones, as if directly God and not man were their dverfary. Well : the General Pthrough th' intolerable mine of his wounds kild himfelte : fifty five thousand were flaine: the onely ten remaining ridde the country mall half and fled. But in most priferable plight: weary, and hungry, and wet, and frozen with cold ( fuch daily mine, froft, and fnow) lying out all night, and killed with continual watering alwaies in feare and danger howred 1118 theeves which way foever they tooke, no man entertaining them, but every one making their their butt and booty: so that of 65000, not one was left to tell newes.

The rest of the Gaules that were not of this army, led forne to Afra, forme homewards the fame way they time. Where comming to Tolons, and confumed with Justin 1.32. estilence, they were advised by their Southfaiers to frow their facrilegious pray which they had got in all hele warres, (amounting to one hundred and teh thouand pound weight of gold, fifteene hundred thouland of Miver) into the City-lake, Whence the Roman Conful Cepio very necte two hundred yeares after to his and the mies utrer overthrow, even the loffe of four effore thonind drewit our and, thing suo if work, band

Where let me not palle by that Sophilter Duphidas Val. Max.l.t. recorded by Valerim: who comming to this Oracle, c.8. in externis, Roffingly tempted his god, asking him where he should num.8. and his horse, whereas he never was master of any. Apollo ifwer'd, he should find him indeed; but to his forrow. He went his way fleating, as if he had conzen'd god : but meeting with King Arralm who left that rich legacy to the Romans, whom he had often abused, at his command was throwne headlong downe a rock whose name was Horfe, for a just punishment of his madnesse. And has much for the famous Temple of Delphos.

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So for the temple of Jupiter Dindymau : when Antiochus

Justin Hist. 1.32. Antiochus the Great, vanquisht by the Romans, and rithe overcharged with immoderate taxes and tribute, or making that pretence, came by night to rise it; the July bitants having notice before hand, making head and joyned in one, sew him and all his army,

Diod.Sic.li.14.

But let us cast our eyes back and ascend beyond the Grecian Monarchy, two hundred yeares higher to the daves of Diony for the elder, and those famous Contine einian warres in Sicily. Imileo the Carthaginian Ad mirall, when in a Sea fight he had destroyed more then an hundred Syracusian Ships, and above twenty thousand men, puft up with prosperity he entred the greater haven of Syracuse, adorning his Ships (the more to outbrave him) with the spoiles of the eneary, being in al what in greater Carrocks and Smaller Veffels, above the thousand two hundred faile, shadowing all the harbour. His army was no leffe then three hundred thousand For and three thousand Horse. But when he had pillaged and burnt, up all the country, deftroyed, their trees, defact their tombes and sepulchers, robb'd and rifled theremples of the two great Sicilian goddeffes, Geres and Preferpina, made the temple of Jupiter his Innes, and the Church-treasures his daily provision; presently the westher alter'd, fortune frowned, things went every day worfe, one evill overtooke another , all this port and bravery wither'd and came to nothing. The Syracusens then began to rife and have the upper hand, (though upon such oddes) so farre that they drive the enemy into his campe, and there held him; fired the navie; for that all the beholders cried out it was the just punishment of Sacriledge; that god fought against them, (the same was fo furious and unquenchable) as if heaven had thet them with thunderbolts. Moreover the plague brake in upon them, and fwept away fifteene Millions, And in the nights they were hannted with Panicall feares and strange noise as if the enemies were come and affaulted

ed the campe: which raised them all and made them me, when there was no such thing. Thus conquer'd drevenged both by foa and land, their Generall gives hem the lip and leaves them for a pray: Realing out of he harbour in the night, and hardly escaping, but indeed referved to a lingring death of further dilgrace: for when became home, he was not respected, but every one hated ad upbraided him, may in the poorest habit he did yointary Penance through all the Temples in Carthage for is supposed irreligion and prophanesse: and at last kildhimselfe with falting, The Lybians and Numidians heir neighbours taking their advantage came against Carthage, in number twenty millions, and belieged it. Wherupon the Citizens to apparantly challenged and im- Φανερως υπό nemed by their gods, sought to remedy former prophane- TEV SEW The with future devotion, using folemne Procession to Theusheir gods, and adding to the number with Priests and all plant. ad done in Sicily) Ceres and Proferpina. Shortly after e enemies what by famine, what for intelline fedition, take up the fiege. The same was their Shelter and refuge Diod. li. 15. not many yeares after this, when they were affaulted by three of the very fame evils; Peftilence, Revolt, yea, open warres proclaimed by both African and Sardinian. And moreover 36 me unit aturala, the immediate hand of God (faith my author) in fearefull founds and rushings at the dead time of the night: which made people leape out of their beds and houses, thinking the enemy was come, and in the dark wound and kill one another.

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Which calles to mind the like memorable example of Meathocles the next Tyrant of Syracuse save one, when inhis expedition against the Hands of Lipara he robb'd heir gods, Lolus and Vulcan: but I trow, quoth he, mey both pepper'd his coate. Solus blew cleven of his Diodorus 1.20. hips unto perdition, even them wherein all the treasure was: which he might the better doe, because there was

his due. Vulcan burnt him quick (though seventeene yeeres after) upon the coales Noviese just judgenting (faith Diodorus) upon Sacrifedge, then his clemente gracious, in sparing the piety of those men that rescond their parents out of the fire at th' eruption of Mount Lina.

Idem l.II.

The fame author, as best acquainted with his owner country, makes mention of a ftrange temple in Sicily les ted under one of those sulphureous hils. Whence, as out of a bottomeleffe furnace, with huge and horrible noise iffue balls of fire; and water as it were boiling in a caldron mounts up all on a light fire, yeelding a strong fmell of brimftone, and (which is the greatelt wonder) neither dries up, nor boiles over. Which added great reverence and religion to the place. Here the greatest and most for lemne oathes are made: and if any torfweare himfelfer present punishment; so that some have gone away blind Wherefore they that are in any cause overborne by great nesse, appeale hither to be tried by these kind of oather, And poore flaves lighting upon cruell and abusing mafters, make this their City of refuge. Whence no man dares draw them perforce, but upon good termes, and engaged by oath. Neither was ever man to this day knowne that brake this his oath and covenant: fo deeply hath this aw-full superstition possess'd them.

And as Diana, like a woman, was ever held an ire-full and revengefull goddesse; so the tale goes that in the remotest parts of Italy betwixt Rhegiam and Lorra, there was a certaine rock, where a samous hunts-man devoted the heads and feet of all his game to Diana, and for a perpetuall monument nailed them on trees. But when on a time he had taken a monstrous huge bore, he neglected part of his covenant, and only hanged up the head. But see what he got by this contempt. Lying under assertion in extreame hot weather at noone, this head of it own accord without any second cause or hand

of man, fell down upon him and flew him.

Hem 1.4.

I referve for conclusion an example comprizing both

heads, good and bad, punishment and deliverance.

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When in one of the Roman Festivities, the same mor- Liv.l.2. ning a little before the folemne Procession one had whipt Dionysius 1.7. his servant through the City, Impiter appearing in a dreame to Titus Latinus, told him he milliked the Precentor, and therefore bad him command the Senate from him to keepe a new Holiday, and begin all againe. The man, at first made no reckoning of it, as an idle common dreame. Impirer comes againe, renewes his former command telles him, if he neglect it he shall shortly learne to his perill what it is to fee light by the gods. Still the man delaied, and was loath, being both old, and for the most part of his life an Husbandman, to trouble such fage and grave Senators with a dreame, and be laught at for his labour. Mueno illi ea cunotatio ferit, faith Livy. Within few dayes his fon died fuddenly, a lufty proper yong man, neither of difease, nor any knowne cause. The night following Inpiter comes the third time, skes him whether he hath not paied well for his contempt? that worse was behind. Well, he lingered still and put it off; till he was fuddenly taken with intolerable paine and torture in all his limm's, so that for his life he was not able to move a joynt. Then when he faw there was no remedy, he acquaints his friends with it and breakes his minde to them. Vpon whole advice he was had in a horse-litter first to the Consuls, then into the Senate. Where, what he had fo long deferr'd, he relates to them the whole matter: how Inpiter met him in his heepe, injoyn'd him fuch a mellage, came againe and game with the fame words, and for his disobedience full bereav'd him of his fon, then (as they were all eyewitnesses) the use of his limm's. As he spoke, still he felt himselfe to recover, and by degrees to grow stronger and stronger, till in the end his paine and weakenesse was quite gone; and he that was carried thither bed-ridden, Cccc 2 praising

praising Inpiter went home on his owne feet as well as ever he was. To these may be added like examples, which afterward

Tuftin.L43.

Idem 1.20.

came to my mind, I keeping as neere as I can the fame method. When Caramandon an old French King (a little before that Rome was taken by the Galles) belieged Marfeille, there came to him in a dreame a frowning woman which faid the was a goddeffe. Hereupon he offered treaties of Peace, and moreover defired fo much favour as to come and worthip their Gods. As foone as he faw the image of Minerva Standing (as the manner was ) before her Temple, he presently cryed out this was the that had affrighted him. Above an hundred veares before, and in the time of the ancient Roman Kings, the inhabitants of Locri in Italy fighting with a neighbour-City demanded aide of the Lacedemoniane They loath to travell fo farre, fent them to Caster and Pollux. The messengers obeyed, and out of the next Temple after Sacrifice tooke the Cushions of these two Heathen-gods and departed. In the battell there appeared two very tall yong men on white horses in a distinct kind of armour from all the rest, one at each wing, and

Dio Cassius lib.42.

Jul. Cafar de monia. The very fame day that Cofar conquer'd Pomper. bello civili.1.3. the Statue of Victory in the Temple of Minerea which looked towards her, turned of it felfe to the Temple doore. And in Pergamma in the remotest quires and Chancels, whither none but Priefts could come, the Timbrels founded of their owne accord. In another place in the Temple of Victory where stood Cafars Statue, a Palme-tree grew out of the bare stones in the battlements. Vulcan (faith Diodorm Siculus ) spared them that rescued their parents from the sudden eruption of Mount Atna. Not unlike an History we read in Appian,

the last booke of his Civill Warres. At the fiege of Perufia

after the victory vanished away. The newes whereof was heard the same day in Corinth, Athens, and Lacede-

L.20.

Appianus bellorum civilium lis.

one

one Cestim a mad fellow (to escape the enemy) fired his house and himselfe, which by violence of the winds burnt up that most ancient City of the Tuscans, except onely Vulcans Temple. Whereupon the new inhabitants choose Vulcan for their Patron in stead of Iuno.

Let us rife a little higher to that long Mithridatical Plutarchus in Warre. Platarch relates divers strange passages to this Lucullo. surpose in the Story of Lucullus. In the siege of Cyzious (faith he) there were divers other manifest incouragements from the gods, but this especially. At the Feast of Proferpina, when they wanted their black cow, and had prepared another of past in the roome, the holy cow which was kept for their goddeffe, and pastured in a neere Hand with other cattell, fwom over alone that very day, and came to be facrificed. Proferpina told another in his dreame, that the would bring the piper of Africk gainst the trumpetter of Pontw. Early in the morning the fea swelled, and a most incredible tempest came from the South, which in a moment brake all Mithridates his Engines. The fame time Minerva appeared to divers in Ibidem. Troje all in a fweat, and her coat rent: and told them the was newly come from aiding Cyzicus, As Lucullus lodged in the Temple of Venus, the appeared to him in the night, and advertized him of the necrenefic of the memies: where he got a rich booty : Even as about the Diodorus Sisime place Alexander the great cutring Afia had at Mi- culus 1.17,p.t. temple the promise of great victory, and that she her felfe would be his affiftant. And when Luculius paffed Plut ubifupra. over Euphrates, one of Diana Perfica's Sacred Kine, (the great goddeffe reputed of those Countries) which were wont to range in free pasture wearing her mark, and were hardly catcht, came then voluntarily, and offered het selse to be sacrificed. A like memorable example wee Plut. in Timoread in old Sicilian Histories: that when Timoloon was leonte. to faile from Corinth, to aid the Syraculians against Diosplins, he first went to the Oracle at Delphos; where one

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of the victorious garlands hang'd up for a monument, fell

Liv. Decad.3.

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Sext. Aurelius Victor de Romane, urbis origine;

Josephus Antiquitatum Judaicarum l.19.

upon his head, as if God himselfe (faith Plutarch) did conduct him on his journey with affured victory. When the ships were now ready to lanch forth, the Priests of Proferpina faid, that they faw in a dreame Geres and Profarping making themselves ready for their journey, and faying that they were bound with Timoleon for Sicily! for in this Iland they were worshipped. Whereupon the Corinthians provided a ship dedicate to these Heathenish Goddesses. And in the night as they, were under faile, the heavens feemed of a fudden to be opened, and a great light came over them. Then there appeared a torch, fuch as they used in their Goddesses Night-Ceremonies, and ran along with them, keeping the same course, till it lightin the very place where they intended to land. Their Prophere incouraged them, and faid that now the Pricks dream was come to paffe, & that the goddeties themselves testified by this strange sight that they bare them company, and came to aide them against their enemies. Hereupon they had a most notable victory. When Annibal began his journey to invade Italie, while he was verin Spaine, there appeared to him in his fleepe a yong man like a God: who faid that Inpiter fent him to be his guide. And the like of Alexander, when he entred Afia. In the old Latine Histories we read that when Mezentius and Laufus had conquered Lavinium, they would admit no other conditions of peace, but to receive all the wine in their country for certaine yeares. Whereupon Ascanius with the Latines devoted all their vintage to Impiter, and got the victory. When mad Caligula would have transported the famous picture of Jupiter Olympini to Rome, opus Phidia, and to that end writ to the Governour of those parts, one Memmius Regulus: the workmen told him it could not bee done without spoiling of th' image, This, faith Iofephus, was confirmed by strange Niracles. Memmins put it off: and Caligula's death preferved his life. And

And here let us record the strange Originall of Heradea Pontica. When the Baotians were infelled with Justinus Epiphysic and peltilence, Apollo's Oracle told them there tome Trogi, was no other remedy but to build for the honour of Hera cules a new City and Colony in Ponens. Now, when the matter was deferr'd, they chusing rather to die at home, then undertake fuch long and adventureforme voyages broad, over and above the plague were put to the worfe in their warres. Whereapon the Oracle told them againe they had but the same remedy for both. Then they obeyed, planted a new Colony, built this City, and thrive wonderously afterward. I conclude with a Story fran- Cornel Taciding farre our of the way, in the life of the Roman Effi- rus Historiaperour Veftutian. There appeared to Prolemans Dagn's rum, lib.4. the first Successour of Alexander in Egypt (when he went to adorne Alexandria with new Temples) in a dreame an exceeding handsome yong man and more like aGod withing him to fend as farre as Pontus for his image, as a prefage of great happinesse. Prolemy communicates this to his Priefts: and upon inquiry finds out that the place intended was Sinope, where there was necre adjoyning an old Temple of Inpiter Dis. But Prolemy neglected: till the fame Vision returned, more terrible and earnest, threatning destruction to him and his Kingdome, if he did not obey. Then he fent gifts and Ambaffadours to Scydrothemis King of Sinope: who receis red the same advice of Apollo by the way. But Seydrothemis lotheto offend his Subjects, delayed the matter three yeares: though Prolemy all the time never rested fending more Ambassadours, ships and gold. At length the same fearefull Vision appeared to Scydrothemis: and while he delayed, difeafes with plague upon plague, and th' apparant tokens of Gods wrath, faith Tacitus, purfied him, every day worse then other. Then he called an Asfembly, told them what Visions he and Ptolemy had, and what further mischiefe was like to ensue. They still withstood,

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ftood, and guarded the Temple. But (as the common report went) notwithstanding all this the god himselfe of his owne accord went a Ship-board; and which is most admirable, within three dayes (the winds so favoured them) they sailed from Ponton to Alexandria.

Macrobius Saturnalium, l.1.c.20.

And now (to keepe our former method) let us adde the like examples of judgements to the violators (as they were then reputed) of these Heathen Idels or Temples. Therew that old King of Spaine, befieged with his Navie the Iland of Gades, and temple of Hercules. But in a Sea-fight of a fudden both his Navie was put to flight and his Ships fired. Those few that escaped, saied they faw Lions fland in the Enemies Ships, and Sparkle out fire against them, like the Sun-beames. This Macretias reports, to prove the Sun to be Hercules. What got Pyrrhus by robbing Proferpina's treasures that never man had touched before? Was not his Navy cast away with Shipwrack? and nothing came to land, fave what he got by Sacriledge. Cum magno piaculo Sacrilegij fi manubias retulit, faith Livy. He payed sweetly for his Sacriledge. The like was attempted some seventy years after by Quintus Pleminius. But what got he by it? Wholoever had any thing to doe with that money, ran mad: nay (faith my airthour) that facred money made them mad, and enraged Captaine against Captaine, fouldier against fouldier, as if they had been bitter enemies, A fouldier tooke perforce a filver-cup : the Tribunes tooke it from him: hereupon the fouldiers first fell to words, then blowes: and a fore fray there was. Some of them run to their Generall and show their bloody wounds: he forthwith caused the Tribunes to be stript and whipt. This enraged their Companies, and in a mad fury they fuddenly fet upon the Generall himselfe, cut off his note and eares, and left him halfe dead. He to be revenged halled the Tribunes before him, and when he had used them with all cruelty that possibly can be de-

vifed,

Titus Livius, Dec.3.lib.9.

Ibid.

rifed he flew them, and would not fo much as allow them hiriall. All which money with other Satisfactory offenings the Romans not long after restored. 2. Fulvius Idem Decad.5. Flacem to adorne his Temple which he had vowed in 1.2. the late Spanish warres, and to make it inferiour to none in all magnificence and fumptuousnesse, uncovered th' one halfe of Juno Lacinia's Temple, which had escaped the fire both of Pyrrhus and Annibal: transported the mar-He tiles by thip, and (as they fay) robbed Peter to pay Paul. Ruinis templorum templa adificantem. But (faith Livy ) he made a foule end. The very next yeare he had heavy newes from the Campe of the death of one fon, and dangerous ficknesse of the other. This struck so to his heart that the next morning his fervants opening the chamber-doore found him hanging in a halter. It was observed that he was never his owne man since the robbery of that temple: and the rumour and common report was that the wrath of this abused goddesse made im run mad. The navy of Mithridates in his warres Plurarchus in with Lucallus had a most fearefull storme: some ships Lucullo. were funk, others dispersed. All the shore for many daies together was overflowed with shipwracks. Himselfe being in great danger leapt into a Pinnis, and committed his body to Pirats. And all this came (faith Plutark ) through the wrath of the goddesse Diana, whose Temple he had robbed and throwne downe her image. Appianus in The like Story we read in Appian, that when Mithri-Mithridaticis. later befreged Rhodus, and battered the walles against the Temple of Is, she was seeme to fire his great Entine and he forced to depart. And when departing thence he fell'd Latona's grove for the fiege of Patara, he was to affrighted in a dreame, that he presently gave over. The picture of Antigonus and his fon Demetrius Poli- plutarchus in wretes were by th' Athenians enwoven in the fame Demetrio. raile with Supiter and Minerva. Plutark observes that therefore Gods judgement followed them: for Dddd when

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Justin.l.13.Vide etiam Herodotum in Melpomene Item Pindarum in Pythicis, Ode 4. Strophe 12.

Idem 1.20.

Appianus in

when this vaile was carryed through the Streets, a suddent frome arose and tore it in the mid ft. Vpon Bachus his Holiday, which now was translated into the name of Demetrius, a strange unscasonable cold scason spoiled all the show : and withall made a bad harvest. And about the new Altars dedicated to Demetrius and Antigonus there grew more hemlock then the country commonly doth afford. Like examples we read in force Antiquities. Ceremus King of Thera fent to Delphos for advice and helpe concerning his fon Aristans or Banus that was tongue-tied. Apollo returned this answer, that he should goe build the City Greene in Africk, and there receive the ule of his tongue. The journey was thought too farre, and the matter fo long delayed, till at length (faith my Authour) for their stubbornenesse they were forced by peftilence to obey God. Which was fo great that when they went, they were scarce able to man one ship. No sooner had they arrived, but he spake perfectly. In those ancient Warres made in Magna Gracia the inhabitants of Sybaria, Croten, and Metapontum combined together to banish all other Greek-Colonies out of Italy: and in the fiege of Syru, flew fifty yong men at Minerva's altar which had there taken Sanctuary and embraced her Image, and moreover murthered the Priest inter ipfa altaria in his Vestiments. When for this they were punished with plague and feditions, they had recourse to the former Oracle. The answer was, the Goddesse must first have fatisfaction. They went home, and fome of them made curious stately Images: others to prevent the former, made little ones and botcht them up in halte. So betwixt them the plague ceased. The Antarij a nation in Illyrium came through

The Antarij a nation in Illyrium came through Gods just judgement and the wrath of Apollo (saith Appian) to extreme misery. When they went with the Galles to rob the Temple of Delphos, the greatest

part

part perished with thunder and tempest: and they that deaped and returned home, were so peffered with an infinite number of frogs, and the plague arifing thence. when their dead carrion had infected both water and aire, that they were forced to forfake their Countrey, and wander three and twentie dayes journey to a Moorish wildernesse, no man all this while harbouring them for feare of the plague. And fo for the Gaules; the fame God (faith he) overthrew their cities with earth-quake, till they also were driven to leave their countrey; where they travailed so farre as to make warre with those very Illyrians that had finned with them, and conquered them, but got the plague of them. Whence they ranged as farre as the Pirenzan mountaines, and thence diverted their course towards the Alpes and Italy, where they had that notable overthrow by Marine. Livy relates and Tieus Livius ther frange Storie, which (faith he) may be a warning Dec. 1. lib. 9. for all innovations in Religion. The Potitij Priefts of Hercules were allowed by Appins Claudius the Cenfor, being first well bribed, to substitute common servants in their roome: Yea women, they made at that time a dozen families, and had amongst them thirty able youngmen; Well, within one twelve month they all died, and not one of the name left. Nay, the Cenfor himself, memeri Deum ira, (to use Livies words ) as a judgement from the Gods, within a very few yeares fell stark blind. Aremulus Sylvim bragged that he was a better man than Impiter: and when it thundered, in mockerie commanded his fouldiers to drum with their weapons upon their shields, faying that his found was the better. But, faith Sextus Aurelius Victor, a present judgement pursued Sext. Aurelius him: for he was flain with a thunderbolt, and with the Victor de Rovery force thereof hurled into the Albane lake. Afchi- mang urbis we in his Epittles describes a strange kind of pestilence, inter opera which th' Inhabitans of Delas had. Their haire turned Demosthenis white, and their faces were filled with white fpots, their tom. I.

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Thucyd. 1.1.

necks and their brefts were (wollen. This (as it was conceived ) they fuffered by Apollo's wrath, because contrary to their superstition they had suffered a certaine Noble man to be buried in the Iland, And to (faith Thucydides) it fupposed that the Lacedemonians were punished with a fearefull Earth-quake, because they had most treacheroufly murthered those flaves that had taken Sanctuary in

Neptune's Temple.

Dio Caffius Romanæ Hi-Poriz 1. 59. Vide etiam Jo. Caligula.

Suet, in Ve-Spariano.

Die Callius in his nine and fiftieth book reports that when Caligula had fent for all the choiselt Idols in Greece, most ancient for Religion, or most carious for Xiphilinum & workmanship; and amongst the rest, for that famous Suctonium in Image of Jupiter Olympian: the thip that was fent to ferch them over to Rome was stricken with thunderbolts, and fired and burnt with lightning. And moreover as often as the workmen came to remove it, it burst out into a loud laughter; yea soloud, saith Suemius, that the workmen were frighted and ranne away. When Velpatian for counfell and confirmation in his hopes concerning his new Empire, went to that famous Ægyptian Temple of Serapis, though he went in alone, and no other company in the roome, he faw of a fudden one Bafilides come, and offer him formulate fignes of good fuccesse, who at that present time was knowne to live a great way off, and no man let him in, neither (had he been there) scarce were he able to have gone or entred because of the Palsey.

## The Divels testimony, no argument.

Is last arrow in an emptie quiver is shot against our persons: for against doctrine (whether out of Scriptures, or Fathers) himselfe confesseth he hath no more to fay. For what need I speak of his idle and impertinent brags out of things already confuted? To fay no more, our present examination of his pretended miracles is not so soone forgotten, as that either all his authors should be counted authenticall, though (God knowes) poore authors the most of them: or his miracles Gods supernaturall works, as he prates, and not rather the works of the divell, and (as S. Pnul calls them) Satans lying wonders. Mr. Malone, all your talke is built upon this most false and rotten supposition, that you have proved something out of Scriptures, Fathers, and miracles: whereof now let all the world that hath heard both sides be judge. And therefore either prove more, or

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Upon my Lords finall conclusion against the very life of the Masse, and all Massing Priests, asfeeling himselfe galled, our lefuite growes very cholerick; and with words as impatient as impertinent, whatfoever he findes written of blaspheming God, railing and rebelling against God, equalling a mans felfe with God, &c. he applies to the breaden god his little Holt. Nay, the words of our Saviour and most gracious promise of his presence with his Church to the worlds end, ( which all the Fathers understood onely of his Divine Presence ) he putting on his Iesuiticall spectacles reades it thus: And behold I am with you in my Humane nature under the formes of Bread and wine to the end of the world. And what I pray you, because Antiochus, what time the Ceremonies stood, took away the daily Sacrifice, must he therefore now be Antichrists fore-runner that speakes against your Massing Priest-hood? Then was Panl the fore-runner of Antichrift, who stickt not in plaine words to fay, nothing fearing I efuiticall cavils, By one Offering he hath perfected for ever them that are fanctified; And againe, But this man, after he had offered one facrifice for finnes for ever, fate downe at the right hand of God; in the former Chapter, But now once in the end of the world he hath appeared to put away sinne by the facrifice of himselfe : And in the seventh, Who needeth not daily,

as those high Priests, to offer up Sacrifice, first for his ownessinnes, and then for the peoples; for this he did once, when he offered up himself, I pray you, Sir, doth not S. Paul here take away the daily Sacrifice? And, if Antiochus be Antichrists type, because he took away Gods outward worship, which partly then consisted in Sacrifices; then is the Pope of Rome as like him as he can look, persecuting the sincere worship and service of God that now is, in Word and Sacraments. But by the way 'tis worth the noting, that our Caiphus is constrained to prophecie that the day shall come when the Masse shall down, and come to his end: or, as Alles saith, there shall not a Masse be sayd in all Rome.

But had he fo farre forgot himfelf, and the peremptorie Decrees of his own Church, forbidding upon certains times Flesh and Whitemeats, that he must needs put us in mind, how S. Paul brands the Hereticks of thefelak times, amongst other crimes, with their teaching to abstaine from meats? which cannot be restrained to the Lords Supper: because first it speaks of meats in generall, and in the plurall number, whereas the Sacrament is but one kind of meate; and ( which is common to all meats) it is added, For every Creature of God is good, and nothing to be refused, if it be received with thanks-giving: for it is fanctfied by the Word of God and Pray-Jesuite, you heare, Every Creature: and doe you fpeak of one? And when it is faid, Creature, doth not this take away your conceit of eating with your teeth the Creatour, God himself? What say you to this? S. Paul speaks of eating the creature: you, the Creator.

Ief. Yea, but he addes, Which God hath created to be received with thankfgiving of them that believe and

know the truth.

Answ. Right: because none else can receive it with true thankfulnesse, to none else it is truely sanctified. To the pure all things are pure: but to the defiled and unbeleeving

leeving is nothing pure, but even their mind and confeience is defiled. Secondly, it is therefore faid, Which God hath created for them that believe and know the truth, because none else before God have true right and title to Gods creatures: which as we lost in Adam, so we recover onely in Christ. And Mr. Issue, whereas you read it, Created (meats, say you, which God hath created,&c. how can you in conscience understand this of Christ, unlesse you to spite us will turne Arian?

But suppose this was spoken of the Eucharist, and onely of the Eucharist: What doth all this hurt us? As though we debarred any from the Sacrament: let out Books and Sermons testifie the contrary. You rather which are content with once a year. But heare his ar-

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That which teacheth that Christ is not to be eaten;

is the doctrine of Divels.

But the doctrine of the Protestants teacheth that Christ is not to be eaten with the bodily mouth: Therefore the doctrine of the Protestants is the do-

Arine of Divels.

I am forry your Tutor taught you no more Logick, nor trained you up better in a Syllogisme. In this argument I think you doe not, but the world feeth foure Termes. This you learn'd out of th' Almanack. What? because we deny that Christ is eaten with the teeth, doe we therefore deny that Christ is eaten? No Sir, the quetion is not of the Eating, but of your carnall and groffe manner. You lodge Christ in the Kitchin, and place him in the same roome with the gorge and garbage of your stomack: but we owe so much honour to our God and Saviour, as to give him the best entertainment, according to his own demand, My son give me thy beart, and those plaine words of th' Aposthe, That Christ may dwell in your hearts by faith. You never reade of his ting in our bellies. Now the world may fee, for all your

your vaine brags, which Church doth most prize and

glorifie Christ.

As for all things that you can fay out of the fixt of Iohn, repeating the fame things over and over again, of Christs calling his Flesh meat indeed, promising to give it, performing it when he said, Take, eat, this is my Body, you are answere d already: as also whatsoever you

object concerning Indas and the Capernaites.

You would faine make Indas our Patron, without all Thew or colour of reason: for is there any thing here spoken of the Sacrament, that this should touch us? Reade our confutation to the contrary. Why then keep you fuch a bauling about nothing? Again, who is like Indas? We that understand the words of Christ Spiritually, or you rather that take them carnatty (as Indee did) of a bodily eating? Take him home, and never be ashamed of your Grand-father. Both he and you are of opinion that Christ spake of eating with the teeth or mouth, and swallowing into the belly. Who is Inder now? As Christ therefore, when he faid, I am the light of the world, was not therefore a light to the bodily eye: To neither when he faith, I am the bread of life, or, Who. foever eats my Flesh, &c. food to the bodily mouth. Neither doe we therefore banish Christ out of the Sacrament, while we teach how he is truly and spiritually to be received.

But with what impudence doth he avouch that Auftine, Chrysoftome, Theophylast, and other Fathers whom he dares not name, say that Indas and the Capernaites repined against the Reall Presence? make this Lye good, and take all. Indeed Indas had better manners than you. He thought but to eat Christ leisurely, and by parcels: you swallow him down whole. Yet there was no Speech of a Sacrament, but onely of Spiritual eating, which was afterwards confirmed by the Sacrament.

After his conceit of Indas, amongst all the Iewes, or

Hereticks for a thousand years, he can finde us never a Pafron till Berengarine: I wonder he brake not his neck with the leap. Tis well, he cannot lay that in this we fofer any ancient Herefie. As for the Iews, their contempt of the Sacrament proceeded more from opposing Christ than Reall presence. And whereas he faith, none opposed before Berengaring, I tell him again, the reason was ecause none defended it before. For what necessitie is here to inferre, Berengaring was the first publik opposer of Reall Presence; therefore all the Church till then believed Reall Presence? and why not rather, Berengarifirst opposed it, because the corruption of those Aposeicall times first maintained it? And indeed to leave my Advetfaries either ignorant or malicious Supposition. non which this answer is framed) if we leck the first wouchers of this our belief, the Bible as we have largely roved, and ancient holy Fathers are our Patrons: but if e fpeak of those that opposed new-forung Herelie, Berwas the first confuter. Wherein my advertarie bath cale very cunningly; who knowing how plaine and exwelle Bertram is for us, and against them, as if Calvin and Zwingline had writ it, not he that lived eight hundred years agoe, held it his best and only course roundly deny that this was Bentrams book, alleaging some core excules, whole Conflication is by my Reverche nother in his part prevented already. "But to returne to Berengarine: all that ever he objects against him, as that the Devill was oft espied present at his doctrine, that fulbert on his death-bed, when Berengarius came to vihehim, protested he law him attended by a Divell that brengarim denied lawfull wedlock and childreng Baprime, that (like the most falle acculations of Arbanasifor Magick and Sorcerie) he did goe in one day by help of the Black art from Fours to Rome, which is more han five hindred miles; are but to many toud lyes, bortow'd both from adverlaries, as the times then went, and Eccc meer

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meer Novices in respect of those times, such as lived (to speak of the eldest ) two hundred years after the time: what, if foure hundred before us ? Baronim and Genja brardare justly excluded, because they come above five hundred years too late. But I pardon my Iesuite : he thews only out of what Neoterick authors he learned it. Nay, some of their tales doe scarce agree. Fulbert, when Berengarius came in the croud with many others to vilite him, faw an ugly Divell attend upon him, why upon him more than the reft? by what Revelation was he affured that in all this throng Berengarius was the man? For, as for Lanfranck his utter enemie, those and others that were banished in the same fogge, if not of malice ye of Popery, their reports that he first stirred in this conproversie, and that till then the whole Christian world was of their belief, are with the judicious Reader of small value. But of Berengarius the Reader hath heard before a and what a man he was both for holy life and excellent learning, we will rather believe the rare Ele gics and Funeral verses of his own acquaintance a French Archbishop Hildebertus Cenomanensis. Which as in those adverse ages they have so long passed the piles so no Jeluiticall columniation shall ever extinguish.

I come to our own daies, and my Ichirs other jumpe of fix hundred years. Where he partly inveighs against our doctrine as aught by the divell, partly carpeth at our tives. His argument bornowed from the Devill is altogether idle. For, first our of what authors, it shall more appear when we speak of lives; namely, such as are either obstitutes Papills, or in this as good as Papills, Latherm against Calbrins as a lather than the content of 
But what giddinesse did intoxicate his braines, that pleading for Reall Presence he should make such large invectives against Luster, and object how the divel taught him, hapated him, and in th' end slew him; not considering that all this while he wounds himself. For

in this point, and as much as concernes Reall Presence, Lucher was a Papift! The Ichuite before confessed that Luther never meant to fpire the Pope in this, Therefore dedivels familiarity with Lutber gives a great blow to Reall Prefence: for ( to borrow arguments from my adverfaric ) he that taught and maintained this Popilh dodrine, and held Christ to be bodily present in the Sacrament, was intimately acquainted with the divell, had men more than a bullell of falt with the divell, acconded on with all diligence by the divell, taught his lefton by the divell, and haunted and molested by the Divell's specially in his chamber and in private, had the divell for is bed-fellow : and he that tooth and nate fought for Real Prefence, induced all this. O what a blurre is this a Romin doctrine, and to your wifedome withat M. Malone, who fo unfeafonably must needs put us in minde fit! You think to divert all this, by turning it to Lahers impugning of the Maffe. But, Sir, if your memory he fo thort, we must be your promptors, and be so bold a to tell you, that the Controversio is now of the Sacrament, not Sacrifice; for though they build their Maffe up on it, yet they are two diffinet questions.

Against Zwinglins what have you to say? He writes had in a dream some Spirit, whether black or whate he had not, shewed him a text of Seripture against Reall referee. What must it needs the fore be black? and where a your Logick? Zwinglins doubts, neither can you as me. Besides, this phrase with him, drawn out of Eraferic Chiliads, signifies no more than inknown. For (as seems often arise out of serious actions) the Popsish whose whose former disputation at a publish Assembly. The occasion to this, Zwinglins saith, it matters not although

water fit , what he was .

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Lally, if all this were true, and the divell had given this to our affection, what more differed were this to us than was at the first to the very Doctrine of Christ

and th' Apostles? for might not a cavelling Heather have used the very tame argument and words, against the ancient Christians? and lay, Loc, what Religion you profeste mehe very divel hath taught the fame? Reads in the Golpel : And divels also came out of many, crying out and faging, Thou art Christ the fon of God. But he extubing them fuffered them not so Speak : for they know that he was Christ. And there wanin their Synagogue a man wish an unclean Spirit; and he cried out, faring; Let us along; what have we to doe with thee, thou felm of Nazareth? art then come to destroy us? I know thee who show are, The baly one of God. Loe, the divell is turned weacher. Again, When he was come to the other fide share met him two poffeffed with Divels, comming ou of sebe samps exceeding herce. To that namen might pulle by abat way : And they cryed out faying . What bace we to doe with thee, Jefus thou fon of God? (or as another reades it, Then fan of the mast high Gad ) Art then com inder to terment we before the times. Now that this was no fingle divell, nor (as they lay) fingularis test is, it followes, And he asked him, Jaying . What is the name! and he answered, saying My name is Legion, for we are many, Spin the Atts we reade, how well Pauls doctrine was graced with the divels approbation and fuffrages what is came to palle, with the Text, as we went to prayern that a certain Damofell poffelled with a Spirit of work mution met us, which brought her Mafters much gaine by South-faying. The Same followed Paul and us, and cryed saying. These men are the servants of the most high God, which hen to but be may of salvation. And this aid the many dayes: but Paul, being grieved, turned, and Caid tathe Spirit, &c.

And another time, when fome Mountebanks would needs take upon them to exorcize, and call out divels, faying, We adjute you by Jefus whom Paul preacheth: the cylliforni returned this answer, Jefus I know, and Paul I.

Acts 19.

mon ; but who are ye? And the man in whom the evill hiris was , leaped on them , and overcame them, and presiled spainfechem, fo that they fled out of that house naed and wounded. And this was brown to all the feres and Greeks alfo dwelling as Ephefus ; and fear fell on them and the name of the Lord Jefus was magnified. Here. might not a heathenish Sophister as well object a Look how the divell-honoured, the very name of Ielm and Paul; and how that even hereupon the name of Telius. was magnified? Neither needs thele texts be reltrained only to compulsion, as though these confessions were extorted and wrung our of them by constraint. for neither doth the Bible expresse this : and it being but generall why may not the divell doe it in policie to difgrace the Golpel, and even raile perfecution against it? or on the other fide gaine credit to his own lies, being then taken for a true Prophet? as most clearly appeares in the Storie. of the Pythoni Co. Act. 161

But I need not travell farre, What if I now beate you. with: your own weapons, and prove that both M. Mahimfelf and other prime Papifts make choice of this. very fame argument for the confirmation of Reall Prefence, wherewith they now charge us. Bozine held it a De Notis Eci very fit and folid argument to prove Christs, bodily Pre-clesse Militanfence in the Sacrament from the Confession of divels, 14,14,14,14,14 But what speak I of one argument or Chapter by the way? We have a whole book of their own making and printing, wherein throughout the whole work the divell of Hell is brought upon the stage, confirming, nay in amanner preaching the whole, Doctrine of the Romish. Church. His name (as they tell us that were better acquainted with him) was Verrine, of the Order of Thornes, and next to Asteroth, This book is called The admirable History of a Magician, and was written by Sebastian Michaelis, Doctor of Divinity, Prior of the Covent Roiall of S. Magdalen, and S. Balme, and Inquisitour of,

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the Roman Faith: printed at Paris, anno 1612, and allowed of by Doctors of Divinity in that Vniverfitie, as containing many notable things that may tend to the great comfort and edification of all faithfull Christians. as well Temporall as Spirituall, and induce and four us on to Repentance, and practice of Vertue. The Frontispice of this Book invites you with this large promiting Title: The admirable Hillory of the possession and Conversion of a penitent woman, feduced by a Magueian, that made her to become a Witch, and the Princelle of Sorcerers in the Countrie of Province: who was brought to S. Balme to be exorcifed in the year 1610, in the month of November, by th' authority of the Reverend Father and Friar Sebaffian Michaelis, Prior of the Covent Royall of Saint Magdalen at S. Maximine, and also of S. Baumo: who appointed the Reverend Father Friar Francis Domptine Doctor of Divinitie in the Vniversitie of Lovaine, and refiding in the faid Covent of S. Maximine under the Regular Discipline of the Order of Preaching Friant for the Exorcifmes and Recollection of the Acts : All faithfully fet down and fully verified : together with an explanatory Apologie of the many difficulties touching this Hiftoric and the Annotations. But now let us heare their true Divell, Verrine himfelf, and first how he makes his Apologie to God. What Lord? are there not Preschers enough? There are many learned Perfonages, many Doctors, many wife Philosophers, many good books. They have also the Holy Scripture, they have the lives of all those that have led vertuous and exemplary lives, What Lord? if thou wilt work an unufuell wonder, take fome great Doctor, Philosopher, or Preacher; and then wil men beleeve. But because it were infinite to relate all the sedious and endlesse discourse of this Preaching divel, I will only pick out here and there for my present occasion what concernes the Sacrament. The priest commanded Verrine, that in testimony of the truth of what he had faid,

fild he should fuffer Lough to communicate. To which Verrine answered; In confirmation of all which I have aid. I obey the bleffed Hoft, let her communicate. Again, Then in confirmation of whatfoever he had spoken, Kerrine was constrained to worship the holy and bleffed Sagrament, and to fay three times, Adoranous to Christe: onia per Saultam Crucem tuam redemifti bes Ave Maria, de. Ora pro illis Santta Maser Dei Ora pro illis Santta Mugdalena, Ora pro illis Santta Martha , Ora pro illin Sante Lazare. This is a charitable Devill, Where he likewise addes that he had Iworn upon the honoured and bleffed Sacrament. and (which is a fweet piece of Doctrine) faith further. I affirme therefore that the Oaths of Devils are in force, when they are discreetly ministred unto them. And that they may fee how much they are beholding to the Divels good word, he protesteth that there is no falvation out of the Church of Kome. But let us heare the alvell dispute for Popery, and what a brave Champion he is in M. Malouer cause. You are to believe that Christ Jefus is in the bleffed Sacrament with his Humanitie and Divinitie, You will aske me, How or by what meanes she there? I tell you, faith the Divell, you are not with fuch curiofitie to prye into the meanes. Believe fimply that he is a glorified body, and takes up no place; and therefore may eafily lie hidden under the Species of bread. Youthat are priefts, how could you dare to touch your God, if he were there visibly, and not under the forme of bread? I tell you, you could not be fo hardy as once to approach unto fo great a light a for his Sacred mother on the day of his Nativitie dared not as it were to rouch hands! After this, Versine by a most folemn Oath confirmed all above rehearled, and in honour of the five wounds, he faid five feverall times, Aderamuste Chrifte, or Great God I adore thee, who are here covered unfor a little holy Curled be that Christian who reputes himfelf himself to be a Christian, and doth not believe it : he farre worfethan a Divell. Then he is bad enough, But come, let us behold a brave Spectacle a one Divell chall lenging another to the field in defence of Poperie. Then Vervine cryed, Hola Lucifer, come hither : for I will dispute with thee of the Maste, of Purgatorie, and of Invocation of Saints. Levischen, among the Supreme Soraching, thou wert the third after Lucifer. Darelt thou affirme that in the Sacrament of the Eucharift Christ Icdus is not really and truly there? God being Omnipotent may make his body descend upon a hundred thousand Severall Altars. M. Malone, I am afraid you have stolne Some of the Divels arguments. Then faid divel Verrine. and proceeded to exhortation; Look you observe the Commandements of God, and his Church which is not Subject to errour; for Christ Iesus her Spoule is ever with her and guides her. Be attentive to Sunday and Holyday Masses: for those that observe them not, having no maine nor Canonicall impediment, doe fin mortally, There are who goe to Maffe (mark hew the divell knows their faults:) as if a man would goe to hear Playes and Revels. You that goe to Church to hear Maffe, are to fay, Soule whither goeft thou? Thou goeft to receive either thy falvation or damnation. When you hear Maile, enter you into a deep meditation and faythus unto your felves: Infinite God and Saint of Saints, I dog not know but this may be the last Masse that ever I shall hear. But beyond all other pastime it will be well worth our labour to hear the Divel and a Huguenot or Calvinift dispute, and to mark how the divell of Hell takes our lefuits part, and fights tooth and naile for Reall Prefence. Heareithe Storie at large. The fame day there came thither in the company of certain Gentlemen a Huguenot that would needs dispute with the Divell, The Gentlemen said, How prove you that the Church was the true Church? The Divel answered. There is one God and one Church The Hu-STRUM guenot

menot replied upon this, I believe the Church. Verrine id, Dolt thou believe the true Church, which is the Church of Rome? Then did the other bid him to thow fome reason, whether the Saints pray for us or no. Verrine faid, Who so denieth the Prayers and Intercessions of Saints, denies an Article of his Creed which doth confelle The Communion of Saints. Then replied the other, I am not fatisfied with this, give me a better reason. To which Verrine answered, Doe not your selves pray sometimes one for another? and doe you conceive there is leffe charitie in Paradise ? I say, No: for standing before the prelence of God, and God being Charitie it felf, it falls not within the compalle of doubt that Saints pray for us: Then they fell upon the point of the bleffed Sacrament; and the Hug nenot faid, that it was necessary to believe that his Divinitie only was there, and not his Humanitie, Vertive answered, that he was really and truly there, both in Divinitie and Humanitie: and alleaged divers realons, lying, that who fo denieth that, denies the first Article of his Creed. Thou (faid he to the Huguenot) doll cknowledge in thy Creed that God is Almighty: and yet doft now croffe that , and denieft here his Omnipotency? For if he be Almightie, then is he of power to performe the same . which he also doth, for his body and divinitie are in the bleffed Sacrament. Whereunto he added, that Gods Word joyned with his power could not but take effect, and that when God had affirmed a thing, it was impossible for him to lie. Then faid the other, And I affirme that we receive him not but by Faith. Verrine answer'd, This by faith will leade you all to Hell, if you be not humbled and give way to the truth. The other faid, And how is the body here, when it is faid that he litteth at the right hand of God ? Verrine replied. It is true, he is fo : yet doth he not fay, I can be no where but at his right hand, He said when he made the first In-Stitution of this blessed Sacrament, Take, this is my body Ffff and

and my blond it is not faid , This is by Faith , but it is faid, Thirit my body . As often as you doe this, you that doe it in remembrance of thy partion. Then Portion of ded. You deceive your felves in that you think that the Body of our Lord deth fill or take up any place. No no it is not thus : for his body is a glorified body, and is adorned with all the qualities of a glorified body. You, I therefore a body to bleffed above all other that he occur pies no place, but is covered and shrowded in a little bit of bread only. Who would think that the Divell and M. Malone could jump to near? You fee what a flout and Worthy Champion they have gotten. Goe on then faid the Huguenot, How prove you that God hath commanded us to pray to Saints ? Verrine answered him, It is an Article of your Creed : if you'be wifer than God, why goe you not and pluck him from his Throne? To this be laid, I amnot yet fatisfied : but tell me how prove you there is a Pingatorie ? Verrine replied, Yes, I will prove it easily unto you: I affirme that God hath said that no defiled thing shall enter into the Kingdome of Heaven. To this the other answered that he was not content with his Replications, because the Divel is the Father of lies. Vernive faid, It is true, while we have free fcope to fpeak from our felves. Thou art too arrogant, too curious. The Huguenet replied, Hold thy peace, thouart notable to answer, and are indeed but a block-head. Then he went away with this credit to the cause that the Divell had oppoled it. Then the divell faid, It is true O God, who art here Really and truely with thy body and bloud, with thy Divinity, Power, Wifedome, and Bounty. And then Verrine favare according to the meaning of God and his Church upon the bleffed Sacrament; confesting in the faid Sacrament the Reall Presence with his Humanitie, Divinitie, and all his glory. In confirmation of all which, Tobey the bleffed Hoft, let her communicate. And not onely

only he, but the Arch divel Beleevek ; when a Dominiearl Friar commanded him to worship God in the Holt. toon the fudden profrated himfelf flat on the ground : which they had much adoe to make another divel called Carreto performe. Nav. (which puts me in mind of Belwhiles Mare ) they tell us a Story of a great Maltife that worthip'd the confecrated bread. She faid that upon a certaine day the Magician commanded a great Malliffe to be brought to eat the confecrated bread, which he made up into a lump to be devoured by him. But the doe being Brought before the bleffed Satrament I he as it were kneef d with his hinder feet, and closed his two fore-fret together bowing down his head as if he had worthinged the fame : in fo much as they could not beat him from thence neither with flaves now hones, Whereupon many of them fell a weepings to that it was ordained that from that time forward they should bring no more dogs to their Affemblies, And if you wil belowe the diveline will tell you yet more News : how Christ appeared wishly in the Hoft like a little fweer Babe, The Legend gooth this, Beleebit fwore upon the Canon of the Maffe, leving his hands about the Prayer made after the offering, that the last night, as the Magician was faying Masic to the Affembly of Witches, Magdalen (the possessed partie) looked on, but was notable to friere or crie out that her Aftifrants might take noticed And he brought and prefented to her the confectated Holl to receive it at his hand which the refused. And as the faid Magician continued inflantly to importune her, the faw within the Hoft a little infant marvellous faire, thining and calling forth Very pleasant beames, and faying unto her, I will not my daughter that thou receive me from the hands of my enemies, but from my fervants. Another time they had like to have confecrated an emptie Chalice, had not the Divell been more carefull than the Priefly for on a time at Male, the Prief had forgot himfelf to pubinowing a but Ffff 2 Bel-

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Betweenberried out Wilt thou Gry Maffe without Maffe 2 then the Priest looking in put wine into his Chalice Then concerning the Prielts power to fetch Christ at a call, and have him at command, Divell Versine faith further, Ha God, it is no great wonder for thee to raile the dead Fre. but the wonder of wonders is that the Son of God with foure words should be MADE TO DE SCEND upon this Altan, O great Miracle : although in faying thus what noveltie doe I speak? for it is no new thing that the Son of God flould Y E E L D OBE. DIENCE to a Priest Thus doth God OBEY a wio ked Prieft, in descending on the Altar AT HIS COM-MAND: the Creator obeyeth the Creature, the Redeemer his Slave, and the Judge his Malefactor. That the Son of God did veeld more OBEDIENCE to the Prieft, than the Prieft did unto God: and that as foones a Prieft doth speak, God prefently descends upon the Altar. Nay ( if this be not enough ) that the Priest was e. quall in Honour to the Mother of God. Why then doe they not worthin him with & reed & Asia, if he be as good as the ! But there is get behind the greatest miracle of all how that the Divell dates not bite a confecrated finger. Thus themselvestreport it. While Divell Belechib took Magdalen by the throat, making as if he would have frangled her Wather Among Boilletos put two of his conferred fingers upon het throat anythereupon Belegbut cried. The Divelt take thefe confocrated fingers that put me to this paine. Put other fingers in the roome, and thou falt fee how we will use them. Upon which fatalous and ridiculous toy, they beltow this ferious obfervation i Here is to be noted , and experience it felf doth clear it, that when a Priest doth put his consecrate fingers in the mouths of those that are possessed and betwixt their teeth, the divels dare not bite them, and are at a fland, like a horfe checkt with a bit. This experience ought to put the Ministers of Hereticks with all their Adherents. Antherents routter shame and confusion. And in the margin: Divels have no power to bite consecrate singers.

Another time when Pange lingua was said to the honour of the Sacrament which the Priest held, upon the rehearfall of this verse Sola sides sufficier. Verrine cried, O
this is most true, Faith alone is sufficient. How can it be
that so great a God should be contained in such a little
Host? And he cried out saying, yet it is true, he is prosent here: worship him, for he is here Really and truly;
unsed be the curious. We our selves are constrained to
worship him, and to believe his Presence there. Thus
for want of a better they have the Divell for a witnes.

Flettere finequeo Superos, Acheronta movebo.

Grefill and Sonveillon did also the same three severall times; once when the Creed was faid at Maffe, another time at the Elevation, and the third time at the Communion. Neither doth the Divell plead for the Papilts in this one point concerning the Sacrament, but in many moc. As first for Scriptures, see how busio the Divell is whide the Word of God from the common people, and that borrowing his Arguments from our Romith Teachers, or elfe they from the Divell. The holy Scripture (faith the Divell) is a meate too lufaious, too delicious, too precious; and all cannot relish it, especially Women and Fooles. It is too hot for them : and there. re Hundreds that burne their fingers for being too nimble and prefumptions, and because they would make their private interpretations apon it, which they use to foure by their own judgements. Therefore (faith the Divell ) God hath provided for them other good wholefome food, towit, The Lives of Saints and Miracles. Say not the Papifts even the fame? So for Peayer to Saints: Was it ever known, faith he, that Divels should advise men to invocate Saints? yet am I constrain'd to perfwade you to pray to them especially to S. Dominick. Before you be entertained with Gods imbracements, you Ffff 3 mult.

Encid. 7.

prayer.

mult have recourse unto Dominick Staniflans, Bornard Anselme, Steven, and to your Guard-Angell, and entreat them to conveigh you into His Majellies Palace. Alfo those that are desirous to speak unto the Queen, must me the fame courfe: for it is the above all that makes Inter-Their Divels cession for you. Honour the Angel that is your Guardi an, and fay unto him, ( for lie is one of the pages of your Soveraigne King ) O my good Angell that takeft charge of me, lend me thy hand, bring me the directest way unto the Court of this King; and doe me this favour as to make my introduction unto fome grace with your Prince, Againe, The bleffed Mother of God makes the report, the Angels and Saints are the Advocates, Many is the poore finners Refuge, Mary the finners Advocate: Mary doth ever present her wombe and her brefts to her Son in their behalfe. She is also all in all ; for (mark the Divels from lines ) the is the daughter of the Father, the Mother of the Son, the Spoule of the Holy Gholland the Pear-leffe Temple of the Sacred Trinitie; the is befides Sifter to Angels, yea, their Queen and Princelle: and what marvaile? whereas all Vingionare Angels Siflers, and shall be exalted, because Asony would have it fo. He inftructs and teachethius further ( wherein our Franciscans must not forget to give the Divell thanks) how the Virgin Mary was conceived without Originall fin : yes, and fufephtoo. Then for Reliques : the divell above all things could not induce abone of S. Lawrente. The Story is this : A Franciscan Friar came the ther, and brought with him from Rome fome Relies which a Cardinall had bestowed on him. He laid them foftly and fecretly upon the poffelied parties back; at which the Divell began to orie one, Take that away, for it burnes me. Being adjured to tell what, he faid it was the wood of the Croffe and one of S. Laurence's bones: the reft, faith he, I fear not much. Among other Relicks the divell diferred the skull of a demued man, who was then 一名は日本中ではないのはなり

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hen burning and frying in Hell, other dead bones he hight at Look better (I advise you) to your pedlingleft peradventure the divell, who knows your ficks far better than we, fmell out damned bones amongst four Holy Reliques. Then he tels ftrange things : as that Christ came down bodily from heaven into France to offit Mary Magdalen : where they put in the margin, An aithenticall Hiltory reporteth this; adding elfewhere that the Angels carried her to a mountaine with great figing and melody, where the did Penance thirty years's the told an honest religious person (faith their Leend) that presently died after as he was foretold, in confrmation of this truth; and that a piece of this mountaine is yet to be feen in a Chappell of theirs behind a pillar, More news : that contrary to the Scriptures Dent. 34, the body of Mofes is in Terrestriall paradife: that he is one of the foure Trumpets who are appointed in the last daies of the world to denounce the judgements of God to the foure parts of the Earth. To which the Author of the Book feeming to give confent, writes in the margin, This is a new Revelation. Yet more News: that Antichrist is already born of a Iewish woman, that was got with child by an Inenbur. This is above fix and twenty years agoe: he is a big knave by this time. Again, There are of you that shall fee the time of the perfecution made by Antichtift : and have this Meditation continually in your minds that Antichrift is borne. In another place, as hough Soules and Angels had bodies, he faith, We divels are to deformed, to horribly foule, that if you should de one of us, you will be ftricken dead with fear upon the place. And if a foule of the damned should but preant it felf to your view, you could not endure to behold logaftly a Spectacle, but would fall down dead presently. On a time the Divell treated on the Gospel appointed for the day : and made fitting the feafon ( if you will believe the Friars commendation of the Divell) a pious difeourfe upon :: upon the Feaft of Christmas; nay a discourse very obser. vable and worth the reading. Amongst other his Apoph thegmes this is one: Give the keyes to God the Fa. ther, the staffe of command to the Son, and the fuell that is in thy house to the Holy Ghost. Then the Divell cries out : Great God, they are not content to heare thy Ambaffage from me; fend to them a bleffed Angel, bid Gabrief Raphael, or Michael, or elfc Rafael, who was A. dams good Angel to goe in this errand, that they may convert and bring back this third Adam. They have for many famous and notable Preachers, and many books fraught and furnished with all varietic of learning : and wilt thou have me then to speak, who wait for no other reward but the corments of Hell? God perceives that men esteeme not of his Preachers, and therefore fent the divell to deliver his Truth by the mouth of a woman. Physitians to new maladies have new remedies. A Miracle an unheard-off Miracle, and which will never happen again, that THE DIVELL SHOULD CON-VERT SOULES, and be in stead of a Physitian. an Apothecarie and a Surgeon. Nay, the Divell was of good belief that this would affwage his torments in hell: and all the Papilts that heard him were very forry that fo good a divell should be damued. The Assembly (faith the Book ) was much agrieved that Verrine should be damned, confidering the excellent Remonstrances which he made. This is Origens Charity to fave the Divell and all. This Verrine (as himself tels the tale,) was the divell that in the shape of a Serpent tempted Eve; and (that you may learn fomething more than is in the Bible ) the Serpent had the face of a girle. Nay, they adde two Letters of this Magdalen the possessed woman, one to the Virgin Mary (and that by her Ghoftly Fathers advice ) another to S. Magdalen,

And yet this Bable is vaunted of by the Author in his Epistle to the Queen Regent, to be a work which shall as

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much advantage and profit the Reader as any book that bath been published these many years. Nay, the grave Doctors of Parir after a full and diligent perusall grace it with this serious Approbation and Subscription.

We the under-written Doctors in the Sacred Facultie of Divinitie at Paris doc certific that we have fully and diligently furvayed and read this prefent Treatife, intituled, The admirable Hiltory of the polletion and converfion of a penitent woman feduced by a Magician. The Collections whereof were gathered by the Reverend Father Michaelis, Doctor, Preacher and Inquilitour of the Catholick, Apostolick and Roman Faith, established by our Holy Father the Pope. In which Treatife and Collections we find nothing that is not Orthodox, and conformable to the Decrees and Orders of our Holy mother the Church : yea, we have therein observed many notable things that may tend to the great comfort and edification of all faithfull Christians as well Temporall as Spirituall, and may induce and spurre us on to Repentance. and the practife of Vertue. From our Studies in Paris this present Tuesday the 10. of July in the year of Grace, MDCXII. G. Froger. Fr. P. Dum,

Will they now east in our teeth the Divels Lecture against the Masse, whereas in this book which hath merited so much commendations of their learned, the Divels hath not only expressed himself to be a rank Papist in the Doctrine of Scriptures, Church, Sacrament, Prayer to Saints, and imparticular and most fully and often in this very point of Reall Presence, (wherein what saith the Icsuite, but what the Divell hath said before) but also tooth and naile sights for it, and argues so like them that you would think him one of the number a lap

The Divels molestation, no Argument.

But because it is further objected that the divell not bonly saught, but malested Marsin Lusher, and haunted him with fearfull Apparitions, let them remember that herein they condomn the most ancient Monasteries of the Gggg

a Tanta namy; Primitive Church. Por as he writes a who lived immeerat Damonii diand o black the divels kept filch a meket a nights a feriras ur vix pauci & admo monest the good old Montes that they durit het fleep, but dum stabiles were fain to full to their propers and watch by turns. Nav atg; ztate pro- this was to ordinary, and the divels appeared to often in vecti tolerare fearfult offible Phapes that fearer any man don't carre, but habitationem folirudinis pof- were algrick all driven to seave the place. Yes, their Ho fent. Siguidem by Pather Sie harring was mighthy haurited with Sing in ipfis Como Titte, and fought not with Hells and blond, but with Print bijs in quibus gibalities and Powers. You should heare fuct a noise by commoraban- nights in the Wildernelle where he keps, is if it were a tur octo vel decem, its co- whole armie of Souldiers I may the whole mountains rum arrocitas was feely full of divers. On a highter the divell had brought graffabatur, & allothe wild beatts of the Defert into his Cell's another frequences ac time sthere appeared a monitor like a man to the middle vinbiles fentie-bantur aggref- with the hinder parts of an Affe. And even from the first fus, ut non au- the divel would make fuch a fearful noise on menes as if derent omnes there were a world of people in the four. They that were pariter nocti- to the next roome would hear fuch a talk, as if fome body bus obdormire, had broken in. On a time to trie conclusions, & S. Anlijs degustantibus fomnum alij vigilias celebrantes plalmis & orationibus seu ledionibus inharcbant. Como; illos ad soporem nature necessitas invitaret, expergera Eis alijs ad corem doldbraitwel erant collettam/finallierencubierradebantur. lo. Caffian. Coll. 7 de Mobilithte anilog da, ag ! Hoftuenis com inquiera bat illecebria. Et primim noctibus infesta multirudine & horribili mem sonitus eumexagitare combatur: per dies etiam aperaisin eum telis irruebat. In vira S. Antonij falso adicripta Athanafio. C Prohouantasibi conventansexpertus eft tuctas! The enim tumulous & roces populi, armitedianiq fofficis Offorolis plenum mustanti Demonini mulciculine se vidille referchange Admiraridhe plant dhemm oft in cam immani foliandine unum hominem and Darhanum quesidhnas expayife congressiones. 4 Quadan nocte cum pervigil. Antonius observate Dominum, santos in Monastechum ejus be-stiarum greges coacet vavie ut omnes Eremi belluda circum se aspicerer. • Vidit bestiam pube telen libriariam factere preferenteral que conde in affrican finicha f Er primo quidem qui font cumt, exiltimatour aliques bomines feals politis introisle: pollquam autem per cavernam introspicientes nullym viderunt Demones intellexerunt contra that contentered by Adversations bon longe a villa constituta secellit. Encourin una mamorea supradictus regrer cum clausides, sobre abidem morabajur. Ergo diabolus ita eum aggregatis satellatibus suis varia cede is-ceravir, ur doloris magnitudo et motum auserrer et vocem. Nam et inte posted referebat, vulnera fulfie turn gruvia ne univerla hoitrainin tormenta fuperarene Alia die is frater adbeit Beacht rates jures ternio per di feminete roum fractis forthen innet nic: quem imposmintumeris ad villula domicitium reportavit,

sony would needs be put into a tube where the divels best sentitality him till he was not able to speak or skirre. What made he h Soniter igithere? Not long after they came and beat him againd: cur rependinus there was a fuddent noise, the roome shook, the walls increpuir, its were broke open, and a world of divels entred in with at loco fundithe feverall thapes and voyces of Lions, Buls, wolves, the agitator, Beares, Leopards, Scrpents, Alpes and Scorpions, S. As pariculas pasony faid himself i that he had often feen the divel with farie Demoflaming eyes, burning baire, imoking noftrils, and fire out num eximale of his mouth: that he often & heard the divels hille and turba fe offundance and make a north. One time the divell brought in deret Name & a candle, land's, dureby faut his eyes, because he would forgoing the not be beholden to the divell for his light. Another time mas induences. they entr'd so fierce that all the room shook again, Neither omness protiwas this done once or twice, but by his own confession nins locum rethe divels would ordinarily come and before the house that talija loomen; you would think there were an army of Souldiers, and tauroning the fill the places with horses, wild beafts, scorpions, and fin- posing afoil dry kinds of Scrpents. The Divell would lay gold and dunnlespents, filver in his way to tempthim. Nay, faith he, Sapi me a feerpionum; Damenibes non derege verbenatum, I cannot derly it but dorumantiguethat often I have been well fwinger by the divell. On a forum. Et have time the divelicame (as he well might) in the like welle fingular fecunof a Monk, and proferr'd him bread. Another time a he dam fram fre-

ram. Truccoomnium vuleus, & vocis horrida dirus audirus, Antohius flagellatus ard : confolius leneicher quidem afperiores corpor is dolores & A licer geminum subserte carnis exprimerent, de. i Ctebro dinig Antonius estem 1 fe vitum Disbotum at ferebat : oculi ejus ac fi species Lucifera, ex ore ojus procedunt lampades interfz, crines quod; incendijs sparguntur, & ex naribus ejus fumus egreditur, quafe fornacis afluencis ardore carbonum, halitus ejus ut pruna, flamma verd en ere ejus elomeratur. Le Commoverune aliquando Monafterius meutir : farpe firepirus, farpe faltaciones, Supè labilos ingefforunt. A Quodam sempore cum ingenel luce sent entes diverunt, Venimus Autonis politum tibi probete fuigorem. Er ego claufe octilis, quia lucem Diaboli dedignabar aspicere, orabam . Quories augurate Will fueura dixerunt, com à me audirent. Et hoc ad velfram quid persince coram? Quotica minicantes ut milites armari, feorpionibus equis, bellicis & varit fer pertibus eircundederung me, & domum in que eram seplevertint ? Austiqueque decipulam diabolus mihi in deferto frequenter secendir. Sape ques hell DA MO NIBUS non denego retbensum has I in canari oponable sugario qualitation I substitution

Vidi aliquan- faw the divell come to him like a very tall man, calling do Diabolum himself Gods Providence, and faying, What wouldst thou excelfum corhave me give thee Antony? but S. Antony foit in his face, pore, qui fe And another time he faw the divell like a great grim fel-Dei virtutem low with his head to the clouds, catching at foules as & providentiam aufus eft they did flie to Heaven. But hearken the conference -dicere: & air that passed betwixt the Divell and S. Antony. The Diad me , Quid vell on a time knockt at his doore, S. Antony in a Monvisur d'me tibi kish obedience went and opened the doore, and saw a donceur , Anzoni > Jejunan- huge Giant as tall as Heaven; he asked him who he was, ti etiam mihi It is I Satan, quoth the Divell. What makelt thou here, vilus eff ut faith S. Antony ? Then faid the Divell, What is the rea-Monachus , & panes offerens fon that you Monks and all Christians are ever curfing me? S. Antony faid, They forve thee well enough, for fuadebar ut velcerer & thou wilt never let them alone. Then faid the divell, They buic aliquid may thank themselves: it is none of my doing. They indulgerem have made me a poore Divell. Haft thou not read, Quia corpulculo: Il desecerunt inimici framea in finem & civitatet corum de-Lico luridam faciem serpen- struxisti? I have no place, no city, no weapons : the tis agnovi. world is so full of Monks. Let them not blame me with-Pullavit aliout cause. Then faid S. Antony, no thanks to thee, filquando Da thy beat : Christ bath conquered thee manger thy teeth, mon Monaftesij offium: e- The divels were fo well acquainted with S. Antony, that grediens vithey used year after year to tell him before hand what deo hominem would be the increase of Nilm: but he said, What's that enormi fublito you'd meddle with your own businesse. Nay, he was mitare, porfo familiar with the divell, or elfe had fo good a nofe that rectum caput he could track him by the fent : And yet what is a finguulás ad Colum. Cum ab lar commendation in S. Antony, namely, to be thus oppodoc quifnam fed and molested by Satan, in Lueber is made a matter of ellet inquirerem air, Ego great reproach. Neither went-these Reports only of S. Anteny, but other ancient Monks were as much haunted fum Sarenas. Et ego, &c. by Hobgoblins, and worfe: even them of the chiefest P Accedit nonote Reade Palladins his Hiftoria Laufaca. P The divell Au Demon taureameenens fieur lictores, præ se ferens speciem militis. Cum bie quoq; actus non fusceffiffer Dassoni; transformatus off in puerum duodecim annos natum, &c. Palladius Epilcopus Helenopolitanus in Laufiaea Hiftoria, cap. 18. would

would vifite Abbat Nathaneel, sometimes in the likenes 9 Scioquoq;ad of a fouldier, fometimes of a boy asking lodging for hunc hominem fear of wild beats. To Abbat 7 obs the divels appeared nile Demones in the likeneffe of Angels and fierie charrets: and to oftenderes An-Abbat Pachen r in the likeneffe of a black-Moore wench, geticos exerciwhom when he truck, his hand did most intollerably to & currus igwhom when he truck, his hand did mort intentionally niset multos fa-flink of it for two years after. Three Divels came to tellices, tangua Engrism in the Habite of Cleargy-men, offering to di- alicuius Regis foure with him, and pretending one to be an Arian, ano- venientis.c.46. ther an Ennomian, and the third an Appollinarift. To ano- Damon me ther the divell came : like a Prieft, and offered to him the eft adortus ve-Sacrament. To another Monk called Valens, w the Divell quam antea. came by night in the likenesse of Christ, sitting in the cransformatus middeft of a fierie charret, with a thousand Angels hold- in puellam Aing torches. One of them ranne before, and bad the Monk thiopiffam: fufall down on his knees. Then this Monk who had wor- citus impegi ei hipped the Divell, formed to receive the Sacrament : x colaphum. Hoe for (laith he) I have feen Christ. Then his fellowes bound aute mihi crede him with iron chaines, and so kept him for a mad man a dicenti: Bienwhole twelve month. Macarine of Alexandria would ferremanine needs be fo hardy as to fee the Sepulcher of those famous fatorem. 6.29. old Sorcerers Immes and Imbres, an inchanted place and Ei tres appafearfully haunted by most fierce divels. He had nine daies ruerunt demojourney to goe through a great wildernesse, and all the nes in habitu way he fet up reeds for marks. When he came , thither fide cum eo

rore ergo per-

inquirentes. a 86. t Cum quodam die se Saranas transfigurasset in presbyterum, ad eum abibat celerius, prz fe ferens fe ci velle dare Eucharistiam. c.61. 1 Quadam die com oper raretur in tenebris, acum dimisir qua consuebat sportam: quam cum ible non inveniffer, Damon ei fecit lampadem, & invenit acum. c.31. u Abit Damon & figuram Servatoris induit, & noctu accedit in phantalmate, mille angelis lampadas tenentibus. Egressus ergo cum vidisset apparatum lampadum, circiter à stadio procul Anichristum adoravit. \* Ego non habeo opus Communione, Christum enim vidi hode. Tunc euen anno une vinxerunt & in ferrees compedes conjecerunts y Cum propus accessi ad illud monimentum, ex co egressi mihi occurrerunt ad septuagiuta Da mones varijs formis prædicti: oi ple Boartes, oi de mudartes, alij quidem clanantes, alij verò exilientes, alij verò cummagno fremitu in me firidentes dentibus. Alij verd tanquam corvi, volantes audebant meo vultui infultare dicentes, &c. c. 204 lagrediente auté co in Paradifum, ei occurrir Diabolus cum firida romphes, el reinitans. Ingreffus autem contemplatus fum omnia; in quibus inveni etiam cadum zneum catena ferrea pendenté ex puteo jam tempore consumptum, et fructu Malorum punicorum qua nihil intùs habebant, (fuerant enim arefa cha à fole) & plurima aurea donaria.

there came out upon him with open mouth threefcore

rà Damon cum collegiffer omnes illas arundines dormichte Macario, & ad cius caput poluiflet, recellit. Venit colligatas arundines quas iple fixerat figni caufa.

a Vifa eft ei quedam puel-Le speciem præ agua ftillan-

and ten divels fome howling, fome leaping, fome grine ning, forme flying in his facedilec crows, and faying What haft thou to doc here? doc we meddle with Monke? never man was here before. One divell rannest him with a drawn fword. Neither would they Jet him enter, till he had given them his Oath that he would meddle with nothing. When he was to return, the divell to make him 2 Immanis ve- 2 a new labour had gathered all his reeds by night and laid them in a bundle at his head: fo he can be not home in twenty dayes. In his journey the divers appeared to him . fornctimes like a Maid with a buttle of water forme times like a great Camel bladen with all provision, Another time he task'd himfelf to think on nothing but God for five daies, and lock'd bimfelf in t but the divell to Poliquim er- put him cout of his dumps for his chamber and bed on go furrexit, in- fire, and burnt all that ever he had, and almost himself too. This is the Monk that was fo confeionable that when he had killed a gnat because it king him, to make fatisfaction he went into a fen d which was full of guars as big as walps that might pearce a bores skin, and there he fate naked half a year. On a time a wild beaft brought her blind Cub to be chealed : and on the morrow in thankfillneffe gave him a theeps skin. But the honeft man made cov. renens urnam faying, He none of it, thou halt ftolne it from fome poore

gem. b Facir ergo Diabolus ut ei phantalma appareat, camelus onera bajulant & errans per folitudinem, habens omnia adulum necellaria. E Smeni quinos diesfolam mentem meam ica componere ur à Deo avelli non police, & nihil aliud omnind cogitaret : & claufi meam Collam ut nulle darem responsum. Cum duos autem dies & duas noctes perseveration, ita irritari Damonem ut ipie herer flamma ignis & combureret amnia que habebam in Cella, adeò us ceiam frores supra quam fraban; igne arderer, & fic me quoqu existimarem sosum confingrare. Tundem simore affectus servio die destiri ab bor proposito, cum non possem amplius mentem mean to mere indivullam. d Condomnavit leiplum ledere nudum lex monles in politice Sectes, in qua pollunt culices vel fauciare pelles aprorum, ut qui fint aque magni ut vefbe. e Cum accepiffer catulum S. Macarius & spuisse in ejus oculos bravit, & Antim vidit. Hzc dixit Hyenz: Undenambane habuilles nili overnalicujus devoraffes ? quodergo proficifcitur ab injuria ego à te non accipio, nif jura veris te non maries mer mer tu

r or fredig Malor in princecissolar aucadoneria.

body: I cannot take it wileffe thou wilt fwear to inc that henceforward thou wilt never worry poore mens theep. Well, the beat nodded, and upon this condition he took it. But amongst all poore Monks, the divell never foited any To much as Abbat Mofes, one that in his dayes had been as Cut pure. When he used to goe farre one in the nights to ferell water, one night as he was stooping into the Well, the divell came believe him and thrult ha club into his body to hard that his excrements came out this mouth, and there left him for dead. Some fay this was given him for a Purgation. Now M. Malone goe your wayes, and object against Ember how that he was frighted with Spirits, hannted by Hobgoblins, and even brought to deaths dore; that one night he was mightily troubled with apparitions of firebrands, which ever Bruck him into an extreme head-ach, and once was almost five swound. Be it to : what is all this to the divels meivill usage of Abbat Mofer?

Bur let us adde out of fundry other Aithors how lina organical reingely the divell disquieted Religious houses and persons. As Painted Discounts was writing the life of Pope various non the calible. One of their No ampliate fundaments was love troubled in the tright by the divell with athless sunday.

8 Quem proper morum improbitatem år datrokinij crimen projecit ejus domânus: sleebattaenim eistansakque nadi cudes progredi.

h Egrediens hie pugil Satanz (variè e. nimeumeo de certarit ) hos Cribus ahibat ad cellas Mou nachorum, & accipiens hour drias els nema enribus, állas aqua brolebite. ete: Damen :: qui eum obser Vavenun Hon amplals forer athlete fore cudinom , cum

infe ft inclination in purcum ur unius Monachi impletet hydriam, elavam quandum et impegit in lumbos, se cum in eo loco reliquir jasenem morruum, ministantinifo fentienchi negi, quid negi, a quo id patinis fit. Cum erga alio die venifità quidimenti della continuo della contin

1 Ibi Draco anciquus mulcas ei molestias excitavit.Nam immaniscujufdam monftri Speciem induens, minas intentare & hor-Transformabatur identine nigrior . mode ferpensum, mox belluarum tum rerreffrig rum marinarum. Laurentius Surius in viris m Teterrimo

post le favore

relido.

n Vigilija &

fearfull fights; and rifing prefently to goe to his Ghoftle father when he came thither, there day the divell at the dore in the likenede of a mighty great Serpent. Another night as Abbat Winwaloc was at his prayers, the I divel came upon him like an ugly Monster blacker then foot appearing interchangeably in the shape of fish, or fowle, or beafts, or creeping things; and some times it would feeme in stature to touch the clouds. At length it vanished, leaving a m most horrible stink. The like befell a Monk, one Cadulus: When he was in the Church at his prayzorem viro Dei ers, he heard a cry out of the Church-yard that Theeves incurere corpic had broken into his Holf-house, and unlesse he came quickly, horse and all would be gone. But he perceiving dem in varias that this was nothing but a Temptation, would take no formes fuligi- notice. The Divell feeing that he could not prevaile, came ain'at the Church-top and numbled down before him in nune voluciti, the likenelle of a Beare, thinking thereby to affright him The like we reade of Theodorm Archimandrita; that when he being but a little child used to rise before day to goe and fay his prayers in the Church, the divels o met him in such hideous shapes of woolves and other wild bealts, as if they would have eaten him. Another Monk Parrum, tomo the divell was feen in the likeneffer of a black boy to pull a. mense Mar- by the sleeve and fetch him out of the Church in time of divine Service. We read in the life of S. Cutherd, that as he was preaching and bidding the people beware of the divels fleights, on a fulden to their appearance 4 there was a neighbour-boufe fet on fire, which made the people run

grationibus Deo inteneus audivit Diabolum extra Ecclefiam vociferantem &c. Dolens Diabolus le despectum in speciem urfi demuranta off, & Ecclefiz per rectum dilaplus ante inlum preceps corruit, ut housare falsem & fragore kirum a capto perturbaret Edinerus in S. Anselmo. L.1. 9 Ac multis quidem in via Demontum dolis terrebatus Improbi chim illi fub luporum aliarumos ferarum forma puerum territantes & un dig; eum invadentes ut devoraturi, à bono proposito abducere conabantur. Georgi us Presbyter in Theodoro. P Alpexit, quod eundem Monachum qui in oratione manere non poruit, quidem niger puerulus per vestimenti fimbrias foras traherer. Gregorius I. 1. Dialogi. c.4. 9 Beda in S. Cuthberro Episcopo Lindisfarnensi.

vergrate Theorles this apped Symbol Older of Latencin's Nivera Confeders.

all out of the Church, and leave the Sermon. The like ac- Greg. ubi fucident befell the Benedictine Monks: the divell made rade virum them beleeve all their Kitchin was on a fire. Another Dei missiam est time when they were building their Cells, the divell fate ut veniret & so hard upon fone stone that they could not all lift it : and orando hostem another time the divell threw down their wall, and all repelleret ut to bruised a little boy, a young Monk. One night, as possent ib.c.9. Theophanes one of their Saints was a fleep, the divell " bit virdei in ohim by the thumb, like so many wild Boares, that the rationis studio mark was afterward to be feen, and abused him impudent-intra Celle ly: but he with a little Oyle of the Crosse (a new drug) morabatur. healed it instantly. There was another simple Monk, and Cui antiquus one that bare no man malice, whom the divell x made hostisinfultans flark mad. Another Monk made this resolution with apparuit, & ei himself that he would upon no occasion touch his privic quod ad labomembers : but the divel did hang fo heavie upon them pergeret indilike a most huge y masse of lead that he was glad to seek cavit. Quod for help. On a time the divell came into a Monastery like vir Dei per a very grave Hermite. Eum verò tota z illa Religiofa ca-nuntium celetterva humanissime recepit. And the whole Religious indicavit. Is Crue of the holy Monks entertained him most courteously qui mandatum and bad the Divell most heartily welcome. The divell detulit vix vercame to a S. Vincentiu, sometimes like a Blackmoore, ba compleverare, & mali-

lignus Spiritus parietem qui adificabatur evertit, atq; puerulum Monachum ruina contrivie c. 11. " Damones ei nocte parumper dormienti impudenter illudere conati funt. Manus enim ipfius pollicem tanquam fues agrestes, dentibus corripiences. acerbum dolorem inufferunt, in eaq; corporis parte dentium vestigia reliquerunt. Sed preciosi ligni unguento dicto citius (quod mirabile fuit) eam curavit. Symeon Metaphrastes in S. Theophane. \* Erat Frater quidam in Monasterio ex corum numero qui simpliciores sunt & malitia omnino vacui. Hune Diabolus ad amentiam ato; infaniam impulit. Theosterictus apud Symconem Meraphr. in S.Niceta Confessore. y Diabolus rantum dolorem in eisdem membris fecit eum sentire ac fi quzdam plumbi gravissima moles in illa sui corporis parte penderet. Edinerus in S. Anselmo. Damon accessit sub habitu & forma admodum Venerabilis Eremica, utroq; se obtulit ad assectandum B. Vincentium cum alijs. Eum verò tota illa Religiola caterva humanissimè recepit. Petrus Rauzanus Panormitanus in S. Vincento, L 2. 4 Quadam nocte, cum ante B. Marix oraret imaginem, vilus est ei Diabolus in specie senis valde venerabilis. Alia nocte oranti ante altare quoddam appamit Diabolus in specie vasti Æthiopis. ib. l. 1, c.9,& 10.

Hhhh fometimes

Ægypti patri-

bus unus effe

convinceris.

it ei Spiritus

malignus in

&c. Pluribus

alluvionibus

per obscuras

transvadatis.

Elphego.

&c, Fratribus

zan lucernam

Dormitorij e-

fometimes like an old Venerable Monk, tempting him with falling away from Grace. But Vincentius told him that he was no Ægyptian Monk as he pretended, but the very divell of Hell. Whereupon fighing and leaving a filthy smell he presently vanished away, Nay, faith Pebus, fedex Inter Ranzanus that writ his life, Et damonum & hominum Rerni Damonivarias pertulit infidias. The divell in the likenefic of an Angel fetch'd . S. Elphegus out of prison, and led him in · Ecce apparuthe dark night thorow many waters : but when he was catch'd, he was well beaten for it. Another night the diwell threw down the a candle, intending to let one Abbat Specie Angeli, William's bed on fire, and burnt the straw and part of the autem aquaru boards. Another time the divell came to his bed-fide in the likenesse of an old greasse Monk: and coming nearer in his rage he breathed-a stinking mist in the Abbats face, modis tenebras and ript up all his old finnes. But the Abbatkick'd him away. Whereupon the divell like a most cruell lion, gave repente malignus disparuit a Priest his chamber-fellow such a blow that he thought Osbernus in S. he had broken his ribs. Once the divell fentred into a Deacon while they fang divine Service in the Quire, and d Quadam nowas as busic singing as any of all the rest : till the Bishop dormientibus, who it seemes was best acquainted with the voice, bad malignus Sahimhold his peace and give over. Another time the divell came to Abbat Theodorus in the likenesse of his vertit, eamy; school-fellow, g and setting him on a steep rock bid him.

juxta lectum Abbatis ubi multa erat ftraminum congeries, deposuit, Abbatem exusturus. Et Aramina quidem in circuitu lecti ejus ardebane, afterq; jis suppositus adurebatur. Vide Surium ad 6. Aprilis. e Alio tempore antiquus hostis fremens in fanctum virum, sumpta effigie decrepiti ejusdem q; turpissimi Monachi, ad ejus lectum accessit : accedensq; propids, in os Abbaris purentem nebulam ingerit. Tum ille. fublato pede, valido impulsu Damonem à se rejecie. Damon se dolens elusum, infar faviffimi leonis ad Thrumonis lectum accessit, in ejusq; latus ictum gravissimum impegit, ita ut is putaret aliquot coftas fibi comminutas. ib. f Silcat, fileat, nec præsumat canere justitiæ inimicus. Cujus vocem, ignorantibus populis Sanctus agnovit. Gregor. Turonensis in S. Nicetio. g Stans igitur Diabolus super petram, defilijt : & ad Theodorum clamavit; Ecce ego faltavi ; fi vales, & midem effice , ut videam utrum hac item in re fis generofus. Gregorius Presbyter in S. Theodoro

Archimandrita,

leap downe. I will, faithhe, if thou wilt begin. The divell did fo : and he had followed had it not been for S. George, Nay heare S. Cutberd : How often, faith he, have the divels a thrown me headlong from a high rock? how often have they stoned me? nay, terrified me with such a Quoties me. and fuch apparitions? In grounds belonging to a certain ipfum de alea Italian Monastery i the divell kept such a quarter, and did rupe per prafuch mischiefe to man and beast in the likenesse of a little ceps misere?

Bull, that within lesse then three moneths there was ad interscienscarce any one of all the Husbandmen left alive. He that dum me lavionly furvived, as he went to make his complaint against des jactabant ? the divell at Rome, while he was telling what a mad di- fed & alijs alithe divell at Rome, while he was telling what a thought jiq; phantafivell it was, the wild Bull takes him away, gores him with arum tentahis hornes, and chafeth him the whole night amongst mentis me apwals and trees; and at the going over of a bridge had well perentes deternear drowned him. S. Benes met the divell in & the ha- rere, ac de loco bite of a Phylitian riding upon a Mule, and asked him hujus certaminis conabanwhither he went. I goe, faith the Divell, to give the tur climinare. Monks some Physick. Presently after he possessed an old Beda in S. Monk, threw him to the ground, and tormented him Cuthberto, tomost pitifully. But S. Bener at his returne gave the divell in Tanta cade a box on the care, and fent him packing. Another time perdomite us the divell appeared to him I with fierie staring eyes, and intra trium

menfium [patium neminem illie præter unum quem similiter affligebat reliquerit, &c. Quo facto Demon ab omni Monasterij possessione repulsus est. Joann. Diaconus in vita Gregorij, 1.4.c.93. k Quadam die ei antiquus hostis in mulo, Medici specie obviam factus eft. Quem cum requififlet, dicens, Quò vadis? ille respondit. Ecce ad frarres vado, potionem eis dare. Malignus verd Spiritus unum feniorem Monachum invenit aquam haurientem, in quem statim ingressus est, eumq; in terram projecit & vehementiffime vexavit. Vir Dei rediens, ei solummodo alapam dedir. & malignum ab eo Spiritum protinus excussit. Gregorius I. 2. Dialog. cap. 30. 4 Sed hae antiquus hostis racite non ferens, non occulte vel per somnium sed aperea visione ejuldem Patris oculis sese ingerebat, & magnis clamoribus vim se perperi conquerebatur: ita ut voces illius etiam Fratres audirent. Ut enim discipulis suis Venerabilis Pater dicebat, corporalibus ejus oculis idem antiquus hostis teterrimus fuccenfus apparebat, qui in eum ore oculifq; flammantibus favire videba-

cur. c. 8.

fet, tentator affuit. Nam nigia parvag; avis circa eius faciem volitare expireiufq; vultui importune infiftere, & veprium juxta denfa fuccrefcere fruteta conspiciens , exurus indumento nudum fe in illis fpinarum aculeis & urticarum incendijs proje-

m Quadam die talked to him: and another time he tempted him to luft: dum folus ef but the Monk ran out stark naked into m the bryars and nettles to coole himfelf. And before this, when he dwelt in a folitary cave amongst steep rocks, and had his meate daily let down by a cord with a little bell to give warning, the divell cast a astone in spite, and brake the bell. On a night when S. Gurblack was hard at his prayers, the whole Iland thook, and there entred a world of di-&c. Urticarum vels in fundry shapes of wild beafts, Leo rugiens, taurm mugiens, the Lion roaring, the bull bellowing, the boare grunting; the woolfe howling, the horse neighing, the affe braying, the ramme blaiting, the serpent hilling, with teeth, heeles or homes menacing the poore Saint. Once in the dead time of the night an infinite number of divels came rushing in upon him, all the aire from heaven to earth was filled with hideous and gastly shapes of divels: the monstrous divels P catch hold of him, carry him forth

cit : ibique diu volutatus, toto ex eis corpore vulneratus exijt, Cumque penaliter foris arderer, extinxit quod intus illicite ardebat. c. 2. n Sed antiquus ho-Ris, cum quadam die submitti panem conspicerer, jactavit lapidem & tintianabulum fregit. c. 1. O Nocte quadam cum vir fanctus vigilijs & precibus devoens insisteret, tota insula intrempit, infinita Demonum multitudo assumptis brutorum animantium formis locum intravit, & intrando circumquaq; concustit, lagrediebantur domum innumera species bestiarum, leo rugiens, taurus mugiens, ursus frendens, aper grunniens, lupus ululans, equus hinniens, aries balans, afinus rudens, coluber fibilans: unumquodo; animal dentibus vel pedibus aut cornibus mihas & terrores intentans. Confule Viram S. Guthlaci in Surio, tomo 2.ad 1 t. Aprilis. P Nocis intempelte filentio irruit in eum infinite Demonum multitudo. A terra ufq; ad cœlum, totum aeris elementum implebatur præstigijs & larvalibus Dæmonum formis, Rapiunt autem eum MONSTROSI DÆMONES, extra Cellam educint, membra ejus colligant, eumq; in paludes cenosas & pro fundas demergunt. Deinde inde asportantes, per loca asperrima & inextricabiles veprium densitares trabunt. Cumq, pars noctis maxima adhuc superesset, urgent verberibus & tormentis at infulam quamprimum deserat, mortis supplicium er terribiliter intenrantes fi ab iplorum ditione mature non recedar. Videntes autem Spiritus maligni se nihil proficere, flagellis ferreis & horrendis alarum stridoribus illum torquent & cruciant: deniq; ulq; ad nubes subvectum in Septentrionali cceli plaga constituunt. Copie autem tota coli facies densa caligine obscurari, innumeraq; Damonum confluxic turba qui arreptum ad fauces inferorum mirum in modum excrucibind

bind him hand and foot, and duck him over head and ando perdueares in deep muddy fens. Then they pull him out again, cunt. S. verò and drag him through the cruellest way & all the thickest fentiens ferobryars. The rest of that night they whip him and torinent rem Gehenne him, and threaten to kill him if he would not leave that & aftuantes Iland. When they faw they could not prevaile, they tor- ignis Sulphuture him with iron whips, making a fearfull noise with rei globos, certheir wings. Then they lift him up to the clouds, and gites igness, carry him towards the North pole. When he came this inde torrentes ther, thick darknesse covered all the heaven : and there grandine glahe met with an infinite company of Divels, which tooke ciali teterrihim, and tormenting him horribly by the way, carried rerrang; ochim to Hell gates. Where he felt the very stink of Hell, cupare; videand faw here whole gulfes of flaming fire and brimtone bar inter fulwith bottomeleffe heapes of afhes; yonder most horrible phureos igniu ftreames of ice and haile. Then the divels began to brag favillarum voover him, and fay that now when they had him there, he ragines, inaushould never get back again. Luther was never thus used, dires hominum On a time while he watched to be ready for his morning cruciarus, in-Lawdes, he espied on his left hand 9 two Divels, where-cies tormento-with he was better acquainted, making a pittifull poyse. rum. Demo-Once when he was all in his devotion, he heard a noise nesvere superas if a " whole army had rushed in; and they fired the be & procacihouse, and tossed him upon their Pikes, threatning one ter intonawhile to burne him, another while to runne him thorow. inquiunt, nobis When S. Nicolas called Tollentinus was at his private traditus es ad prayers in the Church by night, the divell blew out the cruciatus femcandle, and from the Church top counterfaired the cries piternos, eel

ce his suppli-

cijs & doloribus fine fine torqueberis. 9 Dum circa matutinas laudes solicitus nice quadam excubaret, vidit à finistris duos Demones, ipsi exteris notiores. T Onadam vice viro Dei Contemplationi & orationi vacanti, undiq; turbarum strepitus, & clamor quafi exercitus irruentis auditur. Demum certatim irruunt populi, & hahiraculo ejus ignem subjiciune; illumq; rapiune, & acutis hastarum spiculis in acra levant, eig; nunc igne nunc ferro mortem intentant. Iple vero Demonum has effe Musiones intelligens,&c.

Hhhhh 3

Eius verò re- of divers wild beafts; nay, he loofened all the titles, and igiosis preci- made as though he would have thrown the roofe down bus Tarrareus on his head. When S. Nieslas passed not for it but praied Damon invifo much the harder, the divell came terribly upon him, dens, duris eriam verberi and fo cruelly beat him with a fork that the marks were bus & horribi- to be feen throughout his whole body many a day after. libus formis For Tartarens Damon the very divell of Hell envying his euminfestabat. devotion, vexed him not onely with temptations, but Cim enim an with fore stripes and fearfull apparitions. On a time as te Altare ferventer preca- he was playing the Tailor, and fowing his cloathes, the tetur, lampa-t divell Itole away one of the peeces. Which when S. dem accensam Nicolas missed, he said, Good Iesus who hath mock'd seter Spiritus me on this falhion? doubtlelle it is even he whom I tiaxitied ctiam form to name. You fay true Sir, faid the divell ; but I will humi depref- mock you worse ere I have done, another way. What art fam confregit : thou, faith S. Nicolas ? I am Belial ( faith the divell ) gistanfa; super ven thee for a prick of the fiesh. A little after as he was dum, diver- going to the Church to fay his night Prayers, the divell farum bellua- " met him in the doore and knockt him down, and gave rum fingebar him fuch a cruell fall that he had almost no breath left. vaces, imbri- When he would needs goe further, the divell beat him celá: omnes folyeas tedum and knockt him down again. As he made hafte to get evertere vide- back again, with cruell misfortunes he run his head upon batur. Talm a pillar and got a vile blow. The Friars hearing this improbus ille

cum furca & magno terrore ad orantem accedens, adeò eum cecidit ut per multos dies vulnerum vestigia toto eius corpore cernerentur. Vide Laur. Surium tomo f. ad 10. diem Septembris. E Consuente illo aliquando tunicam, malignus bostis partem quandam elam abstulit, &c. Vir Sanctus ait, Quisnam es tu ? Satan respondit, Ego sum Belial, datustibi in stimulum carnis tue. Et ecce in ipso oftij limine ab illo Belial tam est arrociter elisus & in terram prostratus ut vix Spiritus in ipso remanent. Tamen vult exprum iter prosequi : sed rursus verberatur & prosternitur. Cogitur tandem inde recedere : & inter eundum, ad quendani angulum dir allidur. Deo autem sie volente, auditur strepitus Demonum cum sancto consister en prosterium excitarió; Fratres accurrunt, elisum erigunt, & cum pedibus consister non posse, ad pauperculum cubile deportant. Et baculo se sustentas, solitas absolvit

perces.

novie and rumbling of Divels, run in and take him up : and because he was not able to stand on his feet, he was carried to his Cell. While Abbat Amarm prayed, the divell came in the likenesse x of a Crow and stole his victue x Cum autem alls. The Divell would moleft they old Dutch Monks in vir Dei orațiothe likenesse of sies. One S. James a Dominican Friar ni vacaret, was not once, but often well cudgeled by the divell tentator in with clubs, and molested a thousand other wayes. When corvi specie with clubs, and molested a thousand other wayes. one Gallus a Monk was fifthing in the dead time of the tog; pane a night, he heard to his thinking from the top of the next quam effudir, mountaine one divell cry to another that was in the fea, Vide Surium making their moan one to another how they were abridg-ibiden ad 13. ed of their former liberty. Then when the Abbat heard y Notgerus of it, they all fell to their prayers : and this while they epifcopus Leoheard the divels howling and making a hideous noyle dienfis in vita from the tops of the mountaines. We reade in the life of Remagif Tra-Pope Gregory, how the divell appeared to him, and that scopi. he made his kennell bin a den neare the Church, and made z Infestum fuch a horrible noyle a nights that you would think the quidem per whole Monastery would fall upon your head, it so shook onne tempus from the very foundation. You should heare him take Demoners has the horses out of the Stable, and ride them the whole dolos hucus night: 'tis well known that he brake the necks of two. latentes exper-

eeps verd aperto Marte multa eum co certamina habuit. Nam fusibus farpe orantem cecidit, & alijs mille vexavit modis. Joannes Antonius Flaminius in vita Jacohi Alemanni Dominicani. a Dum quodam tempore retia fua mitteret in pelagus in filentio noclis, audivit Demonem magno vocis strepitu de vertice montis proximi tocantem quendam alterum nominatim, &c. Deinde Abbati fuo que andierat numtiavit. Ille Ecclesiam petijt, & signo pulsato Fratres convenire fecit, pritis autem quam initium plallendi fecillent, audite funt dira voces Demoniorum permontium fummirares, & quali discedentium ejulatus cum terrore confusus. Walfridus Strabus in Vita S. Galli, I. r. c. 7. B Eodem tempore post apsidem Oratorij S. Mariz Damon apparvit, fibiq; in antro hospitium faciens, nocturnis horis tanto crepitabat fragore ut omnia fundamenta Monasterij putaretur convellere. Nonnunquam equosde stabulis auferens, audiebatur tota nocte discurrere, quorum duos pracepirio domerliffe probatus eft. Jo, Diacon. in Vita Greg. Magni. 1. 4. c.89.

fimilirudine

fimilizudine

To one of the Monks Satan appeared in similitudine carri in the likeneffe of a Cat, and came upon him as if he would have pluckt out his throat. He came again to the re canti sonitus same partie like a Blackmoore with a speare in his hand and threatned to doe him a mischiefe? whereupon the Monachos à triclinio peni-Monk cried out as if he had been wounded. Another tus avertiffet , night the divell got into S. & Lupus his pillow, and made unus corum decumbens ca- him fore a thirlt. But S. Lupus called for a bottle of cold water, and held the mouth of the bottle fo close to the pit dormire. Cui Dænion in pillow, that he thrust the divell out of the pillow into the bottle, where he lay howling and crying all night. catri apparuit, cumq; ungui- As S. Sulpitius went to pray in the Church by night with bus est aggref- a light carried before him, e there met him the Divell lus discerpere like a most loathsome griefly bird; and first would have Monachus iblown out the candle, then he flew violently in this holy dentidem fo-Bishops face and eyes, and sometimes would use apish pori se tradidit. Cum fubi- toics, Another time when the Bishop had sent out one of his men on an errand, the divell f threw him out of the to Demon in chariot, and beat him fo cruelly that he left him half dead, cujuldam Æthiopis Jancea He was carried home, & for ten dayes was both blind and

minando apparuit, dicens; Ego quidem hinc vado, sed te vulneratum, dimitto. Quodicto, lanceam vibravit, Monachulq; ejulavit, tanquam fi revera percuffus extiterit. ibid. d Signarum pulvinar suum strictim applicat ad os vasculi, & Dæmonem includir. Is verò tota nocte varijs ululans vocibus quis effet oftendit. Vide Surium tomo f. ad 1. Septembris. Multas vir Dei pertulit ab antiquo hoste infestationes, & pra cateris Christo ea tempestate militantibus, cum universo exercitu suo illi molestus fuir : id quod pauca è pluribus teffabuntur. Ut puer lucernam ferens ad Bafilica fores prope accessit, in formam avis horribilis & teterrime se transfigurat Satan: primo nititur lucernam extinguere : mox in faciem oculolo; B. Antifitis cum magno impetu se ingerit, atq; hac & illac circumvolitans, ridiculis ambagibus ludens. identidem violentus in fanctum virum irrucbar. Vide Surium Tom. 1. ud 17. |anuarij. f Et ecce obviam illi venit faviffimus Damon cum grege suorum Satellitum, exturbat cum ex curru , & flagris peffime mulcatum relinquit : quem Fratres semivivum domum reportarunt. Tandem S. Pontifex animadvertit, miniftrum continuis decem diebus excum murumq; permanere, membris omnibus jam præmortuis, itaq; obstructo compressis dentibus ore ut nec aquæ gutta illi posser instillari.

dumb a

dumb; his teeth were fo fet and closed that a drop of water could not enter. One of the finging-men called Leguntius, going in all hafte to fay his night-prayers in the & Church, met with the like misfortunes. The divell ran g Quidam ex violently upon him, and gave him fo many blowes, and corum numero whipt him so cruelly that he left him for dead. The mor- ad quos pertining after he was found lying upon the ground, and al-net jugiter in together sensesses. One night when S. william the Her- Deo canere, mite was very zealous in his prayer, he heard suddenly properabat ad h an innumerable company of Divels rushing in upon Ecclesians, nohim like an Army; which to his thinking filled the whole curnas illic valley, and made fuch a noise with their horses and bels vigilias celethat all range again. One while they fang like birds, ano-turrit autem ther while they roated like Lions, another while they illi Satan fucryed like Elephants, another while they hiffed like Ad-ribundus : ders: sometime the whole wood would ring again with multis verbe-the hallowing of Huntsmen, sometime with the showt-pene exanime ing of sondiers. They drew out their swords before his relinquit. Madoore, and challenged one another to the field. One ne facto, inveprime Divell amongst all the rest came to this Hermite in nitur homo the likenesse of his Father, tempting him with these ver- proftratus hufes amongst many more (that you may taste a little of the penè sensum Divels poetry ) to return back to his former hopes in the officio destituworld:

mi, & omni.

h Quada nocte Satanas cogitabat innumerabili Demonum multitudine circumdatus, tentando circumvenire. Prima igitur Vigilia noctis audivit subitò exercitum advenientium Demonum, qui quasi totam vallem occupantes, phaleris equorum & sonitibus crepitaculorum perstrepebant. Nunc animalia crederes vociferantia, nunc volatilia cantibus varijs audires garrientia : nunc fibilabant ut ferpentes, nunc hinniebant ut Elephantes, modò rugiebant ut Leones: jam ululatibus pugnantium tota fylva refultabat, jam strepitibus militantium vallis omnis resonabat, modò clamoribus aucopum & venantium totum nemus tremebat. Accedentes autem proprius Cellam eius circumdederunt, & in modum corona Satanas & ejus satellites cinxerunt. Mox mirum in modum circa illius Cellam more militari caperunt haftis inter se congredi, & duello de victoria certare. Ex illis autem unus apparuit in specie proprij genitoris, & dicere capit cum vociferatione clamoris, Cerne senescentem fili Wilhelme parentem, &c. Theobaldus in vita Gulielmi Comitis Pictavorum, Confessoris & Eremitz. c. 19.

Exi Wilberme, tu nam j, refumere, per me: Terras & dotes, predio, regna potes. Jam patrem sequere, jam jama tui miserere, Ad tua regredere, vascerameta, gera.

Then in another tune:

Quarere villa, pernere gandia, tone remordone? Ecce placentia funt tibi triftia, professa fordent,

But when S. William, though infrighted with thefedis ante no new Monters, would give no care, the divels brake vellis Monttris open the doore, came all thrulting kin, drew him forth fuiller aliquan- of doores, and beat him most cruelly and bruised all his tulum percer- bones that they left him for dead; and S. William had ricus. died of it, had not the Virgin Mary come herfelf and euk Ergo Diabolus contenni, red his wounds. The divel came to S. Victorinus in non ferens oc- the likenelle of a Maid, desiring a nights lodging : henot only made the party very welcome, but in conclusion cultam frau. dulentiam, fefe 1 lay with the divell, Abbat Aichadru had a gift, alwaies convertit ad to fee with divell. One night when the Monks were quantam permiduseftaper- all gone to bed, walking about his Monaftery he officed tam violenti- the divell like a hideous ugly Monster creeping into a am. Dolchant corner. Then it hurled firebrands at the candle, thinking angeli Satanæ to put it out. But the Abbat chased the divell away with a Wilhelmo fibi illudi : & a wooden Croffe in his hand, the divell raune, the Abbat effractis Cel- ran after, till he gave him the flip, and brake through a. lula januis, glaffe window which the other had forgot to figne, lea-

copiola audaster intrarunk, & extra domum trahentes, verberibus acriter ceciderunt. Conqualiaris ergo & confractis universis membris corporis, ejus, abierunt, semivivo relicito & paululum respirante. Lurger facinus solitudo. Quid moror ? Furtivus amor scelus perficit. Exclamat jam victor Victorini Diabolus, &c., Ado Trevirensis in Martyrologio. m. Noc. illud silendum arbitror quòd Diabolus semper illi conspicuus. Fulbertus in vita Aichadri Abbatis Gimesiensis. Quadam nocte sense per Spiritum, circa Fratres Diabolum quid machinori. Cum interim versus meridianam plagam oculos intendens, vidit vitu horribilis & desormis Monstei imaginem, intra latebrosum angulum se comprimentem cepte hostis improbus eminis torres jastate ambustos, ut saltem lucernam subruere aut extinguere posset. Vir Dei arrepto ligno Dominico, de loco ad locum sugientem eo-arctabat. Coactus hostis vitream cratem conaminuens transsilivit, & innoculas au-

ras fatore intolerabili commaculans ad latebras notas effugit ib.

ving

ving behind him an intollerable flink. Another night when S. Amandus was at his prayers, the divell took Quadam no-away one of his fervants, carried him along to the fea, cre dum folus and would have drowned him. Ofwald Bifhop of Wordus Spiritus cefter was in the night time close at his prayer and con-unum e famutemplation : but the P Divell made a femfull noife to ter- lis apprehenfa rific him, roaring like a lion, histing like a terpent, and manu trahebat counterfaiting the voices of divers other beafts; at length lenseum ibit he appeared to him like an angell. S. Flieron, writes in the demergere. Milife of S. Hilarion, how that on a night the heard the lo Monachus crying of Babes, the howling of women, the blaiting of in vita S.Acattell, the lowing of oxen, the roating of lions, the mandi. noise of a whole army, and divers other monstrous voy- quadam precices: he faw by moon-light a chariot of fiery horfes rush bus & conin upon him as if they would have over-run him. And templationi in-(faith Hierome ) if I should goe to relate all Satans af cumberet, mafaults wherewith he was baired day and night, I Thould tus fonos exnever make an end. Full oft and many a time have the citavit horridivels come to him in his bed like maked women, and ficos. Sedille when he was an hungred, fpred him a table full of all dain-non magis adties. Sometimes as he was at prayer, the divell would vel ferpentis dance and jump over him in the likenesse of a Woolf or a sibilum quam Fox: and when he was finging, the divel would pre- ad ovis balafent to him a combat of Swash-bucklets; one to his tum exterritus thinking was flain, another fell at his feet, defiring buri-rumq, beffiard

voces quas improbus ille effingebat, cum earum authore irrifit. Mox in angelum lucis se transfigurans, illi apparet. Vide Surium tom. 5. ad 15. Octobris, 9 Quadam noche capit infantum audire vagitus, balatus pecorum, mugitus boum, planctum quali mulierum, leonum rugirus, murmur exercitus, & rurlus variarum portenta vocum, ut ante sonitu quam aspectu territus cederet. Intellexit Demonum sudibria, videre defiderans quos horrebat audire : cum interim ex improvifo, splendente luna, cernit rhedam ferventibus equis super se irruere; cumq; inclamasser Jesum, ante oculos eius repentino terra hiatu pompa omnis absorpta est. Hieronym. in Vita S. Hilarionis, tomo 1. 1 Multæ funt tentationes eius,& die noctud; variæ Dæmonum infidix: quas fi omnes narrare velim, modum excedam voluminis. Quoties illi nude mulicres cubanti, quoties esurienti largissima apparuere dapes? Interdum orantem lupus ululans & vulpecula ganniens transilivit : psallentiq; gladiakorum pugna spectaculum præbuit, & unus quasi intersectus & ante pedes eius corruens sepulturam rogavit.

all.

all. As he was in earnest prayer, one leape suddenly up-Oravit femel, on his back, I kick'd his fides with his hecles, and flath'd fixo in terram his neck with a whip. Then faith the divell, Why fleep capite, & abyou? and burfting out into a loud laughter, asked him ducta mens whether he would have any banly. One evening as S. 7efnescio quid alind cogitabat: frey was carrying moate to his fellow-Mouks, the divell infilijt dorso met: him by the way in the likenelle of a Monk in a black eius festinus a- Cowle, with his hands tied, one that was lately dead : gicator etlatera and this most filthy and most ugly Ghost flew upon him calcibus, cervi with all violence, so hideous that whosoever faw it. con flagello verberans, Eiz, would fay it could be no other than the divell himfelf, Then the greafic Monk vanished away cum intolerabili inquit, cur dormitas ? cafatore, S. Hubberts house a was haunted with ill Spirits. chinnanfq; de fuper, cum de which would come upon his men as they were affeep in fecifier, an hor- the night: appearing in fo many severall shapes and voices of wild bealts. When Daniel Stylites continued deum vellet accipere scihis prayers in a temple haunted by Hobgoblins, the two fcitabatur. first nights the divels threw = stones at him, and made a t Videt ummighty noise and ruftling I but the third night he saw bram teterrigreat Giants magnitudine maximos, of a strange shape, and mam fædiffimaming; magno cruell man-eaters, gnathing fearefully upon him, and Impetu in le threatning that they would throw him into the fea, and inferri. Erat cast huge stones at him. Neither think that the divell had in effigie cu- done with him yet. It were too long to tell (faith my juldam Mona-

Symeon Metaphrastes in Daniele Stylita.

Anthor Symeen Metaphrafter & how many Apparitions y Longum effer worfe than the former the divels made to him, how ma-dicere quam ny waves they haunted and molefted him, now threat - rurfus vifiones ning to kill him, then to drown him in the fea. Then prioribus grawith a pittifull howling , they would flie away like bats, viores mali-The divel did a often fore diffurbe Abbat Wanty sifting, gnas Beato inboth in his fleep and by visions, feeking to affeight him in multas autem feverall fhapes of birds, beafts and ferpents. Another time molechiaser vethe divell faid to him in derision, I have watched bet- vaciones, nunc ter than you to night. One night the divell sappeared quidemminans to Secundelius a Deacon and Hermite in the like telle of fe eum interour Saviour, faying, that himfelf was Christ, and bidding very in mari him goe abroad into the world, and doe miracles : which submersurum. he did, judge you in whose name, When the divell on a 2 Acerbe ulutime had catch'd Abbat Odo out of his Cell, he carried larivesperiliohim to the 4 top of a fearfull steep rock, and had likely nibusebierum. broke his neck. When the Citizens of Collen rofe up in a Hoffis and armes against their Archbishop S. Anne, the divell was quus ad tene feen to lead in compleat harnelle with a fiery fword, tamenta forci-liker none then himself. The divell appeared to S. f. Ma-contulit exci-

sanda, plurimafge ei inquierudines & visibiliter de per liporem lepids ingeffit ! ita utilio efficies befliatum aut voluctum fiyo lerpentium fe illudendo transformarer, & cius alpectibus terribilem fe prasentaret. Lege Surium tom. 4. ad 22. Julij. b Cum nocte quadam ultra solitum somno indulfisset vir Dei,illicò affuit hoffis, & illudens, ait, Te vigilantior hac nocte fui. . Noche Secundello Diacono apparuit tentator in Specie Domini, dicens, Ego sum Christus : egredere nunc ab hac insala , & vadens fac fanirares in populos. His illectus deceptionibus difceffie ab infula a canien cum infirmis in nomine Christi manus imponerer fanabantur. Greg. Turonentis de vita Patrum. c. 5. - Rurlama; ad eum veniens cum multitudine Damonum, tanta eum cade mactavit ut vis putaremr evadere. ib. \* Cum quedam die effet in officina in qua erant vefica, accepit calamum & carrie ribia canese in quodam angusto vico ubi erat Spiritus immundus. Postquam ergo fugit Damopium, transijt tanquam Achiops per vesicarum Officinam, & confregit omnia. Leontius Episcopus Neopolitanus in Vita Symeonis Stulri. d' Alio eriam tempore extra Cellulam eum offendit Satan, moxo; ereptum in immaniffime rupis pracipition eran-Rulir, totis viribus eum inde dejicere contendens. Joannes Monachus in vita S. Odonis, primi Abbatis Chuniacenfis. c Vita S. Annonis, 1.2. c. 20, - tlt Damonem ad lectum fuum frantem viderit. 1.3.c. 10. f Rurfus pertinax ille impostor, sperans fe sanctum virum velaliqua ratione perturbaturum, ignei Draconis specie se illi often. die Dinamius Patricius in vita Maximi Episcopi Rhegiensis.

> Iiii 3 ximus

nebant immeri illos, Ego parvum A. thiopern wife objicientcm.

Minist.

wimm in the likewelle of a fiery dangor and he faw him g Nequillimi like a little Blackmoore lying under a the Oken, and Demonis oc- hindring them from drawing the waine to the building cultamachina of a Churcha Another time the divall brought him a tione aded co-diffing and promised to earry him to Hieraralem with pondere pre great commendation of his vermes, and how welcome mebanturbo- the would be beyond Seas, So for S. Nicolar & force Monks ves universi ut were disposed to goe to Myra, where this Billiop had nullis fimulis demolifhed the temple of Diana. What doth the divell adigi possense but in the perfect bleeness of a woman bringerly them a dum : & Liplu- veffell full of oyle to highe their lastipes at the Church? res alij adjunt They had not fished over orieday but the divels of le fagerentur, me med forth into a most fearful storme which lafted many comes, quan-dayes rogether. When the Pelugian positiones & had innumber agoci-feeted England, two worthy French Bishops Germanus ter coderen and Lupus were for for las they were in the midle of sur. As autom the fee, and had lost fight of land, there met them a whole vir fanctus ad Legion of Divers, I and a fudden frome arose which turned the day into dark night. But let us heare how the divels affed Abbat Journations. They roared, they cried, deo bobus fer they fooffed, they beat him, whey flew in his face, they even shook his den. When he was to build a Chappell, a

h Moxn; Vezerator ille prestigijs suis ausus est canquam navem enustam oculis eius represenraro &c. I Invidus ille Damon mulieris formam induit vas oleo plenum humero gefrancis : rogat ut oleum fuo nomine Sanctiffano monumento offerant. &c. Vas infum in pelagus repente contorquent: Ex quo cetra quedam exiliens flamma fumo & caligine nerem totum obnubilar, intolerabilio; factore complet omnia tantoo; fridore vas infim mari excipitur ut è damnatorum officinis existe nemo ambigerer. Leonardus Justinianns in S. Nicolao Myrensi. k Cum jam totam ferè Britanniam Pelagiana peftis occupatier. Confule Viram S. Lupi ad 29. Julij. 1 Nec multo post occurrir in pelago legionis inimica vis Damonum, procellas concitant, colum diemq: nubium nofte subducunt, & tenebrarum caliginem maris atq; aeris horrore congeminant. Cedebant ministeria victa nautarum, ventorum furorem vela non fustinent. Constantinus Presbyter in vita Germani, Altisodorensis, lib. 1. cap. 22. \* Demones ira omninò accensi, aperte aggrediebantur, irridebant, vociferabantur, pulfabant, rugichant, in faciem invadebant, movere videbantur speluncam, Symcon Metaphr. in S. Joannicio.

Logion of divels came a on a find den and affrighted those a Cum Oracothat were present. When S. Alapine his devotion gaze rigrum adium him to frand like a Statue in the top of apillar, the divels quas adilies. much vexed with his finging of Halines, the rather verathered to afright him with apparitions of Spirits; a rubod into lans Demohis Cell and shook all the roome from the foundation num repente Then they ran into his Chappell, because for footh it was apparent venot yet confecrate, and filled it with horrible roaring of luci cosporate Lione S. Ansonin the Hormito was monderous well ac aderant redequainted with the affaults of divels, and tried with many gir ad dubiteof their temptations. The divels came to his Gell; and rionem vexed and molested him P with many apparitions. The o Cam vetlee divoll tempted a Alberran a Carmelite in the like vind in column nelle of a most beautiful woman. S. Laurence Archbi-namafcende thop of Dublin fent his Suffragate Clomentito diffupoffeltere, ingreditur a certaine partie : but the divell fell a railing atithe boore in cellam Illie Bishop, and hurled stones at him, and made him depart fus Sandam with shame. Then S. Laurence was faine to goe himself. Insurence unt Sinteen divels blazed it abroad through all the City that Spiritus : cos

valde pfallens. Quocirca furore perciti, penichs surgentes tanquam ex aliquibus-institus, impetum secerunt in Cellain, universam concurientes, ex fundamentis. Cam aucem a Cella recessifiene, rursis invalerunt Orasorium; nondum enim ejus facta fueras Dedicatio. Pofiquameid viderunt confectari; doloquofdamfonos emirtentes. Schorribilem rugini leonis fimilem nocem cherren, raden ur universa que eò convenerat multitudo dispersa fere fugisset huc & illuc, &c. Idem in & Alypio Cionica. P Oprime nonar infultus Demonura, mequifuerar examinarus à multisi coum tentationibus. Chang: aliquando ad cjus Cellam advenillent Demones meltifa afflictionibus & visionibus cum vexarent & molestia afficerent, &c. Idem in Si Arlenio Eremira. 9 Anaiques hoftis sub elegantistime mulicris forma aggreditur. Vide Surium ad 7; Augusti. t O calve villitime, inquiens, qui semper meretricio te jungis consubernio, quid hic à me requiris ? fimula arriplens lapidem jactavie ineun. Ar Epilopus & contumellamos horrorem non terens, ad Archiepilopum euro timore pudefactus redijs. Vide Surium ad 14. Novembi I Sedechi Damones frielle qui rumorem hunc per populum difféminatione, ur hoc falsem meru ex illo Marchet oppide fugarerur. In our hac immundus Spiritus media in Ecclefia farererur, metu & suppanione prafensi Civitas liberaraeft. Sulpicius Severus Bituricentis in B. Martino Turopena c. 18. \* Frequencer autem Diabolus, dum mille nocendi artibus San flum virum congretur illudere; vifibilem fe ei formis diverfiffinis ingere bat. Nam interdaim in Jowis personam, plattung; Mercurij, persepe criam le Venede ac Mineryz transfiguratum vultibus offerebat. c. 24.

## How the Divel troubled the good old Monks.

the enemies were come, and all to make S. Marrin fice, e Oranti in Cellula aftirit: The divell came to S. Martin in all pompe and State, Agnosce (in- and said that he was Christ but left such an ill-favoured quit) Martine, farewell as filled all the Cell full of Rench. Cellulam quem cernis ; quod, tante fatore complevit mt indubin indicia relinque-Christus ego fum. Hoc ita ret diabolam fe faife. One might well gueffe who had geftum ut fu- been there. And left you should take this but for a tale, pra reculinus, my Anthor tells me, the had it from S. Martin owne ex ipfius Mar mouth. Abbat Eparchius was never without a pot of vinequisione Oyle wherewith he used to cure the possessed to but one existimet fabu- day as he put his hand to the pot, the divell stung it in losum c. 25. the likenesse of a most cruell serpent. The divel fet " a erat Christia- mad Cow against S. Manriline; and afterward was seen thlets perpe- to come out of Her head like a Crow. He came to S. ruum adversus etberoins the Bishop in the likenesse y of a woman, de-Daniones, Ea firing his Benediction. The Bishop discrying who it causa habebar was, in haste to be gone spurned his foor; whereat the successful divell laught heartily, and said, Doe not think that I am lam cumoleo : one of those Puny-divets which thou can't fo easily calt cumq; vir Dei out, I tell thee I am a Centurion. Abbat Eugendus writ manum exten- a letter to the divell, wherein he, charmed him on this diffet ad accipi-fort, I charge thee thou Lunatick divell, thou Dianaticall lam, feroens divell, then Noone divell, thou Night divell, thou day diimmanishmus vell, and every uncleane Spirit, medle not with the man illum in manu percussit. Sed non ignorans vir sanctus multa esse figmenta Diaboli, &c. Vide Su-

rium ad.1. Julij. \*\* Repente cornupeta vitula inflinctu Damonis acta, cum ingenti mugitu ac torvis furibunda luminibus, in eum rotatim cum magno impetu accurrebat. Mox diabòlus de capite ejus in specie corvi egrediens evolavir. Vide eun dem ad 13. Sept. com. 6. Y Lupum non ignorans protinus avertitur & lapide offendit pedem dexterum. Dolore ergo affectus manu rangit talum. Malignus Damon suavistime rist. & vehementissime. Nè me existimes, inquie, esse es illis humilibus Damooije qua m sis sept digare verbo: sed sum spec control. Sym. Metaphr. in ejus vita. \*\* Spurissimo transinist epistolam: Eugendus servus Christi in nomine Domini nostri Jesu Christi, Patris & Spiritus Sancti, precipio per Scripturam istam, Spiritus Gulz, & Irai, & Fornicationis, & Amoris, & Lunatice, & Dianatice, & Meridiane, & Diurne, & Nocturne, & oinnis Spiritus immunde, es ab homine, qui istam Scrapturam secuin habet. Per ipsum te adjuro verum filium Dei vivi: exi yelocicos & cavo se amplinis introcas in cam. Amen. Vide Surium

tis at Mi cryx translature or vultibus offerent. c. ac.

ad t. Januarij.

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that

Non eft mi-

that bath this writing about him. Amen, And that you may know who is the Monks and Friars Baloore, hearken Abbat Auxentim: Never wonder at it, faith he, a when the divels of Hell doe whip us.

Nay the divell was so bold and fawcy as to set upon random quantheir great Patriarches and Arch-Fryars, S. Dominicke and nos placis ca-Seraphicall Francis. What must meane men expect? The scindunt. Sy. divell layd a great purse in S. Francis way : which when meon Metaph. a greedy Fryar in the company tooke up, the divell lept in vita S. Auxéfuddenly out of it in the likenetic of a huge Serpent. When bet ecce fer-S, Francis was in a remote wilderneffe in his Cell, the pens non modivell came by night and tooke him at his prayers, and dicus de burfa called thrice, Francis, Francis, Francis. He uled a nights exilies simula; to goe out and pray in solitary Churches: where he often cum ipla subite had horrible combats with Divels. One night amongst Diabolica dethe rest when he was disposed to sleepe, the Divels came ceptionem fraupon him and whipt him to long and to cruelly that they tri monstravic. left him halfe dead. His owne fry and ragged regiment in vita Fran-fay almuch of him, that the divels did whip him f molt cife, l.t.c.7. cruelly: and adde further that they appeared to him in the c Cum apud eforme of Mice and Rats, and many other wayes, hurt his remum de Sareyes, troubled him in his fleepe, got into his pillow, fing-thiano noche

quada orationi

vacaret in Cellula , vocavit eum hoffir antiquus rertid, dicens, Francisce, Francisce, Francisce, c. 5: d Loca folicaria quarens ad solicudines & Ecclesias oracurus noche pergebat. Vbi Damonum pugnas horribilis frequenter suftinuit, qui secum sensibiliter confligentes nitebantur iplum ab orationis studio perturbare cap. 10. c Prima igitur nocte cum postorationem vellet quiescere, supervenerunt Demones in Christi militem atrociter infurgences. Quem cum DIV VERBERASSENT AC DVRE. ad ulcimum quafi SEM INE CEM relinquerunt. f A Diabolo variè tentatus fuire ut cum tetribiles ei erit ingesserit imaginationes, cum è pulvino inquietaverit, cum lu via crumenam velut auro refertam poluerit : unde ille Tentator forma Colubri exilivit. Aliâs Damon orantem S. Franciscum de monte Laverna conatus est pracipitare : alias gravissime a Demonibus fuir verberarus. Subinde în oculis vexatus, in founno, in forma foricum & murium, alijiq; multis medis : necest opus omnes recensere. Apologericus adversus Alcoranum Franciscanorum, authore Henrico Sedulio Minorita, L. r.c. ro.num. 2. "Cum noche quadam propter infirmitatem capitis & oculorum cervical de pluma positum haberet ad caput, Demon in illud ingressus ipsum uso; ad horam marutinalem inquietatum, multimode à fanca orationis studio perturbavit. donec vocaro locio pulvinar cum Dzmonio fecit extra Cellulam longiús exportari, Bonayent, ubi supra, cap. 5.

gelted

gelbed terrible imaginations, and once when he was pra

ing had likely throwne him downe from the hill too the broken his necke. When he felt the motions of carnal lut he came out flarke-paked like is a mad fielding and tum # Tépore his bled himlette in the linow and amongs the bevirs. The glacie plenam like flories we read in the life of 3. Comminded The diverting of the plenam like flories we read in the life of 3. Comminded The diverting of the life of 3. legotum plera-appeared to him in the likeness of a Sparrow of a Li-que mergebat zard, and of an Apc. On a time when St Danimicke was rup, & in mar preaching to his holy sifters, the divell cutte in the middle of them like a Sparrow, and kept fuch a cherping that gnam demerthey could h not hear the Sermon. Another time the divel gens nivem corpulculum came amongst the same Auditory like an abominable fearjani nudarum, fully milihapen i Lizard with two great heads, & prefent-&c.ibid. Tentatus libidine fe ly made at the women. One hight as he was at his prayers flagellavit, ni- at the high Altar, the divell's threw a great from the vibusfe immer- Church-top with that violence that the whole Church Set, Spinis fe indid ring againe : and came fo neere his head that it touchijciens Superá: ed his Hood. Another night the divell had I writ the Vid apolog u- fins of his Dominican Fryars in a paper, and read them by Candle-light. Another time while S. Dominicke was h Mahus Daawake, he espyed the divell walking through every moormon in pafferis ner of his Monastery, & fayd, bloudy bealt, what makelt formia propè thou here? The divell answered, I difturbe their fleepe. tetram lupra forores in acre that they may rife late to prayers. Nay the divell appeared volitans con- once in the Habit of a Dominican Fryar, and was to decionem inter-

tur bahat. Theodoricus de Apoldia Dominicanus in vita Dominici, l. 3. c. 7. i Et ecce adett Satan in (pecie lacerii mire deformis & abominabilis, duo grandia oftentans expiral : difcurrit juxe) ripani ad quam fedebant, caudam & altertan caput pelertime artibilit, facti imperum in ferores tanquam in illas invafurus, fiid. Whoele quadam ante aram ad preces profitatum malus Demon intercuibate volens grandem lapidem è tecto Ecclefar dejetit, idd, co impetu ut tora Ecclefar esus casti circumforaret. Vigi, adeo autem capiti clus propinquus fuir lapis, ur ruens capitium esus contingerets, c. 12. I Vidit nocte quadam B. Dominicus fratrum illum accusatorem esta ferreis manibus recentem chartan, & ad lumen fampadis cam legement. Interrogante autem vio Beato qui delegere, espondis se peccata stratrum esus segere. Mediam scriptor Brominicus nocte vigilans vidit cum qui circumit tanquam Leo rugicas, per omnia Monafterii loca pervagantem: dixirq; ad cum, Quid ita sie electumis cruenta bestia Mesonateri pondit Demon, Proper lucrum quod hie racio. Somnum accessirum esta autero, quietem interpellando, esticio si ut cundabundi surgant.

yout in his night prayers that " S. Dominich after twice or thrice warning could not get the divell to bed, S.Del minicke chid him for his disobedience : the divell burft " Oranti post out into a loud laughter, and fayd, I have made you breake Completorie. filence. About midnight as her was at his findy , the die in specie Frawell came to him in likeneffe of a lackanapes and made tris Deum obmouths. S. Deminick made him hold him the candle til he quoddam alm burnt his fingers. Then giving him a good rap over the re apparuit. Es pate with his feruler web made it found lik a dry bladder, Francen offe he faid, Be gone I fay, But the divel left fuch an impoward existingns vir he faid, Be gone I lay, But the diverser rues an union and Dei, figne que fare well that one might foone finelt who had been where dam puffic ire And least our Jefrites charity should therefore condemne cubinum. At ilany, because they are molested by Satan, nay even bodily le saus & capossest heare S. Carberd : Not the wicked onely (faith he) mentities Fraare Phibject to this torment, but by Gods feerer judge ter femel are ment fornetimes even honelimentie both in body and finishmit. As minde made flaves to the divell. And S. John a Carron Re vir Dei, Que gular gives this reason why the divell a appeareth not of iffa inobenow to often as hee did to the ancient Fathers became dientia? Tun they valiantly withstood him : wherefore the divell in ille nequiffinus revenge appeared in monttrous shapes, and fet upon them suffolles effect certe, inquit, ut filentium frangeres. O Cum vir Dei in oratione uff; ad noctis me.

feerannis ance eachinnum for

dium vigilaffet, & ad lumen candelæ fedens feriberet, Dæmon Simiam fe fimulans ridiculos gestus præ se serebar, conforto vultu coram inso inambulans. Tum vir samctus manu ei innuit ut confifteret,& candelam accensam coram ipso reneret. Interes vonitur'ad candela extrema, Simie digitus aduritur; manfitq; donec indextotus combustus est, magis magilé; se contorquens & lugens. Tandeme; Dominicus ferula quam semper apud se gerebat, eum fortiter percuffit, dicens, Recede nequam. Is ictus talem reddebat fonum qualem folet ficcus uter plenus vento. Recedens autem nequissimus Spiritus, fortore post se relicto declaravit quis ester, ibid.e.7. P Neq; enim cali cormento feli subijciuntur mali, sed occulto Dei judicio aliquories etiam innocentes in hoc faculo non tantum corpore fed & mente captivantur à Diabole, Beda in S. Cuthberto, c.15. 9 Antiquorum Parrum animos non fallax Splender & inanis gloria, sed Divina gracia illustrarat. Tead; facile illi frauduleneas inimici machinationes pervidentes, ceu pugiles invicti illum fortiter espugnarunt. Quod ille superbus non ferens, difficillima rentationum cerramina illis obijciebut, monstrolas formas & ceretrimos impetus eis ingerens , ut vi illos protruderet in peccatin. Nes verò qui facile ei obedimus, occulris tentarionum jaculis aito proffernir, eriami nullam nobis terram speciem repræsenter, Vide Surium com. 5. ad 10. Octobris.

with

with most violent affines. Buch spirth be where restin

ly obey him, are foone conquered by his whitalen remptations, though hee uteno our ward torrible flags by this reufen Mafter Matone, Marring Linder was ber bortefte rebeurdar d for his sofence; and that not of the novido for the soft need need need men sib men biWe frenke of men i but I hope the divelimever was fa r Accidit intebold as to meddle with holy Mayses. The divell carrie to red ut paellam S.Kacharine when the was a fleepe, in the Historife of a Catherinam mad Cow, threw her out of bed, and left her halfe dead dormientem upon the floore. Another night mahy ill' Spirits came to malus Damon ber like to many Pupers, and pulled her out of her bed, and sumpea boyis cic, e locario whipeher to cruelly that the marks were to be forme in all her body. Ah favey divell that durit above holy hells, comibus excu When S. Gudule went by night to watch all night in the Church, the divell blew out the Candle : which if you firm paymen beloeve the flory | lighted agains wof it owne felle In the dead time of the night, as S. Clare was weeping, whe gemitus miledivell flood by her in the like neffe of a blacke boy? giving rabiles, & repente accurrés her good counfell, and telling her that the would make her Abberiffs femi-felfe blind with fo much weeping. The fame night the morrua in fuo divell came againe, and bade her, not weepe y for much, left her braines should come out at her Note. As S. Ma-Apparet illic seterrinus Dx-trong was linging Pfalmes, the divell did helpe, z and kept m6, 2 Quam the same Tune for many dayes together. Another time hee libens anguir came to her in the likenesse of an old Trot, and threatfem Vice Surium tom. 2. ad 22. Martij. Permisit Dominus ut proxima nocte val-de interios sentiret Demones. Videbat enim in somnis multos impuros Spiritus in puparum specie ad suum venire cubiculum Cumo; ad eam accessissent, è lectulo extractam atrocker flagellarunt, ita ut tota corpore livida cerneretur, ihid. t. Veg: Jucerna per diabolum extincta reaccendatur, genibus Deum deprecatur. Vide Surmel profunda nocte aftitit angelus tenebrarum in forma nigri puerili, & ipfam momuit, dicens, Ne tantum plores quoniam carca fies. Y Eadem no fe monitor frauauit, dicens. Ne tantum plores quonam caca nes.

"Lancin nocie monator itam
autenus accedire: Ne tantum, inquir, fleveris, ne tanadiù refolutum cerebrum per na
ses emunicris. Vide Sur, tom. 4. \*\* Cum operam daret hymnis ad Deu & precibus,
audivir demories contra pfallentes, & roces ei inniles emittentes; & hoc tactum
an milita diebus, Sym. Metapir, in ejus vid.

Sed ruran matagnum illud Diaonistin non ceffat omni arte cam javadere, trag, cam chrulatriess, vegute, forman
fulcepiffet & ignetti qui videbarur, emitti ex oculls, infant immit or audicier de ijciebat ad ejus pedes, terrens & loquens abfurda & turpia.

is berientfully what he would doc. To another Nun that was taken with the dead palite and had her reliefe from the Billion, the divell appeared b in the Habit of a Manko Jand gold her thee was much miltaken so mourne for his absence, and that not Gedfry but Hervey was now b Quadam au-Bishop When the would not believe him, the divel told, illi Saran in cuher free had the Letharny and prated then will not what, justam teligio-The divell appeared to S. Briger in a montrous feare- fivirifectic abfull shape with a hundred hands and a hundred feete. But partit, & dua among all the rest S. Euphrafia endured more than ever lachthis DB. did Lazarillo. On aday when the went forth to fetch wa- minum rogater, the divell 4 threw her and her pot into the deepe Well rer, inquinvit, informuch that her head strucke against the bottome, You &c. Pergit dathinke the is drowned; but with helpe the came out fmi-mon improbisling , and faid , Well Satan , for all this I will carry two mili Lethar pot-fuls home : and fo the did, Another time, as thee was corrects neithcleaving Wood, the divell tyed both her hands to her re quid dicas. heele, and gave her a crueltfall upon the Hatchet, to that Nicholaus Mothe bloud guilhed out. They tooke her for f dead : but thee fionentis in vita faid the would not goe in without both her Armes full of S. Goderidi cloven wood. But when the came to the stayres-top, the Epilcopi Amdivell made her Rumble upon her Coate, and one of the bionentis l.a.c. pieces of Timber ran into s her forchead. They thought Non disport her eye had beene put out : and after the wood was taken Judens cuit out of the wound, it bled fore. But thee went ftraight-puellis Brigitta

vidit diabolum tanquam centimanum & centipedem , horrenda specie desormem, Vide Sur. tom. 4. ad Iulif 23. d Cum die quodam abijstet ad hauriendam aquam, arripuit cam diabolus una cum hydria, detrufitd; in puteum, ita ut capite ( quemadmodum illa post-modum retulit ) ad sindum usq.; pertingeret. Cumq; inde exister substitutions dixit: Non me vinces Satan ! Hactenus quidem una hydria; deinceps duablis it am aquam in customa, quod eriam ita secie, Vide Sur. ad 13. Martij. 10 Videns autem hostis humani generis quod in puteo cam extinguere frustra tentasset ale vice cum ligna inderer, colligavic manus ejus & ulq; ad calcaneum attrazici dirumq; el vulnus influiri. Cuda ul illa vidit, & multum inde langumem produentem abiliciens fecurim, in terram, corruit.

Vivit Dominus nifi ligna collegero, & meas ils ulnus complevero, hon afecidam.

Aderat autem illic quoq; diabolus & cum jam funcional illa en produente calcavit oram vefficienti ful & in fola. tions comune Influmo; et lignum unum in frontem ejus , ita uz forores putatene trus ocalism plane confectum & confollum.

Wayca

waves about haid bufure flid the aid moderned haid happening Another time the divill thety her deadlong from the nus, non dabo third loft. They all can to take up the dead overb abut the me quieti, donec owne ex- role of her felfe, and mer them by the way faying to their equar officium Proceede, & As fareas God lives Madamod neucher ariove how I fell nor how I got up. Once more as shee rooke a meum. i Alio quoq; boyling pot of the Fire, the divett 4 tyed her feet threw tempore alcendit in tertium her downe backwards, and powred all the fealding potfolarium. Ibi tage in her face. Every one thought, Sure the is dead now: tum cam cor- but the leapt up and laught, wondering why they made ripiens impro- frich a matter of it, She had many lives. The divel appear bus damon dered to S. Melana in the likenefic of her Husband ; afterorfum pracipitavit. Sorores wards he ftruck her in the hip, " & made her both speechadvolarunt, ex- leffe and lame. Wee read in S. Hierome, a how a young istimantes se man fell in love with a Nam, and bewitched how to with illam exanimé Sorcery, laying upon the threshold a plate of Cyprian reperturas. At braff ingraved with monttrous thapes, that the went mad, illa furgens tore all that was on her head, let her hayre fly, gnashed occurrit eis. k Vivit Domi- with her teeth, never ceased naming and calling the yong nus . Domina man. When Narciffu and his Deacon were at prayers Mater, nec with 3. Mrs and some others lately reelayined from Padum ceciderim garifme, the divell appeared like o a Blacka-moore, blacker than a Crow, naked and ugly, full of a fore leprofic, and novi, nec ut furrexerim.

I Iterum autem malignus hostis eam extinguere volens, cumea serventem Ollam seneret in qua coquebat olus, ut jam cocium olus in vas esfunderet, obligatis ejus pedibus eam supinam przecipitavit, arci; in ejus faciem ebulliens olus esfudit. Quod chin cernerent Sorores, valde ahumis consternatz sunt. Illa verò exiliens et ridens dixit eis, Cur sic animo turbatz essis: m Quamobrem malignus in virum ejus conversus et ei apparens miserabilis cum lugubri et nigra veste accesit, cam terrens et gravia ministans. Deinde sentir repente dolorem in coxendite, cum q; adeò anten ut vocom amiserit, et nemo dubitaverit id esse manifestum inimici insultum.

Vida Surium tom L.

Hieronym. tom. T. in vita S. Hilarionis.

Quands parier oraffent & lachrynnas ad Dominum fudiffent, apparuit Achiops quidem, corvo nigrior, nudus & horridus, lepræ fanie coto corpore featens. Is cum magno quads mugitu nit, Q. S. Narciffe epifcope, quid aibi rei apud ancillas meas &c. a Section a logo Diffentit the Bilhop and the Divell Sur. ad & Augustin.

er oculum plan confectum & confestiun.

AKKE S MAKE

## Hometic Bires molefted France Co Nuns:



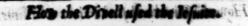
ring one, to a startiful what hall thou to doe with rimande Anni Administration Mithere was a hidden great P Hzc Sanda had take in the personand the divelence in the thane Martyre Madescribing at the design was the about the burgh auchis whole body with cruell screens, hiffing Tearefully strich an intolerable fitting lime!] Which rain about the terramotus; Swillowed har whole Our moderne Papitts de Cerrite Diabolus futhe that within there tow years almost all the Wanner of Secreta forma 8. Velatice Order in the City of Win were bewitched. bilis draconis And agains The divels that were in the bodies of forme quicolore quiharmeloffe and innocent Sifters of S. Orgale, & And den apparens what whole there of the Magittan about, but one of tipley multis the fame Nurs | that gave her felfe to the divel and figured aurem is 6. 6. it with her blend, became a Witch, nay Printelle of Sor- vis Cerpentibus cerere and was bouldy poffelt? But ere I leave this point, per toum cor-( to quit my lefuires tale of Earther ) I must acquainte you with alamentable actident which befell the Numbes of Quercerum ( briffianus Maffein , t who lived at the elens execradu

rina orante in carcere repente fit magnus & Specie terriaurem ijfq; fepus cinctus & circundarus, & corpore quidé fibili tetru au-

sem emissens adarem & insolarabilem, fanche oculis adfibit. Celetiter aute eam circumquelans, marimuns si Arubit sindrein & pe sturbationin traffid autem oris hiaru eam circumiens, exili nabanir, eam integram elle dexocreus fan Meraphr in Mar. 9 se the History of the Magician. 7 Eodern anno circa Fellum Cathedra (terribile dictu I experum Damones habitare & possidere Mopasterium Dominarum Quercerentium , quas annis quatuor & mentious rotidem milerabiliner yexaverunt. Vidiffes eas crebro velut canet per apros difentene, inftar avium volare per acra ffe cut feles in arbates repere, pendare de famile, Casibrum aniquitami effingere vosces, fecreta prodere, de duture exemplus propocare. Denda quoires Dominus
Hefricus Cancraccina entropus, aut dum Agidius Netreles Decarde distillent Idplane, un i vincultural quoiet main chemi accederent; En (inquium) comunicible
mune in vin est, ue mobia comminium vennt. Postumulas remidiu undecanne, collans. earum nomina delata Romam, ab Alexandro VI. Iccta (hespas in Carla Elomini in Drymo farrificio: fed nibil profitit. Ibanha Porters auz maloura de autoridis de principami, il novo etatis anno juders cum diabalo creati allumatura de autoridis amb in Miniafterio quadringendis criginta quatron e albas and competitatis il musticale della Cameracum adducta; quadragenaria maror, anno rempetitatis il mis principa accessivatione e alla cameracum adducta; quadragenaria maror, anno rempetitatis il mis principa accessivatione e alla cameracum adductas quadragenaria maror, anno rempetitatis il mis principa de accessivatione e alla cameracum adductas quadragenaria maror, anno rempetitatis il mis principa de accessivationes della carca Petitum Mariani : carcera poli annos quaruor mente junto interesso finale. Christianus Mastens Camitracentis Chromicorum multiplicist hilloria stunding Toers non feuel erpoluit. Horacius Turfe tions at ita Franci ; ye . of different

likeneile

ume,



eime one of their owns Religion in the two Numes were haunted by Hobgobline, and really for foure yeares and as many Moneths, You them course up and downe the fields like fo mine Does. flie like Birds, climbe the Trees, and hang upon boughs like Cats counterfeit the voyces & cryes of fundry bealts, reveale feerets, foretell things to come. Was the divell in them? When the Bilhop came to them with his Exorcismes, they would say, Loe, yonder horned-fellow is now comming to threaten us. The Pope heard of it and remembred them in his Made: but all would not doe. The Divel accused one of them, whose name was Ioane Potiere, to have received the Sacrament unworthily foure hundred thirty foure times. Shee was then above forty, and from nine yeares old the had used to play with the divell. Shee afterward died in prison.

· But for conclusion, what will you say Mafter Malone if one of your owne holy Order was not onely molefted but well laced by the divell : and hee no ordinary Ichuite, but the great Apostle of the Indies Francis Xavier. You forgot this, or ( which I rather beleeve ) never read it. Horace Turfelline bestowes a whole Chapter upon this. One night the divels beate him blacke and blue: Another time to make his bones amends they gave him a fit of mirth. Just at midnight, as he was at his devotions, the divels fell a finging in the Quire and answered fone another mocking the Vicars. The leftite thought they had been some

MC3 LYON LINS Chmille Infti Clearks finging their Mattens : till upon further inquiry note orerein he understood they were no Clearks but Divels in their

templo, diaboli in Odeum conveniunt, & precationi obstrepentes, quasi Maturinas rechare, & Clericorum invicem canentium choros per ludibrium imitari, ut molefti forent. Maverais, qui cantores effent, quid cantrent, nihil admodum attendens. Cleri-cos Maturinas canentes effe credidit. Politero igitur die percontarur ex Vicario, quina illi fuerine Clerici qui januis claufis Matutinas proxima cecinerint, noche. Ille quos Clericos, quas Magneinas dicerer, primo mirarus, ad ultimum intellexir pon tam Clericos quamelesicorum illufores diabolos fuifie. Idemá; post Francisci obitum rem muleis non semel exposuit, Horatius Tursellinus in vita Francisci Xaverii. likeneffe.

therefile. This report paided for current after his death.

But let us rather heare the flory of his hairy. In the dead

time of the highe Motor mult needes goe to the Malktime of the highe Motor mult needes goe to the Malktime of the highe Motor mult needes goe to the Malktime of the higher Motor mult needes goe to the Malktime of the higher the heart high malkmale hour the divelt liked the place followed that this

Malk-house was much hanned with all Spirits, which
comming upon the poore man multi-books to interrupt

Insidevotions, and filled the, whole roome with Mindric
kindes of skrikes, cruell freteing and a heart ble noise. Then to Nocte interrupt

they fell upon him most rudely, t which thannost unmerpesta ad factam

cifully, and gave him a found endgelling encyther spared.

they by words & deeds to fatts in their malice. The poore obrepebar, Er-Ichite in the meane time, while his back-parts were thus rurentes, ut illaced in the mid it of there things and founding lather lum ab inflict-(because it seemes Christ was too farre off) cryed out off to absterreant, and many a time on the Virgin Mary, Helpe me Lady, Ab nocte concubia Lady with then not below me? But never a Virgin Mary Virginis supcame. Thefevery words were over-heard by a yong man plicanti, ex that had his Chamber adjoyning to the Mane-house, and composito suwas awaked out of his fleepe with this Night-fray the perveniunt, divels layd on so hard. He told it agains to their Vicar truci fremitu, and all the house they all laughed heartily, and made a rijs, horredog; cuncha complentes fono. Mox virum ad minas intreplique tumultuolitlime adorti. verberibus acrocillime codume, factis diftife, odium explentes fuum. Ale inter verbera crepituló plagarum magis de confirmis quimble tergo suo folicios, Dei parentem sui certaminis spectatricem invocare. Carerum domesticorum irrisiones '. udquaquam vitavir. Juvenis quidam in cubiculo bacra zdi junco cubabat qui nocturno illo excitatus cumultu, Xaverium lub Damoniorum verberibus clamitantem, ac Bearz Mariz identidem implorantem auxilium exaudierat : hanc etiam notaverat vocem ab illo sepius iteratam, Domina opitulare, Domina mihi non opitulaberis? Igitural feaudita Vicario kererila domefficis non fine qualium fift (fr fit ) commemorat res jucundis fermonibus domi celebratur, Francisco insciente. Qui postero die ex recrudescentibus plagis reer surgere cum cuperet hequivit è lecto; triduumq; fractus ac debiffracus jacuit, morbum simularis ut factini occuleret. Visit jacentem Vicarius, rogicat an agrocce: annuit Xaverius Morbi gemus felfeitanti, alia omnia respender derivans alie fermonem. Tum Vicarius que tem obmem jamtescivisset, per jocum candem illam imisando utlurpavit vocem quam Franciscus vagulans uturpaverat : Domina opiculare, Domina non militopiculaberis ? Franciscus ubi rem in vulgus editant femile, erubilite ib.

good jest of it. And as it is fayd, A man cannot have a threwd turne, but he shall have a mocke with it ; even fo this lefuite was not onely fwinged by the divell till his bones clattered in his skin, but even by them of his owne Coate was but laughed at for his paines : But he fo felt it in his bones, and the Divels Phylicke wrought so violently, that he was constrayned to keepe his Bed three dayes together : and there lay poore Francis tayning himselfe ficke, because he thought no body knew of it. The Vicar came and asked him how he did; Are you ficke, Sir ? I. fayth the Iesuite, Of what disease, I pray you? The Icfuite having learned before hand how to aguivocate. would not confesse nor tell the naked truth but bore off in generall termes. Then the Vicar who knew well enough how all was, mockt him with his owne words. Helpe me Lady wilt thou not helpe me Lady? Which (when hee faw that all was come out ) made the fesuite blush. Now goe and hit us in the teeth with the Divell and Lyther : If you doe, we will cast in your dish, the Divell and Xavier. Luther escaped this scowning or schooling rather, he ever flept in a whole skin : You cannot fay for much Sir of your Brother. His owne Coate jeared him should I bemoane him? And thus (but let him pay his... Fees ) of Father Xavier the divell hath dubbed a new Knight , Sir Francis Xavier,

## The holy lives and bleffed departures of Protestants.

If is other Calumny, and the very last, is against the peaceable, joyfull and happy departures and consummation of our Worthies: nor all, but onely six to speake with the most; and that out of whom? but eyther the baselt and most lying raylers of his owne side, (which, I thinke, for affinity sake he made choyce of) or otherwise, though Protestants, in this point most bitter advertice.

faries. O brave choyce, On th'one fide doughty and dopper authors, John Schutz, Conray Schlusselburge, like Wat Tyler and Lacke Straw; that light-headed Hereticke Ofander : yea Luther, ever too hot and fiery in his owne caufe: On th'other, obstinate Papists and wilfully bent against the revealed truth, and thitherto strayning all their wits and file, Staphylus, Prateolus, Possevine, vir armatus Iohn Cocley, who did all things, (as Luther jeares him) tefludinative & cochleasive, a meere brawler, and that vile flanderous Apoltata, runnagate Bolfeck, first a Carmelite Friar, then a Protestant, a Papilt at last, now a Physitian upon three dayes standing when that would not doe, an Hereticall and Pelagian Divine; & because he was therefore first imprison'd, then expulsed Geneva by common voyce of all neighbour Churches for a feditious varlet and Hereticke, (threatning moreover a good whipping, if ever he came within the City, or all those Territories againe) for this cause, I say, a perpetuall bitter and mortall enemy to Calvine. Nor then onely; but both before for his good qualities cashired by the Dutchesse of Ferrara, and afterwards as a Seditions Tribunitions fellow and common Incendiary, time after time twice banish'd the Commonwealth of Berne. And yet this Camelion intruded himselfe after this into the French-Church at Paris or elsewhere, and layed hard for the Ministery with great protestations and pretences (like another Simon Magns) of repentance, and his define of reconciliation with the Church of Geneva, But feeing unexpected troubles and persecution arise, immediately revoltes to his old trade, and turnes Physitian and Papill againe. And this manithis pilloried-fellow is one of Malter Malones witnesses.

But I cannot fufficiently admire th'extreame stupidity, and meere senselssingle of th'adversary, when he reckons Luther amongst them; whom he knowes (whatsoever the difference was in Transubstantiation) to have maintayned Reall presence as well as himselse. Therefore, if he

was cuther baunted or at longth flaine by Hobgolding, (at my I cluste would faine have us believe ) this thrikes not at our doctrine, but Real Presence; and that wasit which the divell punished in him: So that the refute outher talkes idlely and nothing to the purpole, or extremely against himselfe. For what if about the Mading Sacrifice and almost all other points of difference hed with us and against them? is this any thing to the Carnell Pre-Sonce? Wherefore, though it were an cafe labour to cleare and vindicate Luckenslife and death one of Steidan Melanthan and many others who know him and his powerfulnelle in prayer, undauntednelle in Gods caule, divine Spirit, and gift of interpretation faire better and more intimately than a thouland Cooky's Yet I will forbeare for the prefent least I feeme to prevaricate and helpe my adversary under hand in defence of a Popilly Toner and him (whatlogyer he was in other things) that maintay ned it

He thinkes hee hath mightly prevayled and conquet di when he can fetch out of our anthors highefiles & commendations of Lathernasthat he was a holy Saint a Fall ther another Elian Sent and infpired by God encland with his holy Spirit, Sec. As though he had the Spirit without measure, or was thereby conducted in all things ; and not rather, as a man, had his flippes and ervors, and as the faving goes Bexuardur wonsinides comis 2000 tota bans and

And what but meer melies maile him joyn to the num ber that feditions Aushantiliand Rebell The Municer? who as he was nothing interested in the Sacramentarian. controversies beswint Lurber alld Zwinglin, fearer then begun fo even from the first hoo both writ against Line ther and Melantiber and they liberwife opposed him. The Letitic fayth, he opposed Realt Incions with the reft ; but he yeekles no more proofe of it then his bare word.

Caraloftedian might likewife be difmill, ( vohat ever

quarrell arose between him and Luther) if this be all that

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he

lic expounded, Hearfijby; His Jude's winch into alwell accommodate Reall Declaracelasts we dichtig artiff in hea though his witnesses are his advertaries; and which is most to be noted, the telaites dejection that he wis filled deally filting by the divott hade no problem and refreshed mining manging but to make a fairly licewind territory for any fivering to the north probable there shope the Third believe was ont of his passing inclusive Due fight he was not the Ministers of Basic with this; was a light he was not entered to Realt Preference.

Interest in the character of the conference of t

Begin therefore with Zanagian. Whole Into Transe not of my owns head, but annihilly collect it out of his best acquaintance. Of a adam Mysonim: His tipe withins singular coward nesses and an his schools followed: his descrity in the Oroske and Preside to ongoe, though his descrity in the Oroske and Preside to ongoe, though his descrity in the Oroske and Preside to ongoe, though his interest of an his little and acquaintance in the throng and thickest of an his little and contained in the throng and thickest of an his little and the property of the property of the property of the property of the president of the president of the property of the pr

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Epifiles he had copied out : his daily confrancy in publik and private shales this zeale and sincerity in Reformation, even when Luther was yet unknowne, so that to toftifie his vaion in Doctrine taught by the fame Spirit and further confirmation of his hearers, himfelfe abiliayning from Lucher, he would hid them read him; nay twentie vestes before hee displeased the Papilts in defending the Propolitions and open Challenge made at Rome by Picus Mirandula : his frequent disputations with both Papilles and Catabaptilts, whereof Lambers in Danaus then a Minorise Fryar being one was 6 as hee thankefully acknowledged ) hereby reclaymed and became afterwards a great light in the Church; his godly care for the advancement of learning in erecting an incomparable Schoole, had not his halty death intercepted : his vehement and sharpe invectives with the Spirit of Elias against all manner of vice, fo that scarce ever was heard the like; especially the extortion of their Penfianaries, as a man molt free from all corruption and bribes: his manifold and continuall clangers by Papilts and prophage persons, whose errors or manners he opposed, with as miraculous deliverances for example: After midnight there comes a suborned fellow. and knocks at Zwingling doore under pretence of calling him to visit the sicke, but intending (as appeared the day following) upon this opportunity to be his death, A Deacon comming forth, and seeing his importunity to have pone but Zwinglim, began to miltrult; and as it were going to carry word, bolts the doore upon him, and keepes him out. Now for his death, wherein the Issuite placeth his chiefest objection, faying that hee died in rebellion hearing Armes against his owne countrey; I shall relate the very truth out of the furest witnesses Queelampadine, thors, Moure Helion, Theoreties, Asir a minesoft bene

When the Aning, paging had both before shafed his owns country-men and under whose government he lived hanging their Armes (13s some write) upon the Gallowes,

lowes, and after composition by mediation of friends, two yeares after brake our into other intollerable injuries. though the French King Tought all meanes of reconcilianion abusing Widdowes and Children with all lishamanity; they of Zwieh, whete Zwing Rim Hved Teering now a flat necessity, defended their owne countrey and liberty by Armes, and according to an old cultome drew their preacher along with them, though much against his wills amongst whom (as was thought) some falle-hearted traytors were that called him a coward, if hee durft not goe forth and live and die with his flocke. Yet after they were flaine by an ambush, and all cruelty exercised upon his dead body, quartering and burning it, his heart was found entire, unburnt, untoucht in the midft of the flame. The like miracle after wards befell Cramer. Thus the Icfinite is proved a lyar; neyther fought he against, but for his countrey | nor in rebellion, but in obedience to the command, yea conftraint of the Supreme Magistrate, But M. Malone, ere we part with Zwing him, one thing more

I must acquaint you with that Pope a trian had a far bet- Adrianus ter opinion of him. I wonder that you be your holy Pope Papa VI. Dile-should so far differ in judgement. His letter imparticular the fili, falurem to Zwinglini was this. Pope † AD RIAN THE SIXT: benedictione. Beloved sonne. Greeting and Apostolicall benediction. Remirtimus

frarrem Ennium epilcopum Verulanum, Prælatum domefficum, nostrum & Apostolica Sedis Nuncium, hominem prudentià & side præstantem ad istam invidia nobissi & buie sanctæ Sedi conjunctissimam Nationem, ut de maximis rebus nos & eandem Sedem totams; Christianam Rempub concernentibus cum illa agat. Licet auteurei dederimus in mandatis, ut ea communiter cum omnibus & public tracter; tamen cum de tua egregia virtute specialiter nobis sit cognitum, nossi, devotionem nam archis amemus ac diligamus, ac pecullarem quandam instessem habeanus, mandavimus eldem episcopo, Nuncio nostro, ut tibi separation nostras literas redderet, nostramque erga optimam voluntatem declararet. Hortamur itas; devotionem tuam in Domino, ut & illi omnem sidem habeas, & quo nos animo ad honores tuos & commoda tendimus, codem tu in nostris & dicka Sedis Apostolica rebus procedas. De quo gratiam apud nos invenies non mediocrem. Datum Roma apud S. Petrum sub annulo piscatogis dic, 23. Ianuarii, Ann. 1523. Bontificatus nostri sano primo.

We

We fend-our Reverend, brother Enning Bilhop of Venn lane, the Controller of our house, and our Nuntie, a man very discrecte and trulty, to that unconquered Na. tion, and molt allyed to us and this Holy, Sec to parley with them of molt weighty matters neerely concerning both us and the whole Christian, Common-wealth, But though we have given him in charge to commune therof publikely and before all; nevertheleffe fering we are particularly informed of your egregious vertues, and intimately love and affect your devotion, and repole a special trul & confidence in you, we have therefore given foeciall directions to the same Bulhop our Manting to deliver these our letters to you imparticular and fignific our best loves and affection to you. Wee exhort therefore your devonon in the Lord, both to receive him with all multi and what affection we beare to your preferment and profperitie, the fame carrie to us and the Apollolical Seas which doing you shall find us no small friends. Dated at Rome at S. Peters under the Fifher-mans Seale, the 3, of Janua ary, Anne 1523, and the first of our Papacie in a flat

Now Mr. Malore, we hape you will not be offended, if we preferre the Popes judgment before yours Nor contented herewith he weit likewise to M. Fr. Zinggins to put to his helping hand in reclaiming him. Who when twas ask d what the Pope promised, Any thing faith he, fove the Popedame. Thus Zwinglins, would be have been baited, might have risen: but he preferr'd the represed of

Christ before the treasures of Agent.

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Now for Oecolompadine, how he was admired by all for his singular proficiencie in his childhood; what ripenesses a strained in the Tongues, (a rare matter in those daies) as so many Translations of Greek Fathers can witnesse, beside his learned Expositions upon both Testaments a how versed in Schoole Divinitie, especially Thomas and Richard with his diligent perusal of John Gerson; his affectation of solid learning before conceil,

con-

contentions, and popular applante, vices too much reigning in Schooles , his excellent gift in preaching even to th'admiration of his bearers; his not feeking himself in the Ministry, when for five yeares together more Apostolico he preached granis, and without any ftipend; his reformation of divers Churches Bafil, Barne and Vime : his often conflicts with Papills to the indangering of his life; and especially that famous Di-Sputation at Baden, where in so great a confluence on both parties he with th'applante of very Papills fet forth in print, alone encountred the two most exercised adverfaries, Faber and Eccion his infinite and indefatigable paines, (and that in the brunt of civill wars, and a world of distractions) in attempting and going through the Exposition of the whole Bible, but especially the deepest and most abstrate, as for example, th' Epistle to the Hobrewes, S. Johns Gofpel and Catholicall Epiftle, 906, all the great Prophets, and part of the finall, and that all this while never intermitting the painefull labours of confrant and continuall preaching, and his ordinary practice of vifiting all his Diocefe on foot a which no wonder though it brought ficknesse and discale in the end, while like Epaphrodieus, he spared not himself: commended ever from his youth even by Papifts and popifh Bishops for life and learning, yea by that incomparable judgement and fevere Critick, Erasmus, as a most holy man. an eminent Linguist expert in the three languages, and a true Divine ; to whom he disdained not to acknowledge himself beholden for his good helpe and affiltance in his Annotations upon the New Teltament.

But because the Iesuite broacheth most vile and slanderous reports concerning his death, & that he made an ill and unfortunate end, I present these two things to the Readers consideration: First, that he bewraies himself, as found in cotrary tales: for lies can ill agree. For like astitis said of the felse witnesses that deposed against Christ that

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their miene forgreed not segether, to forme Papills affirme that Good ampading made away himself . Others, that he was murchared by his wife; others, by the thivell; which the Teluite out of his charitie av outheth holden as must riw, and faine would have it palle for cirrint. Thus all agreeing in this onething to diffrace the Goffell with all contumelies and impudent forgeries and untuiths dif-Sent notwithstanding and differ in the manner, and fall out as it were in chuling the way, fome railing this tale, dome that, and thus have we catche them, as young Duwildid the old judges, in three feverall tales. Whereof I may fay as Tully once did of leverall opinions amough Philosophers, that they well may be all faile, but can never sofibly be all true : for if his wife was his death, then they lye that fay he was flaine by the Divell; if he killed himfelfe, both the former are found falfe witneffes. But who should know better I pray you which is the fecond thing confiderable ) and who can more erucly achine the certainty and very particulars of the manner of Oecolompidias his death, and whether going to bed in good health over night ( as the lefuite gives abroad) the next morning he was found flark dead, than he that was prefent at the time, was there all the while, and fo observed and knew best all passages, and even closed his eyes, Symon Granders? who occasioned by some sudden flying reports in another kingdome ( judge who were the authors) forne faying he killed himfelf, others impuring it to his friends, penn'd the whole thory of his death. As namely, when that upon to many yeares intelerable paines and those meering vigitie, his body fell into much unforming for and breakings forth, and especially a whole yeare before his death, at length it grew to a head, and a pernicious alcer called the Inthras : where as long as nature lafted, and any strength and vigor remained, he notwithstanding never intermitted his constant tasks of Presching, public Rending, Warehing; but the difeate prc-

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prevailing with continual growth, though he wanted no refort nor help of all his friends, (whereby it appeares) he died not of the plague ) when he had now kept his bed a whole formight, perceiving his last house to approach, he fent for all the Ministers of the place and thus cheared and exhorted them : You fee my cafe, brethren. the Lord is come to take me to himself. Wherefore I was defitous first to fend for you, and fill my foul amongst my dearest friends with true joy and confolation in the Lord. What shall we then fay at our last parting to fodeare friends united in the fame Doctrine and feare of God? namely, that we have already attained firme confidence of Godskingdome in Christ, the doctrine is undeniable, heaven we are fure off; there needs no penfiveneffe, no feare, no doubt? Onely this, my Brothren, remaines, this onely is behind, that you perfift in the fame constancie and fidelitie, following Christ both in pure doctrine and unspotted life : other things Christ will! look to, the powerfull and carefull watch-man over his Church. Goe on therefore, deare Brethren, fo shine your light that God the Father may have glory, and the name of Christ a greater lustre by your life and sinceritie. Love one another fincerely, live as in Gods eyes and fight. Tis in vaine to blaze Religion in words : we mult shew good works, if ever we meane to conquer Satan, and turne foules to Christ. For what clouds and tempelts, my Brethren, arife? what Apollacie? what Impictie? But fland to it, and the Lord will preferve his owne. Othat I might live to fuffer with you, and flied my bloud often in fo noble a cause! but inseparable Charitie will doe it and the bond of Christ: all things are common amongst good men. For my felf (faith he) I palle not the falle imputation of impolture: I goe; thanks be to God, with a good conscience to Christs Tribunall, where it shall appeare that we have not cozened the Church: and herrof you are all witnesses, as Mmmm 2 2 38 10 17

my selfe likewise seale it with my last breath. The day following, his children brought in to him he admonished them of their duty to God, and commended them to the religious care and education of his friends: At night (which was the last night to him ) he asked one that came in, What newes? when the party answered he knew none, But, faith he, I can tell you newes, I shall Bortly be with Christ. A little after being ask'd whether the light troubled him, he layd his hand on his breft, and faid, I have light enough. About dawning of the day, after he had most devoutly with deepe fighes and fobs repeated the whole one and fiftieth Pfalme from beginning to end, he peaceably departed the world with these last words, Save me, O Christ Iefus, We were ten in number (faith he that was prefent ) about his bed upon our knees, when about fim-rife he went away like a Lambe, and furrendred his Spirit fo calmly and chearfally with fach ftrong faith in Christ, that all godly men reaped no leffe comfort by his death, than ever they tooke from his life.

In the like manner he railes against Bucer. But thanks

Iphushaud fictas complectar carmine laudes, 177 be to God, who hath not left Scilicer hac illi pieras debetur, ab ilto Quo primum Christi tempore pavir oves. Chei | Bor to passe by all his former ttianus Lorichius Germanns un jeripto Epiced o. Protinus occultas nature difcere vires, &c. Mox & in atherias mens altius evolat arces. Mox superas casto rimatur pectore fedes, Authorifg; piothegrar amore Deisto I Oraq; Cecropijsmox applicat imriger undis: Nec mora: Palladia victor in arce fuit. Capit & in Solyman mentem dimittere linguam. Nam veluti roleum Phebo properante sub ortei, Pravius aurora Luciter effe folet: 10 1 Sic tibi, qua populosinvice Luthere doceres, Murthen, Ethat, as Calvin Currere vicinum cepit Eralmus irer. Hie igitur docti monumenta legebat Eralmi. Hunc quog; Bucerus fidei de rebus agentem Audit, & audito comprobat acta viro.

his truth without witnesse, life, even to threefcore years, whereof all Germany was witnesse, spentin the greatest imployments that learning and credit amongst all the best, those ample and profound Commentaries, as upon the Pfalmer, Romans, and fayd of hint, manam de cabular collere nefert ) with many other renowned and indicious works :

gram toftimonies, not onely Imbait amiqua Religione duels. der in Oxford, but in Cambridge it felf , the Funerall Of Capit ut Augusta je rice vocatus in urbe ration of Doctor Haddon, the Parker then Vice-Chancellour, and the day after of Dothe prefent the voyce of the worst, tellifying both their of Verles, But nothing more Munic lavition, dichar mirrie reges, full or excellent in this kind, Sed a bella juvant & partus ab hofter riumphus, and wherein more punctually with Mahometigenum verdicities genus. the whole Story of his lalt Sapulsian sales vocce/furor arms remifit, end is to the latisfaction and the this in placed ventola superbia vultu; content of the Reader deferi- Sacra lub Aondom quin ara merentibus armis shed, then in that cloquent amiscam tories are ferebat open. Himfelf being an eyes witnes it.

works ; and to come to his Contuit intend puntagen multa Luthero, death and the mainer of it it the governos done in unbe fuit. which the Ichnice especially Fama ducis quando Enderici venit ad aures, Sceptra Palatina qui gerit ampla donus : defames : we have the pro- A que confidente ornamis honoribus aulam

of his necro neighbours, that Cumq ich Buseri nomen canereur in orbe ,

of his necre neighbours, that Magnag; confpicus fama volutet equis : glory of his Nation for learn- Magnag; confpicus fama volutet equis : Amala Maliylie vocat Argentia magistrum, ing King Edwards Tutor, Ar grantin ut revocer pedora monta Dei : Sie John Cheke, and Peter Hie ubi Rhenigenas devolvirue Ellus in undas, Marry then Divinity Rea Et sittee Rheni flumine pingit aquas : Hic ubi Dardanci dictus de nomine Juli

Teuronicas Latio milite fregit opes. Palanti dudum, Chriffe dobere gregi : Funerall Sermons of Bilhop Hie ubi finitinis Lyens Alpibus errat in agris, Boiag; de Svevo separat arva solo.

Ejus ar informes monachi petiere cruorem, Vera quibus pietas lubbus effe folet. Aor Redman, to paffe by for Erro to cupides ne languint Hingeret enles, Vincula concella vitat inichatfuga. whole Universitie, belt and Quid, loquar, ut toties fit dura pericula paffus,

Invicto contra cum ruit ore Papam? ulla nec ingenuam fregere pericula menters. affection and judgement, in Civica Mars quotes accesderer improbus arma, there influmerable multitude ! Ratead collice claffic affensidarent :

flekneffe from beginning to : Ekdara funt phircuis the folita fuis.

and well penn'd Letter of M. Que legit immentas Germania lata per oras, Nicolas Casses; though not Qua legis Helperi linna acamá; maris, more elegent than true, as of avaga de notre lenota britannia celo, himfelf being air eve warrons. Red Lycaonio cetta propingua polo.

to the whole carriage. Whence either alone or most Mall on of oriters. One scheed thequality art werb ultrammin PROMITICS

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conflicts attend

His first ficknesse haltned by age and study, though it held him for divers Moneths yet could not keepe his mind idle; but, as a man borne for the publick and the good of others, hee neyther intermitted holy-day nor worke-day, but in the very followity of Christs Nativity privately exercised his Talent, and open'd as it were a Schoole to many pious auditours, being frequented and reforted unto by the belt. As foon as he was able to creepe abroad, (nay, before hee wasable ) it is not to tell with what concourfe and expectation hee was heard in the Schooles. Neyther deceived he their hopes. For, ( what Cambridge never law before ) as a choice Reader pickt out of forraine Countries, with the novelty both of profound matter and accurate handling hee ravished all his auditors : his learning, wiscdome, gravity, nay, his very lookes aftonished them & commanded awfull respects; his reproofes pierced & above alla godly life feafoned all the reft. Moreover his laborious and unceffant industry was a light and example, & fecretly checke other mensidlenes, for what day did hee not eyther preach, or read Lectured when prevented be not th'appointed house? But, as good things are commonly thort-lived and parieties of no continuance,age, fickneffe, and depth of Winter being in conjunction with immoderate and excellive paints foone ceclipfed this Light, and threw him into a more dangerous relaple. Where in this onely her was impatient, as borne for others, that he was able to doe no good. His ficturefic was fo argent. Whence he often prayed to God that eywas heard and he for a feafor lent unto us. Which houses thow well hee belowed, and with what credit he carryed himfelfe at the publike Act, and in his Disputations with prime Advertaries, as with Deller Young before the Kings Delegate Sir John Cheke, where hee caryed the victory; I leave it partly to his owne writings, partly to the relation of others. Onely thus much Iday, that his intolerable paines m m m M

phines the Summer and Winterfollowing, his watchings and earely rifings boyond his age, his more respecting others than himselfe Jeaft him once more into his told and now farall disoale, and ripered him more death which he carryed in his bones a twelvemoneth agoe. In this laft agony , imitating S. Aufline, hee withdrew himfelfe from ordinary speech with others, fixed his Soule in Soliloguies, deplored the mileries and calamities of the Church, especially poore Germant, from whence hee came, looked upon Christ queified, had God dwelling in his heart, thought upon nothing but heaven and a quicke departure, would not be driven out of these meditations. Informuch as that when friends and Physicians urged him with meate, with much adoe hee was ruled. When ( as the mander is ) hee was bidden arme for the last conflict. hed returned this prefent and refolute answer : I have no dealings with the Divell, I am onely in Christ God forbid, God forbid that I should not now feele most sweete comforts. When holy Martyr Mafter Bradford went to preach and faid he would remember him in his prayers, he with teares burk into thefe words; Galt monot away . O Lord in my old dayes, when my strength fayles; though her correct, her will hever reject me, he will never reject me. There falling out about that time a Lunary Ecclipse, when the danger was past, and related to him the nove day, het but forth his three fingers, and lifting his eves to heaven, fayd, He, he fules and governes all things. His patience was unparalleld, and a mirrour to all the speciators; so that they confessed they never saw hor knew the like, nor ever thought they should doe against. So calmely and with that magnitude of Spirit without the least expression of complaint and impatience bore hee his cruellelt fits. And as he lived to hee died. He cannot cowardly die ( faicth my author ) that is manfally ficke. nor unwillingly depart that longes to be gone, nor imbrave life who chufeth death. Sie vinis at neme meline. ste

with.

ien est mortum ut nemo beatins, se agnoravis ut nemo dolemem videret, se demigravis ut nemo marichisem conneres. He so lived as mone better, so died as mone happier, so sicke that none observed him to grieve, so went away that note saw him depart a most worthy such a both life and death, whereof the one was full of glorious labours, the other voye of all sense; so gasping out his inferenti, as rather yeelded by voluntary confescent, than by thatirall necessity or violence of death extorted from him. Now let the schile rayle, and say, her died in sew, and at his death denied Christ a which impudent tyes shall fall upon his owne head, and all lyans mouths be stopt, and

His funerall Obligation tollow a following with fich celebrity as scarce the like to any in so famous an Vniverfity. The time and place appointed, not onely all the Colledges met but Mayor and Aldermen, nay whole Towne and Country Bookt together, moved with the meere fame of the Many though aftranger and whole language they could not understand, not bidden, ( as the falhion is ) but voluntaries : ut vicini non accerfiti , fed fua fonte parati ; vives non aliena voce evocati, fed per fe efful ; bonoves non qualiti fed ullati , won flagicati, fed condonari offe viderentur. Thus with publike lamentation through the throngell Streetes hee was borne to S. Maries, and all the Church all ready hanged with Funerall Elegies presently filled, and they that flood furthest, were as a Doore to keepe out others : three thousand were told then present where the University Orator Doctor Haddon made a fingular Speech, and many a wet checke, thewing whom and how much they had loft, with a function particular enumeration of his excellent Verrues, as lo many flowres in a Garland; his upright life,& zeale for Religion; both highly commended by his old acquaintanco Englow ; his humblenesse of mind and desire to do good to all in Christ; especially where he saw greaser bopes and towardueffe ; his incouraging them in private;

private : his flouping to the meanest capacities in so learned Lectures and ( wherein his fingular gift was) accurate interpretations, acknowledging himselfe a debtor both to learned and unlearned; his confrancy and diligence even beyond his yeares in the Schooles; his dexterity and paines in moderating publike Disputations, as another Epiphanian versed in all opinions and controversies, joyned with the like diferetion, good temper, and candid regenuity; his notwithstanding all these gifts low coriceite of himfelfe, laying with the Apoltle that hee determined to know nothing but Christ and him crucified and that if hee was such in his old dayes, and that trouble and charge of removeall of himfelfe and family, and accommodating himselfe to new friends, which even of the best Nobility flockt unto him, what are we to thinke of him when hee was more free at home in Germany? his zeale for God, and Sion, making his glory his syme; his temperance in apparell and dyet with much thankefgiving, and inciting others to the same for Gods great liberality to England; his hospitality to Scholers, feeding the mind rather than body; care of the poore, nay, the very fetling of the Towne, as a good Commonwealthf-man; his prayers and religious ordering his family; his not onely unconquered patience, but abundant Spirituall joyes and comforts in his last sicknesse and at his death as having all his thoughts, defires, & actions still crucified with Christ, grieving onely at his friends griefe. and that he could furvive to doe no more good; his never dying fame mangre all the Colen-bellies, Erein, Malvenda, & all the like fire : taking God to witnesse upon his Soule & Conscience, that he spake not these things for forme, or out of any private affection, or to comply with his auditors and their present heavinesse, but to returne God his due glory, discharge his owne conscience, and beare witnesse to the very truth.

After him the Profesior of Divinity and Pro-Vice-Nnnn Chancellor Chancellor Doctor Panker afterwards Archbishop of Canterbury, preached the drift of whose Sermon closcially was to lay to their confideration Gods wrath prefaging yet worfe things, in depriving his Church of to great a light that had thined to many yeares in life and learning to necessary for the eimes, and could fo ill be spared with what happiness and gaine to the departed loffe to them Putting them likewife in mind of his pithy grave, and fententious speeches and writings; his powerfull delivery, and that hee was no unfavoury Salt as they (faith hee) know best that were most intimate with him, and very enemies cannot deny. On the morrow Doctor Redway performed the like, commending especially his Commentaries as comparable to the best of the Fathers; likewise mildnesse in Disputation, affecting truth more than victory; his loving fociety and profitable conference, protesting that hee never was in his company but he fill learned and came away better. and deploring the loffe of fuch a guide, Which commendation tooke the deeper impression as proceeding from him that had before beene at fome variance. What shall I speak of above forty singular Elegies of severall Pennes, even the voyce of the Vniverlity, all thought worthy the Presse, whereof the Duke of Suffolke and his brother, and the Lord Sheaffeld were the leaders, Questionlesse all this honour would never have beene given to him that died a lew.

But because becades that for this cause after his death and buriall his bones were digged up and burnt, I must tell him againe, this is more than was one Perne objected: men set on purpose to speake and saine the worst, as they that were appointed to preach upon the very same time and occasion, though both of them having made profession of Gods truth before. The whole story of this strange Pageant touching the citing, condemning, pulling out of graves, and in conclusion burning two

dead

dead men, Bucer and Fagin, together with all the procelle of the Visitation held there of pecially for this chap. I find fully and accurately penned by one that was present, as it is added to the end of his worke: where omitting many other trickes worth the reading of Popish hypocrise and ridicators superstition. I will select onely what makes most so the present purposed

The years 1 556 ( which was the middle of Queene Mary's (hore raigne) in January, Cardinall Peole then Chancellor of that Valversity held a Visitation in Cambridge by five Delegates needeleffe to be named under precence of Reformation, especially in Religion Thefe holy Vistors made it their first worke to intended the Churches of S. Many's and S. Michaels Divine Service and Malie, because there for footh two Heretickes Batter and Farine were buried : and yet Maffe had beene fand) there two yeares and a halfe before without any foruble; of Confeience. Then they went further to displace and martyr them, and yet one of these prevented by death had never publickly raught. But they would not be feene in it themselves, but suborned Perme whio was then Vice-Chancellor, a meere Weather-cocke of the times and a fit flave for other mens lafts; having his lefton well taught him before hand. Hee confults with the Heads of Colledges, hee cals a Congregation, he drawes a Forme, or rather had it chopt into his hands, hee gets it subscribed and figned with the University Scale, and ( when this would not pleafe) fubleribed and figned againe; as well hee might i feeing all goodnesse and learning almost was cyther then banished the place, or died with King Edward. Nay hee motions further to his good Lords the Visitors, that they would fend out a citation for Bucer. and Faring men dead one five another fixe yeares before and flummon them to appeare : or elfe, (faith he) if they cannot well come, lome other for them. It was granted; and Copies of the Citation were let up at S. Mary's upon Nnnn 2

the Schooles, and in the Market-place. They were warned to appeare the feventeenth day of the fame Month in Su Mary's Well the Seventeenth of January came, and (which was never feene, nord hope shall be againe till Christ come to judge quicke and dead ) Bucer and Figure were called in open Court and funmoned out of their graves to make their bodily and perfonall appearance. No man comes. Forgood order false the next day they are called againe a but Bucen and Ragino still ablent themfelves. I hope they will take better warning the next time: Well a once more they are called to teltific their Beelefiafticalli leffity, the fix and twentieth of this Month: the Mayor and Aldermen then commanded to attend, Still the dead appeare not I which I can tell you was taken in fruffe and interpreted no better than Contumacy, Therefore they would expect no longer, but appointed the thirtich of January the day of final Sensence. The day came and all the Vniversity Mayorand Townsfinen flocks to this new Caufe: Where first the Vifitous make apology for themselves that their inclination was to clemency and rather to use all mildresse, but being importuned by earnest suite made by the whole Vniversity they could doe, no leffe than fulfice , which not withhanding they had hitherto forborne with all lawfull moderation. Then to falve the matter, steppes up Doctor Perme into the Pulpit, as the false wirnesses did against Christ, with much rayling and flanders; though full fore against his conscience. Which done, he pronounceth the fontence of condemnation against them, commands their dead bodies to bedigged out of their graves, and committed to the fecular, power. For , when this Turne-Coate came home , ( as ... was reported by fome of his inward friends) he clapt, his hand on his breft and almost with teares defired deepely of God that after weath his Soule might be where Bucers was; for he knew he was in a happy place, Yet . Bover a word amongst all this that upon his death-bed he profesied

professed himselfe an absolute Tew, or denied Christ, faying the Mollias was yet to come. Mafter Malone, you might have done well to have flood by him and beene his Promptor this lye was not yet hatcht. They there was fome fray made, till they had fent to London and had their matters confirmed from the Court. Which being difpatch't in few dayes, they make no more delayes, but the fixt of February taking some chiefe Officers and Townesmen with them they goe to the Churches, and breake open their graves and dig up their bones : then accompanyed with Halberds, I know not whether in a more barbarous or ridiculous manner they tye their Coffins with ropes, and falten them to lakes and to put fire to them: the very Countrey people, which it being then Marketday flockt to Towne on every fide, laughing at their folly. ren a a chast still or live. Barysyally s

But this held not long, for (God looking upon th'affliction of his Church, as he did once moon Ifrael in Egypt) a few years after in the bleffed Reign of Qu. Elizabeth, the Universitie to recompense in some fort that former indignity reftored their good name with honour. And first My Achwarth the Oratour for Cambridge made a fingular Speech, wherein he inveighed against that barbarous usage of Strangers contrary to the Law of Nations, who had forfaken their own Native foyle, and ventured themselves so farre for them : with a deploration of those miserable times, as a storme newly past; and thewing what manifold evils had iffued from his death, but especially burning. Then Bishop Pilkinson, at that time Profesior of Divinity, seconded him with a learned and pithy Sermon: first declaring by many examples the Romish crucky, not only against us, but themselves

(Fraterus primium mediurnus (auguine muri)
one Pope digging up the body of another, cutting of his
fingers, calting them and it into Tiber: shewing further
how all this hath still fructified, both to greater judge-

Nnun 3

ments in them, and the further growth and foread of his Church: withall taxing the Universities great ingratitude, and admonishing them beneeforth to be more carefull in their votes. All which was abbetted and graced both with abundance of accurate Encomiafticall verses, and the whole Universities publique Letters to the Lord

of Community and High Commission. we were it de test

I cannot upon fo good an occasion but glance at the like more than sayage usage of Wicleve, and signific to the world a strange accident not yet observed by any, which my self learned of the most aged Inhabitants, and they within a few hands from the very eye-witnesses, and is a most common report in all Lauter worth. A child sinding one of his bones which in haste was less to gotten, running after the rest brake his leg; herewas tex talionic, bone for bone. And to this day for a perpetuall monument, in the very place where they burnt his bones by the river side, though the Townessem for their own profit have often assauch to bring the water that way, it never holds, but still makes a bank.

There remaines to be vindicated from the teeth and calumnies of the adverfary that great infirument in our times of Gods Glory, John Catvin r whole death, as that s of Oecolampadine and Bucer, had likewife his eve-witnesse and the same the pen-man, Theodore Beza. A man of whom I had almost faid, as once it was of Mofes, that there arose not a Prophet since like himoin Israel, not since th' Apoltles dayes was before him. His works frall praise him, for wit, cloquence falnefle and foundnefle of Divinitie, varietie, multitude, advanced amongst the Highest : that the world may justly admire how they could be for many being fo good, or fo good being to many. But what need witnesses. The very Papills themselves admire and depredicate his excellent wit, eloquent file; artificial method and comparable to that of fufficien in the Civilham drawing all things before him to heads, especi-

especially in that incomparable Book of his Institutions. Belides, a man of an incredible and most ready memory in all those infinite distractions, most exact judgement. (after th'apostles scarce any like) regardlesse of meanes and preferment even when was offered, little meat, almost no sleep, compounded of sweetnesse and gravitie, mild and different in digetting mens infirmities, yet fo as that he would fineerely without diffimulation tax their vices, which severity he alwayes had and used from a child: fuch a Preacher that, like another Orphens, he drew England, Spaine, and Italy to him, making there fo many diffinct Churches, and filled Geneva with Strangers : fuch a writer for greatnesse, that (as it was said of S. Austine ) he writ more than another can well reade; for goodnesse and that inimitable both judgement and pen, that they were eagerly received, and as most rare and precious wares, converted forthwith into all languages : witnesse his Institution, his Sermons, his answers, his voluminous Commentaries, wherein ever he bare the bell. What shall I speak of his indefatigable industry, and even beyond all power of nature, that parallel'd with our loytering, I feare me it will exceed all Credit? and may be the trueft object of admiration, how one leane, worne, spent, wearish body could hold out. He read every week the year through three Divinitie Lectures; every other week over and above he preached every day, that (as Erasmus said of Chylostame) I know not whether more to admire bis constancie, or theirs that heard him. Nay some have reckoned his yearly Lectures to be one hundred eighty fix, his yearly Sermons two hundred : fourescore and fix. Every Thursday he sate in the Presbytery, every Friday, when the Ministers met in conference, in expounding hard Texts he made as good as a Lecture, Befide all this, there was scarce a day that exercifed him not in answering either by word of mouth or writing, the doubts and queltions of diverse Churches and !

and learned Paftors, yea, fometimes more at once, as he that might fay with Paul, The care of all Churches lyeth wpen me: nor year wherein over and above all these former imployments fome great Volume in Folio or other came not forth; fo that in few years (belide many golden Tractates and fundry exquisite Answers upon short warning to principall advertaries ) his huge Explications upon all Mofes, fofma, Tob, Pfalmes, Prophets, and New Testament, yet larger in pithy feutentious matter than paper, filled the world. What breathing time had this man for idlenesse or a loose thought? In his last ma nifold and fore grievous ficknesses got by intollerable labours he would fearce be compelled to intermit his daily taske of Preaching and Divinitie Lecture, or at least when he could doe no other, at home with continued Dictates wearyed others, fooner than himselfe, having no word more frequent in his mouth than that of all things an idle life was most irkesome. And when his friends used all intreaties to make him favour and respect himselfe, What, fayth he will you have God find me idle? Nay fuch a conscience made he of millpending a minute, that he was very loath to detayne the Ministers that came to visit him, from their publike exercises. What wonder then if he fearce touched fifty fix ? I rather admire he lived fo long. For as David at threefcore and ten ( which then was not fo great an age ) is by reason of his extraordinary labours and troubles all his life fayd to die in a good old age and full of dayes, why may not the fame be fayd according to our dayes and his paines, of Calvin? And as his death was not to untimely, though

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fo what a patient, holy, pious, heavenly, comfortable end he made to him and all his, even by his example provoking to vertue and chearing up all the beholders, not swearing, cursing, blaspheming, not despayring and calling upon Divels; let us rather hearken to him that was pre

ferit, and as alwayes, fo then daily attendant than any foole-mouthed Papill. In so great tortures and differing discases ( and yet by your favour, Matter Malone and Bol Gek both Lice and vermine were no part of them ) he was never heard litter a discontented or impatient fyllable bur fill in prayer Atilfhis eyes elevate to Hen that one might even read devotion in his face Tomerimes breaking forth into thefe godly fpeuthes J have been flont, becamfe show didf is | And againe, I have mourned like a Dove , How long , O Lard! Thou brill me , but this contents me sharis is ely hand. Till his laft he would goe, though even caryod betwint two to the Presbyterie, and the Towne-Hall, giving the Citizens thanks, and taking his last leave. On Paster day he was borne in a charge to the Church and with manifest expressions of Joy received the Sacrament. Feeling his fall day approathing he made his Willowherin bande other things & the disposing that little he had, with strict charge of buriall without any flow or pompe in a common grave, he bumbly acknowledged Gods infinite mercies to him in making him both to understand and presely his truth, and using him as an instrument of his glory and the Churches good, calting himselfe meetely upon Christs merits, prosefting that as he had alwayes faithfully and purely preached and expounded Gods Word, and linearely and ingenuoully without any trickes or Sophiltry dealt in all his Disputations with the adverturies, so he had fully resolwed to live and die in the fame. Now with his continual Vilitors the house was filled (never more appeared how he was beloved ) no roome could containe them; that at length what with their throng and his weakenede, he withed them forbeare, and pray for him. Onely how can I forget his two laft Swan-like Songs and memorable farewels, the one to the City, the other to the Cleargy, out 0000

of which Garden let me plucke this Garland First for the Citizens after humble thankes, that they would take the paines to come to him and clearing them of all injuries done, he expressed his loyall offerior to their Common-wealth, craving perdon for his flips in execution : But ( with he ) for the defining which you have heard from me. I folemnely protest that I have not rashly nor uncertainely, but purely and fincerely saught the Word of God wherewith I was betruffed a whole wrath I should elfe as justly feare, as I am no w certaine that my paines and labours that way are not unpleasing to him which I the rather protest before God and your because I know that after my departure Sator will after his old wont raile naughty, light-headed giddy-brauned followes to overthrow that doctrine which I have taught you. Then falling into mention of Gods great mercies to that City, I. I fayth he am belt able to withelle from how many and great perils God almighties hand back delivered your and you fee in what flate you now arn a Whether therefore in prosperity or adversity. I befeech you for this alwayes before your eyes, that he onely is the preferver of Cities and Kingdomes, and will, as fuch a one, be honoured of mortall men. Remember shateworthy David then fell when he was in peace and fecurity what then will become of us? You need therefore much humility to walke carefully before God and sruft onely to his ayde, affuring your felves as you have often proved by experience that this way onely you shall stand, though apon weake or no worldly hopes. Wherefore if God fend prosperies be not proud with the profane fort, but thankefull with all fubmillion; if advertity and to many deaths, yet trust in him that rayleth the dead; pay then especially thinke that God awakes and teacheth you how to call your eyes on him onely. But if ever yee intend the welfare of this Commonmontwellthurlooke againe and againe to the purity, and fincerity of Religion, and fee this Church be not frayned within delator, for the oned pris the high God, King of Kings and Cord of all bords whereit honour them that honour himsundehem with delipite thin the will call alway. Won-Arite High the sefer darker ding to his Commandements, and doc volchammel conder ours for we are alwayes farre filere of brown we fishald, y bknow every mulis hande pand that stretell Inadvector thefaute none to good that is without richers Hereler every than looke to himfelfe. divointe his bune conference and define Gud de fupply.
World with rich generally with our train world range in allombian/Some are add and professe their owne privite before the public of bone are bed an arriver in private affe-Hisney increments norther little of the excellent gifts that they bught wonters wante themselves, and with Anaresconfidence to their private opinions command approbation from to the south of the front to the vy shein Idahor's which the yfind that God hath firmithed with gifts stild youngered carry themselves modelly and fave from allipride vone use to frand imanothers hele. Avoyde hour burnings and all bitternolle, which have drawing many out of the way in the government of the Common wealth which you finall them belt doe, if both imparticular board one keeps within his Sphere, and all in general looks to their charge of the Common-good. In your Courts and hearing of causes yeeld not to favour, not splease w be me wickes, no Commendations hinder the commen allowith and it having the eye upon him that fet thee first place, and pray to him for his holy Spirit: The humbly craving pardon for his weakenedies, gifts of his holy Spirit, he tooke them all by the hands 00002

and so they departed weeping, as from a common Father, After this fo worthy a Sermon made to the Citizens, he turnes his speech to the Ministers : But you, my brethren. after I am dead continue in the worke, and be not daunted: for the Lord will preferve this Church and Common-wealth against all the threats of our enemies. Shun differtion, and embrace one another with mutual love. Confider ever and anone what duty yee owe this Church wherein God hath feated you, and let nothing draw you hence; otherwise they that are weary of it and would draw their necke out of the Collar, may peradventure eafily escape man, but shall find that God caunot be deluded. When I first came to this City, they had indoed true preaching, but wanted all good order and all things were in a combultion, as though Religion were nothing but to throw downe Images; and many vile indignities did I then fuffer of fundry bala condition ned men. But the fame our Lord and God to frengthened me, me I fay, timorous I confelle by nature, and affifled me that I flouped to none of them all. I come backe hither from Sarafburgh, I must needed fay with small fromacke as fearing I should doe little good & for I knew not what God had purposed, and things stood then yery troublefome. But as I went on in the worke . I percoived ere long that God had really bleffed my labours. Doe you therefore perfit in your calling, kneps your flanding draw your flocks to your belt to good order and diffipling i for there will be forme refractury. Things you fee thand indifferent seed : sherefore the greater is your guile before God, if your default and negligence make them world. Verily, brethree, I have alwayer lived with you in true and fincera Charity, and with the fame I now leave you racknowledging my felfe your infinite debtos for your green palyes alithe while in lapplying

plying my place. So he gave each of them his hand at

that fad and wet departure.

Not long after upon one of their meeting-dayes hel invited them all to his house, bare them companies little while telling them it was the last time : and when he was earyed away thence into the pextroome tould them the Wall should not binder his Spiritual presence with their good conference. When Farell, that Elias and Boarerges, a man of fourfcore yeares, would have undertaken a journey to wifit hun, be endeavoured to flay him with this Letter. Farewell poble and sincere Brother: and feging it is Gods will you should survive in this world, live Itill in remembrance of our old acquaintance; which as it hath beene beneficiall to Gods Church. fo the reward waytes for us in Heaven. Trouble not your selfe for me : I hardly breath, and still wayte for my last gaspe : it contents me that I live and die to CHRIST, who is the true gaine to his both in life and death, Farewell once more with the Bretheren. He had his perfect memory, sense, and speech till the last gaspe; and departed so gentlely without all panting or strugling as more like one sleeping than dying ; leaving with that Noble Roman Emilia poverty with honour to his friends, his Library and all his goods rated at the highest not making three hundred Gylders: as he was wont to fay of himfelfe; If men doubt of my poverty, my death shall perswade them. The twentyseventh of May at even this Sunne fet upon our Horizon, presently the rumour filled the City with lamentation, it wanting the wifest Citizen, the Church a most faithfull Paltor, the Colledge a most learned Doctor, all under Gop a Common Father and Comforter. Much a doe to keepe people from him after his death, they' could not be fatisfied with the fight of him, nor scarce pulled 00003

pulled away. Very strangers that had come farre and neere to see and heare him, were most importunate to have but a fight of him; amongst the rest, like another Queene of Sbebs, the English Embassadour: till at length to avoyde superstition and the tongues of Papilts it was denied. So he was buried without any great outward pompe of grave, (for so was his Will) but with the most lamentation, teares, and affection, accompanied with all the Professors, Ministers, Senatours, and even the whole City. Now let any one conferre

but the ethings with the Voluminous life of Bellermine, and he shall find there but meers by pecrific.

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could not be thought with the field of him . . . . . it as